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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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A Worker's Prayer.

If there be good in that I wrought,
Thy hand compelled it, Master, thine;
Where I have failed to meet thy thought
I know, through thee, the blame is mine.

One instant's toil to thee denied
Stands all eternity's offense;
Of that I did with thee to guide,
To thee, through thee, be excellence,

Who, lest all thought of Eden fade,
Bringest Eden to the craftsman's brain,
Godlike to muse o'er his own trade
And manlike stand with God again.

The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest who has made the fire,
Thou knowest who has made the clay.

One stone the more swings to her place
In that dread temple of thy worth;
It is enough that through thy grace
I saw naught common on thy earth.

Take not that vision from my ken;
Oh, whatsoe'er may spoil or speed,
Help me to need no aid from men
That I may help such men as need!

—Rudyard Kipling.

Items of News and Comment.

Rev. A. S. Shelly, of Bally, Pa., in co-operation with Rev. A. M. Fretz, of Souderton, Pa., have been holding a series of special meetings in Bowmansville, Pa., this week.

The Berne, Ind., congregation celebrated Thanksgiving Day with a harvest festival, at which the children's Mission products were sold at auction which, with their pennies, amounted to $134.55, and this added to the adult mission collection amounted to $1026.34.

It is reported that Rev. Elmer F. Grubb, who formerly ministered to the brethren at Stevensville, Ontario, has been placed in temporary charge of the congregation at Wadsworth, O., lately vacated by Rev. J. W. Kliewer, of Berne, Ind. If it is true, Bro. Grubb deserves the promotion and we are sure he will do his duty.

Rev. James M. Gray has been appointed by the Presbyterian General Assembly's Committee or Evangelistic work to visit the churches and conduct Bible conferences. In the west and south his work has been successful, and the churches have been stimulated to better Christian work. "A knowledge of the Bible is the primary condition of successful evangelism."

35,000 Christian Endeavorers were in session in Philadelphia, this week. A. C. E. Leaders' Institute was held and questions like the following were discussed: What is the good of a C. E. Union? Where should new Unions be started? Who should go about it? The Union whose constituency is scattered. These questions together with many other phases of C. E. work were considered at the meeting of the Board of Trustees of the United Society.

A Sunday Service in California.

Miss Sara C. Sprunger, of Berne, is at present drinking in the delights of California. She is staying at Upland, where there is a Mennonite colony under the spiritual care of Rev. M. M. Horsch. She writes to a late number of "The Berne Witness" about her elysian experiences in the Golden State, and quite entertainingly too. We clip the following account of a Sunday morning:—

Let me give you a brief account of an ideal California S. S. and church picnic which occurred on Sunday, Oct. 18. It was held in one of the most romantic and picturesque canyons of southern California. Where could there be a more appropriate place to worship our great Creator than in the midst of the grandeur of His great works, surrounded by the massive walls of the mountains and over head the blue canopy of heaven! And to worship was the main object of the trip to the canyon 10 miles away from Upland. With a few exceptions the whole congregation went out. We from town, 23 in all, went in the 'bus drawn by four horses. The last 8 miles of our trip was a constant steep up-grade. Those from the country went in their separate conveyances. Young and old joined the crowd, not leaving behind the well filled dinner baskets prepared the day before, because at 7 a. m. everybody had to be "on deck". The sky was cloudless, the sun shone warm, the birds were singing merrily in the green pepper trees which lined the avenues we were driving through. It was a perfect morning in dear old Nature for a picnic and one felt very much like singing, "Hallelujah, shoener Morgen". The crowd seemed to be in a mood very much in harmony with Nature all around us. Mr. Sontag, the honey man, and whose name is Sontag everyday in the week, who lives at the foot of the mountains, met us with a basket of choice muskat grapes and presented it to the crowd, and Adolf Ledig furnished the delicious blue California figs for the day.

After driving as far as it was possible with the horses to the mouth of the canon, the first encounter was to descend a very steep and rocky trail into the canyon. Down, down, over the rocks through the bushes, leaving a cloud of dust behind, we went. By the time we landed on the bowlders of rock below we were aware of "that tired feeling" in our limbs. On we went winding around stupendous rocks and cliffs and precipices, until we reached the Elim of our desire, a shady ravine by the side of a gurgling stream, clear as crystal, bubbling over the rocks for miles and miles through the mountains. Here we made halt and encamped for the day. Seated on the rocks in the shade of the trees, by the flowing stream the words, "How glorious are the Works of the Lord", broke forth.

First on the program was the morning service.

The services were opened by singing the appropriate songs: Grosser Gott, wir loben dich und bewundern deine Werke" and "Ich weiss einen herrlichen Strom". Very appropriate was the Scripture, Psa. 104, read by Rev. Horsch, our pastor, and the following introductory remarks of the sermon by missionary G. A. Linscheid from Oklahoma. Mr. Linscheid and wife were here on their wedding trip.

The Unity of the Truth.

"Suppose it were proposed to build in Washington a temple that should represent all the States of the Union. Stones for this building were to be brought from the granite quarries at Quincy, the marble quarries at Rutland, the brownstone quarries at Middletown, the grey sandstone quarries at Berea, the malachite quarries of Northern Michigan, the brownstone quarries of Kasota, the porphyry quarries below Knoxville, and so on through all the States. These stones were to be of all conceivable sizes and shapes—cubical, spherical, cylindrical, conical, trapezoidal, rectangular parallelopipedons. Each stone was to be cut into its final shape in the quarry from which it was taken. Now, when the stones are brought together and builded into the temple, every stone fits into its place. There is not a stone too many or a stone too few; not a stone left over, and not an unfilled niche anywhere. And there arises before your vision a temple of splendid proportions, with its side walls, its buttresses, its nave, its choir, its transept, its arches, pillars, domes, and spires, perfect in every outline and in every detail, every stone just fitted to its place, and yet every stone finished in the quarry from which it was taken. How would you account for this? There is one very simple way of accounting for it, and there is only one rational way of accounting for it all. That is this; back of the individual stonecutters in the quarries was the master architect who planned the whole from the beginning, and gave to each individual workman his specifications for the work.

"It is exactly so with this eternal temple of truth which we call the Bible. As we have seen, the stones for it were quarried at places and at times most remote from one another, and yet every stone fits into its place, and there is not one stone too many or one too few, and it has stood throughout the centuries a glorious temple, perfect in every outline and in every detail, and yet every stone hewn into its final shape in the quarry from which it was taken. How shall we account for it? In one way, very simply, and in only one way at all. Back of the human hands that wrought was the master mind of God, that thought and gave to each individual writer his specifications for his work."

Y. M. C. A. Convention Echoes.

JAMES E. SPRUNGER.

It has been my rare privilege to be one of five delegates from Oberlin to the second Triennial Convention of Young Men's Christian Associations in Theological Institutions held at Rochester, N. Y., Nov. 19—22.

It was by far the largest gathering of Theological students ever held in America; 374 delegates represented 51 different

institutions and 29 different denominations, comprising nearly all the theological seminaries of North America.

The purpose of this convention was to afford the presidents and leaders of the missionary, evangelistic and devotional student activities in theological institutions an opportunity to consider together the common problems pertaining to the lives and associated Christian work of theological students, to gain a wider view of the possibilities of the ministry, both at home and abroad; to strengthen the bond of brotherhood uniting Christian students, and to receive inspiration from waiting unitedly upon God.

The convention was characterized by a thorough evangelistic spirit from beginning to end. The personal development of the spiritual life; the cultivation of the spirit of constant prayerfulness; the importance, need and advantage of personal Bible study in addition to curriculum work; better knowledge and deeper interest in Home and Foreign mission; the importance and qualifications for personal work in bringing people into the right relation with Jesus Christ; the need of thoroughly furnished men in the ministry; these were the themes presented by such men as Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions; Mr. John R. Mott, general secretary of the World's Student Christian Federation; President Charles Cuthbert Hall D. D., of Union Theol. Seminary; Rev. U. Douglas MacKenzie D. D., president-elect of Hartford Seminary; Rev. William F. McDowell D. D., secretary of the Methodist Board of Education; Rev. W. G. Puddefoot D. D., secretary of the Congregational Home Mission Society; Mr. John Willis Baer, secretary of the Presbyterian Board of Home Missions, and a number of others.

The man that attended that convention with the purpose of obtaining evidence to substantiate the accusation that the students of our theological seminaries are "going to the dogs," that they are being poisoned by skepticism and ruined by Higher Criticism; that our seminaries render our young men unfit for doing valiant service for Jesus Christ, that man, I say, must have come away a disappointed man, for he heard no theological disputes and never obtained a glimpse of that many-colored animal called "Higher Criticism". It must have been a disappointment to that man to learn that 400 North American institutions are working on the policy to double the number of students in their Bible Study classes this college year, and have already more than accomplished it, that 75 Bible Study Institutes have already been arranged for the purpose of training the leaders in the work and enlarging the scope of the student Bible activity. 41,000 students are enrolled in the Bible study classes; 7550 in Mission study classes. It must have surprised that man to learn that on the average 1 out of 2 of our college students in America is a Christian while outside the colleges only 1 out of 12; and that out of their ranks since 1886, 2202 have gone to the foreign field and over 4000 more have volunteered to go.

The most beautiful spirit of harmony and Christian fellowship prevailed throughout. All marched under the one banner of Jesus Christ, the Lord and Master of all.

On our way from Buffalo to Rochester we joined the Toronto delegation 40 strong, in a private car, and while we were speeding on to Rochester we all joined in a service of song, prayer and testimony, closing with "My country, 'tis of thee," "God save the King," and "Blest be the tie."

In the quiet of my room on the evening of Thanksgiving Day I look back to the days of that convention with deep gratitude, thinking that there are 374 men that do not suspect, but trust one another from this time forth; that there are 374 men that love one another; 374 men that are friends in Jesus Christ; 374 men that will cooperate with one another; 374 men that pray for one another; 374 men that have gone back to their fellow students determined to do better service for Jesus Christ.

The Boy and the Latch-Key.

At a certain stage in his progress the boy feels very sure that he is a man, and resents anything like surveillance, or the enforcement of a too strenuous authority. He chafes at too tight a rein, thinks himself the arbiter of his own actions, likes to spend his evenings where and as he chooses, and perhaps asks for a latch-key. "There is no use in my keeping anybody sitting up till midnight for me," he says grandly, and is frequently rather aggrieved when told that father or mother will always sit up until he comes in. Midnight, except when there is a special occasion to detain a young man, is too late an hour for him to linger with thoughtless comrades away from home. At a much earlier time he should be in his own room. If the lad goes to business, he needs sleep as well as recreation, and if still a student, his books should furnish him with congenial occupation. Temptation traps the heedless feet of the boy who is under no restraint, and who may spend his evenings as he will, his inexperience leading him into perils that, later, he will be sorry that he did not avoid.

We do everything in our power to keep our daughters safe and pure, to guard their innocence from stain, and to surround them with absolute protection of one kind or another from the evils that lurk in ambush in this world. Our sons should be as precious, and as lovingly and carefully guarded as their sisters. Nothing is finer than that a man should reach maturity spotless in character, with no past follies to regret, and with no lapses from chaste living to bring a blush to his cheek. Far better is it that parents should be lovingly vigilant than thoughtlessly indulgent, and that the freedom of the latch-key should be withheld till the manhood has come and the boyhood is over.

A boy should be contented to spend many evenings at home. A parent who is judicious will see that home is inviting, and, above all, the father will be companionable with his sons. Good men are sometimes so grumpy, so unreasonable, and so fault-finding in their behavior that they drive their sons out of the home; they not only forget that once they were boys, but they so conduct themselves that one fancies they must have been very disagreeable boys. A boy should be allowed to enjoy his friends' company in his own house and his own room, and if he has a fad of any kind—a camera, for example,—or if he likes woodcarving, let him carry out his own fancies undisturbed. Then he will not miss the latchkey.—Margaret E. Sangster in the Christian Herald.

The Largest Organ at the World's Fair.

It is natural that at the Louisiana Purchase Exposition, which promises to be the greatest exposition ever held, the art of music should receive due recognition. A very large appropriation has been set aside to provide the best there is to be had for the enjoyment of the throngs in the highest as well as in the more simple forms of musical art. A very fine orchestra will interpret the symphonies of the great masters, well-drilled choruses will sing the great oratorios and other choral works, while the best of of brass bands will discourse music of a more popular style.

A large auditorium, with ample seating capacity and the best acoustic qualities, is being built, in which the orchestral and choral concerts will be given. Recitals by the world's best artists will also be of frequent occurrence. The organists will be heard upon a monster organ, which is now being built for Festival hall. This instrument will be considerably larger than the famous organ built by a London firm for the town hall of Sidney, Australia, which has hitherto held the honor of being the largest in the world. It will contain 140 speaking stops and, with the mechanical stops, about 200 registers. Aside from an almost bewildering array of electrical and pneumatic devices and combinations, it will be arranged to be played automatically.

There will be six rows of keys, including the pedal section, and practically every tone quality that can be produced by pipe and reed, will be represented in the specifications. The cost of the organ when set up in its final position will be about $100,000.

There is some satisfaction to western musicians in the fact that after the exposition closes, the organ will be brought to Kansas City and placed in Convention hall. Thus this colossal instrument will be a great attraction for the city and will form the center of an art education that shall become very far-reaching as time goes on.—"W." in the Bethel College Monthly.

Many persons are ready to spread a banquet, but slow to give a cup of cold water.—Campbell Morgan.

My Friends.

Think on what you read in the first chapter of Genesis, what God created you for. Man has indeed spoiled His work, but not destroyed it. God's purpose still remains. Fallen and ruined though you be, His purpose still holds for you. God intended you for better things. God meant you to be more excellent than any created thing you see on earth. Sound it to its depths, pry into its mysteries; soar to the farthest bounds of its most distant star—He meant you with your living spirit, your divine gift of reason, your power of being holy and just and righteous to be greater and more wonderful than all these.

And will you disappoint Him? Will you, for the love of this world and its short pleasant sins, reject the gift of being made like unto Christ, and give up the promise of endless life in that true presence of God of which the Paradise of Eden was a faint shadow? F. F. G.

Nov. 28, 1903.

Always the best strength of a nation is found in the saints of Christ.—Campbell Morgan.

Dr. Torrey's Work on His World Tour.

At the great meeting held in Chicago to welcome the return of Rev. Dr. R. A. Torrey and his singer Mr. Alexander from their most remarkable evangelistic tour of the world Dr. Torrey made a noteworthy address, the closing part of which described their success as follows:

SOME JAPANESE CONVERTS.

"Now we will take a bird's-eye view of the tour, though a very hasty one it must be. Honolulu we visited for less than twenty-four hours, reaching there unexpectedly; held two hurried meetings, one at ten in the morning for American and English Christians, and the power of God was present as we talked about the Baptism of the Spirit, and God's people entering into the experience of His power. At the meeting in the afternoon for native people, mostly none-Christians, God set His seal by giving thirty Hawaiians to come out clearly on the side of Jesus Christ. In Japan we spent twenty-nine days, holding seventy-two meetings from Sendai on the north to Nagasaki on the south, and the power of God was manifested in every one of the ten cities where we preached the Gospel. I shall never forget that night in Tokyo, with the thousand men, some of whom had never heard the Gospel. I can see those black eyes to-night, as they strained over one another's shoulders and listened to the speaker, and then to the interpreter. I think of the men who stood up and said, 'We will take Jesus Christ as our personal Saviour, surrender to Him as our Lord and Master, and confess Him openly before the world'. The thing that interested us was that so many of the men testified that they never heard the Gospel in all their lives, and that it was the first Christian meeting they had ever been in, and the first Christian sermon they had ever heard. We went to Kioto, and 119 in two days came out on the side of Christ, including two Buddhist priests. In Kobe we addressed an audience almost entirely Japanese, the only opportunity I had occasion to preach to them. When I gave the invitation, in that one service eighty-two Japanese men came out openly before their heathen brethren. At Yamaguchi, nine miles from the railroad, we held the first meeting in a theatre,—not an elegant hall like this, but where the reserved seats were squares marked on the floor, each square holding four men. I was told they always had disorder, and at the outset they wanted to ask some questions, which were answered, and at the close between sixty and seventy people came out and confessed their acceptance of Jesus Christ.

JAPANESE STUDENTS ACCEPT CHRIST.

"The next day I was told that the whole audience, who came by invitation, were non-Christian students and professors in a government school. My informant said, 'Now, I think you had better give them a lecture on "The Influence of Religion in Education."' I hadn't any lecture on the subject, and I hadn't time to prepare one, so I took as my subject, 'What Shall I Do Then With Jesus, Which Is Called Christ?' I showed who He was, what He had done and what God had done. I looked at those men, and said, 'Gentlemen, I believe a good many of you here to-day know just as well as I do that Jesus Christ is the Son of God, a divine person; I believe that in your hearts you believe that He bore your sins in His own body on the cross; I believe that you know you ought to take Him as your personal Saviour, and step right out and say so. I don't know whether you have got the moral courage or not, but I am going to give you a chance. Every man that is willing to come out before his non-Christian friends and confess his faith that Jesus Christ is the Son of God, and accept Him as his personal Saviour, surrender to Him as his Lord and Master, begin to-night to confess Him as such before the world, and go forth from this place to live to please Him in everything day by day, please stand up.' One by one they began to rise and when we left the place, the man who had given me the advice, said, 'I have got the names of 130 that have professed to accept Jesus Christ in these two days. I am going back to preaching the Gospel.' It is time we all did!

A MONTH IN CHINA.

"I was in China for thirty-one days, holding as a rule, three or four services a day, when not traveling from city to city. The power of God was everywhere.

[Continued on 5th page.]

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN,
Berne, Indiana.

Our C. E. Topic.

Topic for December 6: What the Heroes of Faith Teach Us. Heb. 11: 1-40.

MEDITATIONS.

Austin Phelps, once a prominent preacher and author, wrote that as a theological student he gave special attention to the study of Isaiah and Romans, and found material therein for sermons for twenty years. The 11th of Hebrews is a veritable mine in which preachers may dig for texts and for thoughts. It is an interesting chapter to read, mostly because it gives so many concrete instances of faith, summoning a host of witnesses from the Old Testament and giving a fresh and inspired comment on their life and deeds.

Let us see how many "heroes of faith" are on the inspired roll. We find these names: Abel, Enoch, Noah, Abraham, Sara, Isaac, Jacob, Joseph, Moses, Rahab, Barak, Gideon, Samson, Jephtha, David and Samuel—altogether sixteen. Of some little is said, of others, like Abraham and Moses, more than usual. The last six are merely referred to by name as belonging to the honorable company of men who, whatever their faults, immortalized themselves by their faith. Reference is also made to an army of unnamed heroes and heroines, ineluding the prophets after Samuel and the children of Israel. The first verse of the 12th chapter, which should not be thus artificially cut off from the preceding, sums all up and calls the heroes a "great cloud of witnesses". One of the best things we have ever read is G. Campbell Morgan's grand exposition of this first verse of chapter 12.

There are many different ways in which faith in God can act. Some of these ways are brought out in this 11th chapter in connection with the different heroes. Let us take some of the individuals cited and see wherein their faith triumphed.

Abel: "He obtained witness that he was righteous" by the nature of his sacrifice. He offered a lamb—a bloody sacrifice—while Cain brought of the fruits of the ground. The truth to be impressed is that he understood that "without shedding of blood is no remission of sin", and consequently no righteousness. By faith he grasped this great truth which pointed to Christ as the Lamb of God which taketh away the sin of the world and he heartily accepted it. Faith accepts God's plan of salvation.

Enoch: "Walked with God . . . . . three hundred years. And he was not for God took him." So says Genesis 5: 22, 24. The inspired commentator adds, that he "was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he pleased God". Out of all this these three thoughts stand clear: Enoch walked with God, that is, communed with Him; he pleased God by his faith (see v. 6); and he was translated to heaven without seeing death. To walk with God is to live as in His presence day by day, to hear Him speaking constantly to order our life by His will instead of our own. This is a life, not merely an act of faith. When we live this life, though we may die a physical death, we shall not come into judgment, but have passed from death unto life (see John 5: 24). Enoch is a beautiful type of the church, or aggregation of saints, which shall be caught up to meet the Lord in the air. If we know God here we shall know Him forever, never to be separated.

Noah: "Being warned of God of things not seen as yet . . . prepared an ark, etc." It was a marvelous act of faith to build a boat on the dry land far from the sea, on the bare word of God alone that a flood was imminent. The world of unbelief doubtless laughed him to scorn, but did not move him. Faith can stand ridicule and persevere for a lifetime. Noah preached while he was building—preached a hundred and twenty years. He staked everything on God's word.

Abraham: Three things are said of him—he left his Mesopotamian home at God's command, "not knowing whither he went", dwelt in tents in the promised land showing that heaven, not earth, was his home and he "offered up Isaac" at God's command, believing that God could restore him from the dead, thus rising above and hushing up all natural impulses by reason of his superior trust and confidence in God. The obedience and consecration of true faith are admirably set forth in Abraham's life.

We might in the same way point out the leading features in the faith of those that follow in the list, but the reader can do it for himself.

All these instances show that faith is a dependence on the unseen God, a confident conviction of His existence, a disposition to believe His word, and lastly a desire to abide and live by that word.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50. . . . . .

The Mennonite.

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Editorial.

The most successful agitators of reforms whether in the temperance line or any other, are those men who are generally called good "mixers". This means men who are socially genial and popular, whatever their creed and however energetic they are in enforcing it. Bad men can forgive almost anything that lays bare their iniquities if it comes from a "hale fellow well met", who has the knack of convincing the people by his social gifts that he loves them and has their interests at heart. You can tread on anybody's toes with impunity if you carry a smiling face and make your warm heart radiate its warmth into other hearts. Preachers of this stamp will not drive away their hearers, no matter how hard they hit them in their sermons.

Our brother, Rev. George H. Culley, has kindly resumed his contributions on the Sunday-school lessons and we heartily commend them to our readers as they appear from week to week. Bro. Culley believes that our teachers should study their lessons Bible in hand and get into the excellent habit of comparing Scripture with Scripture. It may mean harder work. It may not be as pleasant a method as reading the easy, well-illustrated discussions of the lesson in the newspapers and many of the helps, yet in the end it pays, with compound interest. To see a shoemaker make a shoe is an agreeable diversion; to learn to make one ourselves involves work, patience, wearying effort and tedious exercise. The teacher is a craftsman. He is not only to see things done, but is expected to learn to do them himself. His main object in teaching is to acquaint his pupils with the contents of the Word of God. The way to learn this is by continual practice in searching and comparing the Scriptures.

But others beside teachers may be similarly benefited by studying Bro. Culley's passages.

If practice in leafing the Bible to find appropriate texts is beneficial to the teacher, it is no less so to the scholar. There is no more delightful spiritual exercise than an intelligent well-planned Bible reading. Each Sunday-school lesson is capable of being the nucleus for a helpful Bible reading.

All who renew their subscription before January 1904 will receive the Year Book free as premium.

Correspondence.

SALEM Church, Dalton, O., Nov. 30. On Thanksgiving day in connection with the usual Thanksgiving services, there was also held a harvest festival for the first time, which proved to be a success. The children brought in their products, which consisted of corn, potatoes, apples, chickens, rabits etc., and placed them around the rostrum. After the services the products were sold at auction. Some of the goods nearly brought double prices, which pleased the children very much and it is hoped that the coming years more will be done.

A program is prepared for a Christmas entertainment.

DONNELLSON, Iowa, Nov. 30. On Thankgiving day we were favored with a visit from Brother Rev. Musselmann from Wayland, Ia. He preached in the forenoon in German and in the evening in English in our church. We all feel especially grateful to him for visiting us, as it has been a long time since we were favored by a visiting minister. We are having splendid winter weather, the general health of the community is good.

HILLSBORO, Kans., Nov. 26. This is Thanksgiving Day and we are all thinking of the many blessings we enjoy and the many special favors God has bestowed on each one of us. In spite of my helpless condition on my bed of pain, I am sure that I have at least as much reason for thankfulness as people who are able to go about. There are indeed many who have not the same source of joy to render them grateful, and to such I can but say, when I am asked about my condition: "I would to God all were as I am, *except these bonds*," as Paul said of old.

I am happy to report that the Lord has also raised my dear mother from her sick-bed again, and that he has seen fit in his grace to lessen my pain to such an extent that I am able to keep up my private lessons with my two pupils. One of these pupils is a talented blind young man, and I am glad that my eyesight can thus do service for us both.

On Thanksgiving Day we had the usual services at the church in the forenoon. In the afternoon the Sewing Society paid me a welcome visit, spending the afternoon with me, and brought me a valuable and very appropriate present in honor of my birthday, which occurred two days before, thus multiplying greatly my reasons for gratitude this day. J. G. EWERT.

Quiet Hour Thoughts.

Saturday, 5. *Woe unto you when all men shall speak well of you. Luke 6: 26.*

Jesus wants His followers to stand up for the very loftiest moral principles and such a position has ever aroused the fiercest opposition of the world. To try to stand well with the generality of men and at the same time to stick to the right without weakening, is impossible. Not a single moral reform in history has been accomplished without a storm of popular wrath. The world loves darkness rather than light.

Sunday, 6. *In everything give thanks. 1 Thess. 5: 18.*

How it would revolutionize life if we could agree to have one day a year for murmuring and complaining, for letting out the floods of pent-up annoyances and grudges and slights, and be thankful the rest of the time! How much better than to try to be thankful one day by law and grumble by impulse for three hundred and sixty-four. Let to-day sound a thankful note to ring through the year. — MALTBIE D. BABCOCK.

Monday, 7. *Who then is Paul and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. 3: 5.*

Each one has his part in God's great work, and no one does more than a little part. One builds the foundation; another rears up the structure. One sows the seed; another reaps the harvest. One gives the impulse; another works the dream out into beauty. All we need to do is to find out what God wants us to do and do that. We never need fret about the things we want to do but cannot. These are not our tasks— another is waiting to do them.—J. R. MILLER.

Tuesday, 8. *And said, Cornelius, thy prayer is heard. Acts 10: 31.*

Cornelius was a devout man "who prayed to God always", and some of his prayers at least were answered. Then it became his business to stop praying and to begin receiving. There is a time to pray and a time to recognize the answers to our prayers. Simeon prayed many years to live to see the Messiah, the salvation of Israel. At last in his tottering old age, he was permitted to take the infant Saviour in his arms, and his prayer after that was changed to "Lord, now lettest thou thy servant depart in peace, for mine eyes *have seen* thy salvation." We often lack the spirituality to realize the answers to our prayers, by failing to wait upon God for His response. There is a time when taking by faith is more imperative than praying the prayer of faith.

Wednesday, 9. *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life John 5: 13.*

"Certainties in Religion" was the title of a sermon recently preached by a popular minister. It is astonishing, when we come to investigate, how many things about our Christian religion are certainties — that is, not mere hopes, or prospects, but realities which are ours if we will only take them. Salvation, fellowship with Christ, eternal life, regeneration, forgiveness of sins are all certainties, and every man has a God-given right to say, if he has fulfilled the conditions, "They are mine." The possession of these things is what makes us spiritually rich. Many do not know how rich they are, because they are afraid to claim what has been deeded over to them by virtue of Christ's atonement.

Thursday, 10. *He that believeth not is condemned already. John 3: 18.*

Not long ago a penniless man was buried whose funeral had been prepared for many years previously. To them he was a dead man, his shiftlessness and uselessness having reduced him to a nonentity. He was dead, though unburied. All men who refuse to believe in the Son of God as the only means of entering the new life are in God's sight dead. Spiritually considered, they are corpses.

Friday, 11. *The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Romans 5: 5.*

John the Baptist said, "A man can receive nothing, except it be given him from heaven." Love for our fellowmen, forbearance toward their faults, a spirit of helpfulness and benevolence are all from God. The Holy Ghost fills all true believers with that same tender compassion for men that Jesus felt when His heart yearned to do good to the multitudes who wandered about "as sheep having no shepherd."

The work of a man must be measured by his life, not by his failure under a single and peculiar trial.—FROUDE.

Your renewal to "The Mennonite" and one new subscriber from now until January 1905 for only $2.50.

Dr. Torrey's Work on His World Tour.

(Continued from 3rd page.)

A dear friend said to me, 'You must not expect to see in China what you saw in Japan. China is not ready.' I went at once to Hanchow. The moment I gave out the invitation, eleven men walked out of their seats and down the aisle, and gave me their names as then and there accepting Jesus Christ as their Lord. I shall never forget the ten days in Shanghai. As the people were bowed in prayer, I asked those who would accept Jesus Christ to raise their hands, and a lady who had been a missionary for ten or twelve years in that country, said to herself, 'He has made a mistake.' She peeped out through her fingers, and she saw the hands going up one by one, and then I asked them to stand up, and she said, 'He has made an awful mistake; they never will stand up.' The women, of course, sat on one side, the men on the other. I said, 'Step right out into the aisle, walk down the aisle, and kneel around the communion rails' — it was a large Methodist church. 'Oh,' she said, 'my heart went down, he has spoiled it all.' She knew the Chineese women would never do that! And down the aisle was heard the patter of little feet until both sides of the altar were full, one with Chinese men, the other with Chinese women, bowed in tears of repentance and bursting into tears of joy of saving faith in the Son of God.

"I noticed the other day in a paper a remark by some one who knows all about it, because he is a soldier, that none of the higher classes are being converted in China, but I say to you that as a result of those days in China two came from the household of one near the Emperor, one the daughter of one of the richest men in China, and she wrote her old father telling him what she had done, saying, 'Dear So-and-So, I have decided to become a Christian and unite with the church!' Her friends prayed for her, for they thought it might mean imprisonment for long years. In a few days a letter came back from her home saying, 'I am glad you have become a Christian. I hope you won't unite with the church right away, for in a little while I and my wife may unite with you.'

THE MARVELOUS AUSTRALIAN REVIVAL.

"When I reached Melbourne, I was informed by a committee that there were two thousand prayer-meetings held every week. Of course, God answered their prayers. Melbourne is a place made up of small Melbournes with several town halls, magnificent buildings. The committee had engaged them all. In every available open space were held out-of-door meetings. There was a nightly attendance of fifty-three thousand people, listening to the Gospel, with conversions from the very outset. At the afternoon Bible study the hall was not large enough; they had to divide the noon meeting into two, holding one at twelve for three thousand women, and one an hour later for three thousand men.

THE CONVERSIONS IN AUSTRALIA.

"When they secured the Exhibition Hall, seating seven or eight thousand, they thought they had a big building; but the first night the building was packed, but those on the outside were determined to get inside and they swept the police before them in their desire to get in. The power of God was there, and every night as we spoke of being weighed in the balance and found wanting, the judgment day, the baptism of fire, and heaven, heaven came down and hell was defeated. When our month in Melbourne was ended, we knew definitely of eight thousand two hundred and forty-seven people rejoicing in Jesus Christ, who were not rejoicing in Him when the month opened, and we don't know how many thousand there were who did not openly confess Christ. At the business men's meetings which were held, I took up the subjects, 'Is the Bible the Word of God?' 'Did Jesus Rise from the Dead?' 'Infidelity,— Its Causes, Consequences and Cure,' and similar subjects. Do you know there has not been a city in which we have not a record of skeptics and infidels brought to Jesus Christ? I remember one day in Melbourne a man was singing 'Where is My Wandering Boy To-night?' and down in the audience a man jumped to his feet and said, 'I am here, I am coming home.' Down the aisle he ran, and when I followed him into a private room I found him on his knees exclaiming, 'Will God ever forgive me for my blasphemy has been against Jesus Christ?' He found peace; and I discovered he was one of the lecturers of the Infidel Society of Melbourne.

AN OLD MAN CONVERTED.

"In Australia men and women were converted by the thousands; two men of eighty-four years, one of ninety-two. I shall never forget that man sitting that night down in the front seat, drinking in every word; at last he got up and said, 'I had not been in a religious meeting since I was ten years old, and now at the age of ninety-two I take Jesus Christ as my Saviour.' Just a word about the Melbourne singing. Our choir this evening is a pretty good choir, isn't it? In Melbourne twelve hundred and fifty people came and joined the choir, and many more would have liked to join. In Sydney in a few days we had to turn people away by the thousands. Oh, those magnificent audiences, when the Town Hall was packed by men only! As the meeting closed they walked down out of their seats and stood up in front of the audience, and on one occasion two hundred confessed Christ. Tasmania I cannot stay to mention. We had twelve days in Hobart, and twelve days in Launceston, and then we started for Sydney. But when we returned, about four months afterwards to Hobart, they told us that they did not know of one convert who had gone back. I suppose some had, but they did not know of any. When we got to Wellington the first night meeting was full; in a few nights they could not pack them in, and the power of God was manifested every night. One of the leading business men came and said, 'They want me to talk to you, Mr. Torrey, but it won't do any good; I know the whole ground. You cannot lead me to Christ.'

A SKEPTIC COMES TO GOD.

"I showed him what to do, but he said, 'There is nothing in it; I cannot be a Christian.' When I got to Dunedin I heard that his wife got a letter in which he wrote, 'I think I am converted, but I'm not sure, so don't tell people, but you may tell Dr. Torrey if you like.' When we got to London, this man's mother wrote me a letter saying, 'I want to thank you; I have got word of my dear boy that he is converted and is working for Jesus Christ.' In Christ church we had a fine time with the Atheists' Society; we gave them a chance to ask questions. A rank atheist, a secretary of the professed Atheists' Society, sat and listened to the questions and answers. He got uneasy; he hunted up the Bible; he opened it at random at Luke 15: 20, where he read, 'And he arose, and came to his father. But when he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.' The atheist burst into tears and fell on his knees and took Jesus Christ. His wife came home in the evening, and she said to him, 'I was at the afternoon meeting and did the same thing.' They said to me, 'You will have a hard time in Dunedin; they are Scotchmen mostly there, and are unemotional.' But I wasn't afraid of them. I have so many Scotchmen in my home church. We went here, the power of God came down, and I never saw people go so to pieces in all my life as those stolid Scotchmen did. I know not how many hundreds of those sturdy Scotchmen and Scotchwomen came to the Son of God. As we left these places and went on the railroad to our steamer, at every station where we stopped for a few moments, hundreds of people gathered for a brief service. Mr. Harkness would be the first one out of the train; he would jump on to a lorry, and Mr. Alexander would follow him, and I would be after Mr. Alexander. They told us, some of them, that they came many miles just to hear us for ten minutes; schools were dismissed and the children ran up along the railway, and on the journey we had ten meetings. India, Madras, Bombay, Calcutta, I cannot tell you about, but the power of God was as potent to convert Hindoos as Chinaman and Japanese.

IN GREAT BRITAIN.

"Now, as to England, Scotland, and Ireland. In Edinburgh, the Synod Hall that they thought would hold a crowd, proved insufficient; we had a service in St. Cuthbert's church at six, with three thousand people, and they said there were five thousand outside. Scholarly, classic, conservative Edinburgh, welcomed the Gospel. When we went into the theater the power of God came upon the meeting. It was pouring an overwhelming rain, but every inch of standing room was taken in the building, and the best was when we gave out the invitation, in the gallery reserved for University students, more men stood up to accept Christ than in all the other parts of the house together.

One night two hundred men walked down the aisle and confessed their acceptance of Jesus. Glasgow was still better. On the first Sunday they commenced to come, until at last it got so full we had to have two services, one for men and one for women. When we left the city twenty-seven hundred people were rejoicing in a new-found Saviour, from three members of a nobleman's family to the outcast on the street. Mr. Revell, who happened to be in Glasgow while we were there, will never forget the two thousand wrecks packed into one building, gathered off the streets by faithful Christians, listening to the Gospel, and sixty of them professing to accept Christ. I got a letter one night which was the worst letter I ever received. It was from a man stating that he was not only going to hell himself but driving others down, and that when he got to hell he thought the devil

would resign his place to him, he was so bad. Up in the gallery sat the man. That man had not been sober in twenty-five years, but in less than forty-eight hours afterwards he sent me a note saying, 'I am saved, sober and happy. Bob.' About the last sight I saw as we drew out of Glasgow depot was Bob waving his hymn-book in the air.

ABERDEEN AND BELFAST.

"Next we went to Aberdeen, the granite city. It is the only city of which Mr. Moody said that it seemed as if his words all came back to him when he preached. The people were praying about our visit as never before; the Music-hall was crowded the first evening to the doors with three thousand. We had to divide it toward the close, preaching to women at half-past six, and men at eight. The granite wall of indifference gave way, and when we left there were nine hundred women and girls, two thousand in all professing conversion. The tour ended in Belfast, the best culmination of all the work. We were at Belfast for a little over three weeks of meetings; the people were praying and expecting. We got two halls, but they would not hold the people; then a church across the road, but it would not hold the crowds. At one open-air meeting we have had the women linger so long that the factory doors were shut at the noon hours, but they stood outside and sang, 'There's Not a Friend Like the Lowly Jesus' until the superintendent relented and opened the doors, and they went back to their work. Methodists, Presbyterians and Plymouth Brethren, — every Christian helped. At ten o'clock every Saturday night these began to pray in the streets of the city. From the streets they went into the saloons and took nine hundred drunkards into one hall. When they broke up at 2 o'clock in the morning sixty men that came in drunkards went out rejoicing in Christ. The working people could not come to meetings early, many even coming without their suppers, so that they could get in. We could not get the well-to-do people to stay at home and give the working people a chance. They said to me, 'We have not a larger hall than the one you have,' and I said, 'Why not use the market place?' So we tested it; I stood at one end and got a young man at the other end, and as he heard my voice I decided to take it. We thought we had a place big enough now, as it would hold seven thousand people. When the first meeting opened, we saw people standing everywhere, seven thousand inside, six thousand outside. While I preached inside, three open-air meetings with two thousand attending each were held. I thought I would be early the next time: but when I got there at half-past six the meeting was already going with seven thousand people. When 8 o'clock came I dismissed the first meeting, and six thousand more came in; I cast the net, after they had been instructed, and three hundred men and women got up and confessed Jesus Christ. The next night the same thing repeated and many who had not heard a word of the sermon were converted. Two hundred and eighty owned Christ the second night. On the last night the power of God fell upon us wonderfully; it seemed as if we would never get away from that meeting and when the record came it was that there were at least five hundred in that one meeting who took Jesus Christ as their Saviour.

THE REVIVAL IS HERE.

"Ah, friends, we have been praying for a revival. It has begun. It has touched every class of society; one of the most prominent men in Belfast rejoiced in the fact that several members of his household were converted to Christ; at our last meeting he climbed the platform and was scarcely able to restrain his tears in telling that God had given him such a blessing. The chief engineer of the railway got up by his side and literally burst into tears as he told how God had blessed his soul. Mr. Ballard, a man who has been through the revival of the year 1859, and through the great meetings of 1874, said, 'I have never in all my life seen such a display of God's power as I saw it in St. George's Market last night.' I know four thousand, and nobody knows how many more, who have definitely come out in Belfast on the side of Jesus Christ. A friend sitting here in the gallery told me she had heard to-day from her father, who is a pastor in Belfast, that the meeting of converts crowded the great St. Enoch's church. We have been praying for a world-wide revival. It has begun. It is well under way, but it depends upon every one here to-night how wide will be its scope and how many souls will be brought to Jesus Christ."

Questions for Our Boys and Girls.

Dear Friends:

I take pleasure in writing to you and asking you a few questions:

1. Who was troubled when he heard that Jesus was born?
2. Who said Go and search diligently for the young child?
3. What went before them, till it came and stood over where the young child was?
4. What did Herod do when he found out that he was mocked of the wise men?
5. When Herod was dead what appeared in a dream to Joseph in Egypt?
6. Who came in those days and preached in the wilderness of Judea?
7. What did they call this child which was in Bethlehem?
8. Who baptized Jesus?
9. What did Jesus hear after he was baptized?
10. Where did the devil take Jesus?
11. What did Satan say he would do if Jesus would worship him?
12. What did Jesus do to the sick in Galilee?
13. What did Jesus say that people should not do at all?
14. How many masters can a person serve?

I would be pleased if anybody would answer the questions.

FLOSSIE MOYER.

Pottstown, Pa., Nov. 25, 1903.

Dear Boys and Girls: I want to ask a few questions through the MENNONITE which I wish some one would kindly answer:—

What were the three Jewish boys named who were under King Nebuchadnezzar? What did the king give them to drink? For refusing, what punishment did he give them? How big was the image which the king had set up, and what punishment did the boys suffer when they did not worship his god?

CLARENCE OBERHOLTZER.

Pottstown, Pa., Nov. 17, 1903.

The Sunday School Lesson.

Subject for Dec. 6: SOLOMON'S WISE CHOICE. 1 Kings 3: 4–15.

I. INTRODUCTION.

The opening verses give us the surroundings and circumstances of the incident we have to study and furnish introductory teaching.

1. "*Gibeon*" was a place of sacred interest, and it was to engage in a religious service that Solomon went there. "Those who worship and honor God by day are most likely to meet God by night."

2. "The Lord *appeared* to Solomon". This is a way God has. He always begins with Himself. cf. Acts 7: 2. Ex. 3: 2.

3. Moreover there is the sovereign purpose of God to bless Solomon (2 Sam. 7: 12–17) although now he is told to "ask". Did his high honor come because he asked or because God willed—are not both true?

II. THE LESSON PROPER.

Solomon's petition and God's answer give us a lesson on *Prayer*.

1. The word which came to Solomon (verse 5) with such kindred texts as John 14: 13–14 and Matt. 7: 7 is constantly pressed to give us the largest liberty in prayer. The "treasure house of God is freely at the disposal of every believer but it has a combination lock whose secret is, of course, of vital account."

This passage may throw some light on the matter.

(1) The basis of Solomon's prayer was *A Promise*. (2 Chron. 1: 9). God had revealed to David His will concerning Solomon and his prayer was according to that definite revelation which in itself was a guaranty. (2 Cor. 1: 20).

(2) His prayer was in connection with *Sacrifice*. (2 Chron. 1: 5–7 "that night"). It was after the offerings upon the Brazen Altar. That was the place where the question of sin was always settled and the place of special consecration as well. The sacrifice on this altar was the whole Burnt Offering which stands for entire dedication and absolute surrender. The application is obvious.

(3) There was a right spirit.

(A) Childlikeness—(Psa. 25: 9).

(B) For God's glory.

(C) Ring of genuineness.

2. God's answer is likewise threefold:

(1) It "pleased the Lord"—the first and sweetest thing Solomon got was a smile of approval.

(2) He received the very thing he prayed for, because every condition was fulfilled. (1 Jno. 3: 22).

(3) He got more than he asked —Eph. 3: 20).

III. SPIRITUAL TRUTH.

Away back in the counsels of God there was a Covenant (Eph. 1: 4). Then there comes a time when God appears in the Person of Christ and says "Ask what ye will" and we turn from self and cry out "Thy Wisdom O God"! And Jesus Christ is that Wisdom" (1 Cor. 1: 30).

GEO. H. CULLEY, Philadelphia.

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News of the Week.

Domestic.

DOWIE BANKRUPT.

TWO RECEIVERS APPOINTED OVER ZION CITY PROPERTY.

CHICAGO, Dec. 1.—Financial difficulties of John Alexander Dowie culminated to-night in the federal courts, taking possession of all the property controlled by Dowie, in Zion City, Ill. This town, which was founded two years ago by Dowie, has a population of over 10,000, is the general headquarters for Dowie's church and is said to represent an expenditure of $20,000,000. Two receivers were appointed of the property by Judge Kohlsaat of the United States district court, who made the appointment on the petition of several creditors. The receivers left for Zion City to-night to take charge of the property.

Dowie has been hard pressed by his creditors and especially since it was announced that his recent mission to New York had proved unsuccessful financially.

CHICAGO, November 30.—"We need a little more money, and I want every person who has not deposited his money in the Zion Bank to march up to me to-morrow afternoon between the hours of 2 and 5:30 o'clock. I'll be in the office at the administration building.

"I have a list of all persons in Zion who have made no deposits since I sent out the command, and I tell you we have no use for them. If they don't show down to-morrow they will be expelled from Zion."

With this admonition yesterday afternoon John Alexander Dowie made the most urgent appeal for funds ever heard in Shiloh Tabernacle. He admitted that Zion was in a "tight" place. "Put every cent you have into the Zion Bank," he said, "and I assure you it will be safe. Even if it should collapse, what of it? It will be a comfort to all my people to know it was spent in the service of God."

Dowie's entire sermon was devoted to a discussion of financial conditions, urging his people not to fail him in his greatest trouble.

Dowie says Zion residents have lent the Zion Bank $500,000 to enable all floating indebtedness to outsiders to be cleared up by January 1. This will give time to realize on securities in Zion offered for investments, which, Dowie says, amounts to $2,500,000. Dowie expects to pay all the claims used upon before court opens, December 7, and intends to pay cash in future. He will also refuse to patronize Chicago merchants who sued him, and will buy in the East.

Wages Reduced in New England.

BOSTON, November 30. — The wages of 32,000 cotton textile operatives were reduced to-day. This brings the total number in New England who have had their pay cut down this fall to about 64,000, and the cut which takes effect in New Bedford next Monday will swell the total to about 75,000, and completes a general reduction in Southern New England cotton mills. The cut in the majority of factories averages 10 per cent.

To-day practically every cotton mill in Rhode Island, where there are about 2,200,000 spindles, is on the new schedule. In that State nearly 20,000 operatives are affected and the new order of things will mean a loss of fully $20,000 weekly in wages.

The cut also became operative in mills in Massachusetts and Connecticut controlled by Rhode Island capital, and employing about 7,000 hands.

The reports from the mill district indicate that the new schedules were received without any serious protest on the part of the operatives.

Miss Gould to Stimulate Bible Investigation.

NEW YORK, Nov. 30.—Miss Helen Gould announced to-day by letter to President Wilbert M. White, of the Bible Teachers' Training school, of this city, that she would offer through him and a committee of judges to be chosen by him three prizes of $600, $350 and $100 for the three best essays on the double topic:

First—"The origin and history of the versions of the Bible approved by the Roman Catholic church."

Second—"The origin and history of the American revised version of the English Bible."

Miss Gould's object in making this offer is to stimulate investigation and to secure "brief, yet thorough and popular statement for general use" of the origion and history of the different versions of the Bible used in protestant and Catholic churches.

The offer was accepted by President White.

Eight-Hour Law Stands.

WASHINGTON, November 30. — The United States Supreme Court to-day affirmed the constitutionality of the eight-hour law of the State of Kansas, regulating labor on public works. Justice Harlan said, in handling down the opinion of the court, that if the statute is mischievous the responsibility rests with the legislators and not with the courts. Chief Justice Fuller and Justices Brewer and Peckham dissented.

Standard Oil Co. Defies Government.

WASHINGTON, Nov. 27. — Commissioner of Corporations James R. Garfield has been met by the Standard Oil company with a point-blank refusal to answer questions touching the financial affairs of the great corporation.

The curt declination of Mr. Rockefeller's company to reveal its business affairs to the new department of labor and commerce, of which Mr. Garfield's bureau is a part, will necessitate legal proceedings to force the oil corporation to make answer to the pointed queries which have been put. It is said that other great companies have given their reports freely.

President Roosevelt knows of the action of the Standard Oil officers and will discuss with Attorney General Knox and Commissioner Garfield means by which the corporation may be made to obey the law.

Big Ships Race Across Atlantic.

NEW YORK, November 28. — Although the officials of both the American and Cunard steamship companies make denials, it is known in shipping circles that the steamships St. Paul and Lucania started on a race with the mails across to England to-day. Since the American line two weeks ago changed its sailing day from Wednesday to Saturday the vessels of the two lines have succeeded in getting the mails to London at about the same time.

Much interest is manifested in the race in London. The Cunard line has issued a circular warning its captain against crowding on steam beyond the usual rate of speed.

The American line carries most of the mail of the United States. It receives a subsidy from the Government. The Cunard line is paid by the sack.

Foreign.

REPUBLIC OF PANAMA

CANAL TREATY DELIVERED.

COLON, December 1.—The steamer City of Washington, from New York, having on board the canal treaty, arrived at Colon early to-day. Senator Esprilla, the Minister of Foreign Affairs of the Republic of Panama, arrived here from Panama last night and the treaty was turned over to him. He then hoarded the train for Panama, taking the treaty with him.

BLAZES THE WAY FOR REYES.

WASHINGTON, December 1. — Dr. Herran, the Colombian charge, called at the State Department to-day for the first time in many weeks for the purpose, he said, of informing Secretary Hay of the arrival here of Gen. Rafael Reyes, of the object of his mission and to pay a friendly call upon the Secretary. Dr. Herran said at the close of his visit that he was advised of the exact attitude which the Washington Government would assume toward the special envoy.

If General Reyes is pleased to meet the State Department officials on the ground fixed by them and for the purpose which they named, the arrangements of peace terms between Colombia and the new republic of Panama, he will be cordially received. Otherwise his visit to the department will be fruitless and his mission to Washington a failure. It is known that the United States stands ready to extend its good offices to effect a settlement between Colombia and Panama, but with this exception it is not interested nor can it consider any other proposal from Colombia regarding the isthmus.

Severe Snowstorm Abroad.

LONDON, Nov. 30.—Incessant rains have been succeeded by snowstorms, which to-day are general throughout Great Britain and many parts of the continent. The fall in London was slight, but in some of the country districts outdoor work is suspended and traffic is carried on with difficulty. Sixteen degrees of frost was recorded in the south of Scotland last night.

ROME, Nov. 30.—Severe weather continues throughout Italy. For twenty-five years past there has been no such barometric depression as that recorded to-day in Rome.

Lynchings in America.

PARIS, November 30.—A manifesto published here by the International Socialist Bureau calls attention to the rapid increase in the number of lynchings in America. It is supposed the document was instigated by certain Europeans prominent in radical and philanthropic movements with regard to the United States.

The manifesto protests against "these abominable acts which are committed daily in the United States, and calls upon the working classes to unite, without distinction of race or color, in a capitalistic tyranny." It is signed by leading Socialists, representing twenty-four countries.

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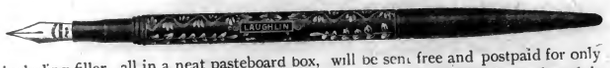

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIX. BERNE, INDIANA, DECEMBER 10, 1903. No. 2.

Ministering Angels.

Angels of light, spread your bright wings and keep
Near me at morn.
Nor in the starry eve, nor midnight deep,
Leave me forlorn.

From all dark spirits of unholy power
Guard my weak heart,
Circle around me in each perilous hour,
And take my part.

From all foreboding thoughts and dangerous fears,
Keep me secure;
Teach me to hope, and through the bitterest tears
Still to endure.

If lonely in the road so fair and wide
My feet should stray,
Then, through a rougher, safer pathway guide
Me day by day.

Should my heart faint at its unequal strife,
O still be near!
Shadow the perilous sweetness of this life
With holy fear.

—ADELAIDE PROCTOR.

Items of News and Comment.

Bro. Joel Welty at Fort Wayne, Ind., is still confined to the house with liver trouble.

The brethren at Bluffton, O., have lately begun to hold regular services in a hall in town.

On November 3rd Rev. Benj. Horning, of Alleghenyville, Pa., died at the ripe age of nearly 80 years.

The old Mennonite colony in Russia is reported to be visited with incendiarism and robbery to an alarming degree.

Many Mennonite settlers in Kansas are looking for new locations in promising new countries, as Oklahoma, California, or Canada.

The enrolment of students at Goshen College, Goshen, Ind., has already reached 80 and is expected to be augmented after holidays.

The sad news has just arrived that Rev. Manassah Moyer, of Deer Creek, Okla., died of heart failure Monday morning at 3 o'clock. Burial took place yesterday.

Bro. John F. Bressler, of Ft. Wayne, Ind., reports, that they were obliged to hold their mission meetings in a hall also used for dancing and gambling, and that they sincerely hope for better quarters.

Bishop J. P. Smucker in Elkhart Co., Ind., died November 23 of dropsy. His services as an earnest minister of the Lord will be especially remembered by the Amish congregations. He was a pioneer in evangelization work among his people.

The Missionary Sewing society of Hillsboro, Kan., kindly remembered Bro. J. G. Ewert on his sick-bed on Thanksgiving day by visiting him and presenting him with a valuable present, his birthday also having occurred on Nov. 24, two days before.

On November 19, a disastrous conflagration swept the town of Butterfield, Minn., destroying several large stores with the contents and several residences, one person barely escaped with his life. The Mennonite Aid Plan suffered a loss of $10,000 by the fire.

Bro. Abraham Baumgartner, a prominent member of the Halstead, Kan., Mennonite congregation, was killed last Saturday noon by an express train on the Santa Fe railroad near Burrton, a town west of Halstead, while crossing the track with a wagon and team.

The Young Peoples' Society of the West Swamp church held its fourteenth anniversary last Sunday evening. A splendid program was rendered, which included addresses by J. A. Rosenberger, a member of the society, and William H. Grubb, pastor of the Allentown church, and by the pastor A. B. Shelly.

It will be of interest to know that the Indiana National Bank, at Elkhart, which recently became insolvent, is also the place of deposit of $1000 belonging to the "Evangelizing & Benevolent Board" and also a small sum of the "Home and Foreign Relief Commission." Hopes are entertained, however, that these creditors will not have to lose these funds and that the bank will soon be solvent again.

Brother and Sister Jacob Reiff, of Lederachville, Pa., on November 14, celebrated the 53rd anniversary of their wedding at the old homestead in Skippack, Pa. All the living children and grandchildren were present. Fifty-three years in loving marriage relation is a long time, but to these dear old pilgrims it was a blessed journey. They are faithful and devoted members of the Eden Mennonite church, at Schwenksville.

The First Mennonite church of Allentown has engaged a part of the McKinley school building, Turner street above Twelfth street. Here a Sunday-school will be held every Sunday morning at 9:15 to be followed by preaching to begin at 10:15. The brethren soon hope to have regular morning and evening preaching. The membership numbers about thirty-five. Ground has been secured on which a new church building is to be erected.

Wesleyans in South Africa.

The late Mr. William Marsh, of Cape Town, made a bequest to the South African Wesleyan church of $600,000, for the purpose of establishing the "Marsh Memorial Homes" for the destitute white children of South Africa. The South African Wesleyan Methodist Church (not including the Transvaal and Rhodesia) reports 7,058 English members, an increase of 447, and 59,378 native members, an increase of 3,553.

Mennonites in Idaho.

Rev. P. R. Aeschliman, home missionary for the Pacific District Conference, recently paid a visit to a small settlement of Mennonites at Payette, Iowa, and has written an interesting account of it in the "Bundesbote". We here present the communication in English:—

"November 17 the writer, by request of Conference, made a trip to Payette, Idaho. Payette lies in the southwestern part of Idaho, on the main line of the U. P. and O. S. L. R. R. The Payette valley, some ten miles wide, lies along the Payette river, and is framed within lofty mountains, of which some are snow-capped nearly the whole year around. The lay of the land is wondrously beautiful. The climate is mild and dry, and as reported to me by such as speak from experience, is reputed to be specially suitable for asthmatics. Years ago this district was a desert, from scarcity of rain, but lately by means of irrigation has been transformed into a very fertile country. Till now hay has been the principal crop, owing to the great demand for it from cattle men and shepherds. The hay is mostly alfalfa, which is usually cut three times a year and yields as high as twelve tons an acre, bringing nearly five to six dollars a ton. Wheat and oats also flourish, and fruit and vegetables. The land is already rather high in price and is constantly rising, still the district offers a good opportunity to young families to win a home for themselves.

"Up to date only three families, five members, of our people have settled here, having formerly belonged to the Bluffton, O., church, but later left that section for the sake of their health. They are well satisfied with their new surroundings, especially since their health has so materially improved. It seems to me that those faithful people have but one desire, one longing left, and that a church of their own.

"But these dear brethren are not without hope. They comfort themselves with the belief that some more will join them and make them able to organize a church. Shall we not, dear reader, commend this matter to the Lord. He can so wonderfully plan and carry out all things, and we want to remember the dear brethren before the throne of grace.

"Some 35 miles southeast of the above section there has existed for a number of years a little congregation of 30–35 "Old Mennonites". The writer was privileged last Sunday to speak to a very attentive audience, though rather small, owing to the rainy weather. This congregation has four ministers and seems to be in a good condition. They have a roomy church not far from the flourishing city of Nampa, Idaho. This neighborhood does not strike me as favorably as does that at Payette. The brethren David and Samuel Niswander, Payette, Idaho, are ready to give more and better information to all inquirers and homeseekers."

The Sacred Tenth, or Studies in Ancient Tithe-Giving.

One of a series of articles in the Union Gospel News by Rev. Henry Lansdell, D. D., intended to inquire what may be learned from non-Bible sources as to the practice of tithe-giving among the ancients: how far it was regarded as a duty to dedicate property to the service of the gods, and in what proportion, follows below:

The land between the Tigris and the Euphrates is commonly spoken of as "the cradle of the human race:" in harmony with which, when I was steaming up the confluence of the two rivers some few years ago, the intervening tongue of land was pointed out as the site of the Garden of Eden. This had to be received as "according to tradition" only. But, on reaching the ruins of Babylon, there was something undoubtedly very ancient for the eye to see. We have read from childhood of the men who built the tower of Babel having bricks for stone, and bitumen for mortar. But though I have travelled round the world; in every country of Europe and of Asia; through North Africa and across America, it was not until descending to the excavated foundations of the reputed site of Nebuchadnezzar's palace and hanging gardens, that I ever saw bricks thousands of years old actually laid in bitumen.

But the antique objects at Babylon most in harmony with our subjects were the tablets written in cuneiform character in a language that for many centuries remained unknown. Very interesting therefore it was to me at Bagdad to be guest in the Consulate, in the very room, as I was told, where Sir Henry Rawlinson, when living there as Consul-General, pored over these tablets covered with what then were mystic characters and did so much towards the discoveries in cuneiform literature that made his name famous; and which have opened to us whole libraries of information concerning the early peoples of Western Asia, Persia, and Babylonia, Assyria and Media, Armenia and Mesopotamia, in all of which countries cuneiform tablets have been found.

The narrow-headed or wedge-shaped characters called cuneiform were impressed on tablets of moist clay, which, when dried, were stowed away in royal book-houses, like that of Sargon's library at Agane (about 2,000 B. C.). They were kept as religious records connected with temples, while some were merchants' accounts and contracts. Among the subjects treated of are magic formulae, charms, and hymns, also calendars and mythological poems, as well as works of history and chronology.

Many of these tablets have found their way, as did others before them, into the museums of London, Paris and Berlin, and as read by Assyriologists they throw much light upon Babylonia and the neighboring countries whither Babylonian influence extended: Desiring to be able to quote from "chapter and verse" I made my way to the Assyrian department of the British Museum, and was kindly informed by Dr. Budge the Curator, concerning some half-dozen tablets, the numbers of which were given me, that:

Nabonidus (555-538 B. C.) paid to the temple of the Sun-God on the 26th day of the month Sivan in his accession year, 6 mana of gold for tithe — the gold being paid in the great gate of the temple. Again, Belshazzar, son of Nabonidus, paid 27 shekels of silver as a tithe for the daughter of a king, on the 5th of Ab, year 17 of Nabonidus. A third tablet states that Nergalnatsir gave an ox to the temple for his tithe. A fourth says that a governor and another official, together, paid a tithe. A fifth states that two-thirds of a mana and 5 shekels of silver were given to the gods of Bel, Nebo, Nergal and Ishtar (lady of Erech) as tithe, whilst a sixth records that tithe for the eleventh and twelfth years of the reign of Nabonidus were paid by certain individuals.

Hence, Dr. Budge says, there is evidence that the tithe could be annual, that it could be, and was, commonly paid in kind, that two or more individuals could unite in paying a tithe, and that a tithe could be offered to a number of gods collectively. I learned also in the same department, from Dr. Theophilus Pinches, that the mention of tenth parts occurs on tablets which were undoubtedly copies of bi-lingual phrase tablets drawn up 2,200 B. C., or earlier, and representing the legal expressions current among the scribes at that time; and I was encouraged to hope that when more of the tablets now in the British Museum are transcribed and published, it will be regarded as certain that tithes were given in early Babylonia to the temples of the gods 2,100 years B. C., and probably earlier.

Meanwhile Professor Maspero tells of religious endowments also in ancient Chaldea, saying: "Kings in founding a temple not only bestowed upon it the objects and furniture required . . . . they assigned to it an annual income from the treasury, slaves, or cultivated lands."

Also of spoils of wars, he says: "As soon as he (the king) had triumphed by their (the gods') command, he sought before all else to reward them amply for their assistance. He paid a tithe of the spoil into the coffers of their treasury, he made over a part of the conquered country to their domain, he granted them a tale of the prisoners to cultivate their lands or to work at their buildings."

In his later volume Maspero furnishes some interesting items upon tithe-giving by Tukultiabalesharra, or as we better know him, Tiglath Pileser: "We see him lavishing offerings on the gods, and enriching their temples with the spoils of his victories." Again, "Tiglath Pileser, after fighting in the country north of the Tigris, consecrated the tenth of the spoil thus received to the use of his god Asshur and also to Ramman." And once more; near the source of the Subnat river Tiglath Pileser recorded his victories thus: " . . . . . with the aid of Asshur, Shamesh, and Ramman, the great gods, my lords, I Tiglath Pileser . . . . conquerer from the Great Sea the Mediterranean . . . . . went to Nairi." And the gods who had so signally favored the monarch received the greater part (i. e. more than half) of the spoils which he had secured in his campaigns.

The testimony of George Smith, an eminent Assyriologist, in his "Ancient History from the Monuments," is much to the same effect. He says: "The priesthood formed a privileged class: they lived on the revenues of the temples and the offerings of worshippers, while they were directly interested in war, as a portion of the spoil was dedicated to the temples." And again: Tiglath Pileser proclaimed himself king of Babylon "Marching down to Babylon, and king of Sumir and Akkad: offering magnificent sacrifices on the national altars."

After these examples, I have the pleasure of quoting from Dr. Sayce, Professor of Assyriology at Oxford, who wrote to me in a letter on our subject: "The esra or tithe was a Babylonian institution which was paid to the temples upon the produce of the land, as stated in my "Social Life among the Assyrians and Babylonians.' The temple and priests were supported by the contributions of the people—partly obligatory and partly voluntary. The most important among them were the 'tithes' paid upon all produce. The tithes were contributed by all classes of the population, from the king to the peasant; and lists exist which record the amounts severally due from the tenants of an estate. The tithes were paid for the most part in corn. Thus we find a Babylonian paying about eleven bushels of corn to the temple of the Sun-god (at Sippara) as the tithes required from him for the year. The tithes paid to the same temple by Nabonidus, just after his accession (555 B. C.), amounted to as much as six manehs of gold, or 840 pounds. . . . . Voluntary gifts were common, and were often made in pursuance of a vow or in gratitude for recovery from sickness. Among such gifts various articles of dress were included, with which the images of the gods were adorned." The Professor observes also in his "Partriarchal Palestine" that Cyrus and Cambyses did not regard their foreign origin as affording any pretext for refusing to pay tithes to the gods of the kingdoms they had overthrown.

Privilege and Profit.

"Lift up your eyes and look on the field." "Occupy till I come."

Four hundred million Chinese, 250,000,000 Africans, 200,000,000 Hindus, 100,000,000 kindred peoples, 40,000,000 Japanese, and 40,000,000 Polynesians, or over 1,000,000,000 of heathen, will rise up in judgment to witness against this generation which has come so far short of fulfilling the last command of Jesus to go into all the world and preach the gospel. How it must grieve our Father's heart as He looks down upon these for whom Christ died ("God so loved the world"), and in the same look see the horded millions of so-called Christian people. God offers greater dividends for invested capital than any earthly syndicate or trust; besides being a shareholder, he offers us co-partnership, and, unless the Bank of Heaven breaks, all the stockholders are insured against loss. Why it is that His people are so slow to grasp the privileges for investment thus offered seems very strange. Worldlings would climb over each other in their efforts to invest their money in a company which offered 100 per cent. profit upon so sure a basis; but we do not find God's people hastening their step in order to invest in a greater enterprise than any worldly company could possibly organize: and until by the anointing eyesalve we are enabled to see this matter upon the basis of "privilege" and "profit", we are slow to move. But that is a precious privilege, and enormously profitable, no true child of God will deny after a faithful study of such Scriptures as Matt. 6: 19–21; Mark 10: 29, 30; 6: 43; Prov. 11: 24, 25; and Phil. 4: 15, 16, 17, 19. To encourage us, God has shown us the "privilege" and "profit" side; but we must

not blind our eyes to the fact that there is another basis, and that is that we must either obey or disobey His commands to "Go ye;" for there are none exempt; God is no respecter of persons; His commands are yea and amen in Christ to every one, and if we fail to grasp His commands as privileges to obey, we fall short, and lose; how much we shall lose eternity alone may tell.

To this generation our Father is offering such privileges as were never offered in the history of the Church, and seems to be pleading for us to hasten to take advantage of and "occupy" the positions of advantage which exists through His providential dealings with the nations. Witness India to-day, broken by suffering, and inviting the gospel messengers—yea, beseeching them—to come and bring them the bread and water of life. Lift your eyes upon China, and see where the martyrs' blood has bathed the soil, and ask yourself, Did this ever fail, in the whole history of the Church, to bring a glorious harvest? Look upon Japan, that nation which seems to have taken a craze for Western civilization, and is also looking to us for a religion which will bring them peace. The Japanese are tired of Buddhism and Shintoism, and are throwing off the shackles of priestcraft, and emerging into—what? It will depend upon the Church of God whether she gets salvation or goes into infidelity. Then, behold Cuba, Porto Rico, South America, and the Philippines, which are all wide open doors of invitation. How can we contemplate these strange providences without seeing in it God's call to hasten to the front and take advantage of the ripeness? We may blind ourselves, and refuse to "lift up our eyes," but they are there, nevertheless, and the "wise shall understand." May God stir us up to see the blessed privileges and profits, and may we be swift to obey for His name's sake.—Living Words.

Character.

Since we are studying the lives of some of the great men of the Bible, it may be well to note what influence a man's reputation has on his character.

The word character is usually defined as the reputation a man has. But character really is that what a man is, and reputation that what a man seems to be. How often we misjudge people; we can see only their daily actions, but God sees and judges the heart of man.

We often mistake strong feeling for a strong character. A man who by a frown makes the people afraid, or by a word makes his children tremble, is not a strong man. The truth is his passions are strong and he is a slave to them.

The two grandest things on this side of the grave are said to be our life and our reputation. But a mean whisper can rob us of the one and the weakest weapon of the other. Our first thought should not be to possess a good name, but so to live that we may not be afraid to die.

Character may be likened unto a brick structure, — every deed we do serving as one brick. The good deeds we do will be the good bricks, the evil deeds the poor bricks. But just as one leak sinks a ship and one flaw breaks a chain, so one dishonorable deed will forever mar our character. Some one will be sure to imitate us. Hodge writes, character, good or bad, has a tendency to perpetuate itself.

If we are careful to build our life with good bricks only, we will stand a beautiful edifice, living on forever. How much more careful we should be in building this structure than in the erecting of an ordinary building. A building may be remodeled and made almost like new, or it may be torn down and rebuilt. But our past lives we can never change. How often would we recall some hasty word or action! Our minds are given us but our characters we must build.

"A germ is not a plant, an acorn not a tree, neither is our mind a character."

A dollar is composed of a thousand mills, so our characters may be said to be composed of a thousand deeds. Trials are a test of a man's character. One writer writes: "What are circumstances? I wonder that they should hinder a true man when his heart is set within him to do a right thing! Let a man be principled in his religion, he may travel from the tropics to the poles, it will never catch cold on the journey. Set him down in the desert, and just as a palm tree thrusts its roots beneath the envious sand in search of sustenance, he will manage to find living water there. Banish him to the dreariest Patmos you can find he will get a grand Apocalypse among its barren crags. Thrust him into an inner prison, and make his feet fast in the stocks, the doxology will reverberate through the dungeon, make such melody within its walls of stone that the jailer shall relapse into a man, and the prisoner hearing it shall dream of freedom and of home.

"The value of character is the standard of human progress."

Another writer says: "He who lives for anything less than character is mean. He who enters upon any study, pursuit, amusement, pleasure, habit, or course of life, without considering its effects upon his character, is not a trusty or an honest man. He whose modes of thought, state of feeling, everyday acts, common language, and whose outward life is not directed by a wise reference to their influence upon his character, is a man always to be watched. Just as a man prizes his character, so is he. This is the true standard of a man.

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN,
Berne, Indiana.

Neglected Bibles.

"I often have people tell me," says Dr. Pentecost, " 'I wish I knew my Bible better than I do', or 'I confess that I do not read my Bible as often or carefully as I ought,' or sometimes 'I wish I knew my Bible as well as you do yours'. Only the other day, as we journeyed together in the cars, a Christian gentleman said to me: 'I fear most of us business men are comparatively ignorant of the Bible. We take our knowledge of God's will from our ministers at secondhand. We are content to let them read and study the sacred Scriptures and give us the benefit of their thoughts.'

"And then, turning to me, he continued: 'Do you read your Bible every day? Do you read it apart from study and preparation for your public ministry?' And when I told him that it was my habit daily to read the Bible, altogether apart from my professional use of it, he sighed and said: 'I wish I knew more of it for myself. I have often dreamed of the pleasure I might find in sitting down daily and studying the Bible, but I am too busy; the habits of my life are too fixed; I am too old to begin now, but I feel that I am very ignorant of divine things, and very unfurnished for this life because of my ignorance of the world to come.' "

The daily study of the Bible, if possible at some regular time each day, as in the quiet hour in the morning, or in the evening, and in a systematic way, is the substantial way of making progress daily in a mastery of the Bible, and of deeply impressing on the mind and heart the life-molding truths of the Bible.—Robert E. Speer.

Our C. E. Topic.

Topic for December 13: — An Anti - Worry Meeting. John 14: 1–31.

MEDITATIONS.

As a matter of policy one should not worry. It is useless. It makes the useful person a useless one. It is a hinderance, making necessary work harder and blocking the path of duty. True, some do worry and succeed, but worry did not win their success, they reached their goal in spite of it.

As a matter of Christian duty we must avoid worry. It cannot be said that Christians do not worry; one often finds himself doing wrong in spite of himself. But in the exercise of the right kind of faith in Christ there is no room for it.

Sum up your thoughts under two columns. Call one worry and the other faith and see what results they will lead you to. The first will be a melancholy story telling of doubt, pessimism, lack of confidence, uselessness, helplessness and hopelessness. A life's record made up of that kind of stuff keeps the heart from Christ and the soul from heaven. The faith column will be like bright sunshine breaking through the clouds. It will tell of the helping hand extended, of evils removed, of a heart so full of love that it cannot be kept to ones' self. Above all it will show how Christ, his sacrifice and his presence, are best used and appreciated. Need one hesitate long between these two columns and say what ought I to do?

Our lesson sets before us the most comforting words in Scripture. The assurance from Christ himself that there is no need for trouble; that there is a place in heaven for his disciples; that where He is there we are to be too; that though the strife against the world, the flesh and devil will be hard it shall not overwhelm us, we shall have the Comforter with us.

Doctor Deem writes:

The world is wide
In time and tide,
And—God is guide;
Then do not hurry.
The man is blest
And—leaves the rest;
Then do not worry.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50. . . . . .

The Mennonite.

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Editorial.

It is with deep regret that we inform the readers of the MENNONITE that our dear editor, Bro. H. G. Allebach, who has been East for several months where for awhile he was confined in a hospital and submitted to several operations, is obliged once more to lay down his editorial pen and again return to the hospital for another and seemingly a more serious operation. We ask the readers to unite in prayer for the speedy and complete recovery of our dear brother.

Owing to the prolonged illness of our editor, and the fact that he must be confined in a hospital for an indefinite period the editorial work of the MENNONITE has been placed in charge of Brother N. B. Grubb, pastor of the First Mennonite church of Philadelphia. This for two reasons, viz: Bro. Grubb resides so close to the hospital that he will be able to confer with the editor daily and do the work under his direction. Then too, Bro. Grubb, is really the founder of the MENNONITE, and the interest he has in the welfare of the church at large and all her interests, enables us to know that the work will be well cared for.

Until further notice all correspondence with the editor, either personal or general, should be addressed to 2110 N. Marshall street, Philadelphia, Pa. The news notes and correspondence from the different congregations can be addressed, The MENNONITE, Berne, Indiana, as before.

"Bear ye one another's burden's. The undersigned out of simple love for our afflicted editor, and desiring the best interests for our paper and through it our church, has consented, for the time being, to comply with the request to attend to the work of our brother as far as we are able to do it for him. We are willing to help him bear his burdens in a practical way. We appeal to our brethren, especially the brethren of the ministry to lend a helping hand in this work. If you know of any news item relating to the work of the church, either local or general, that interests you, send it to us, so that others may share with you the knowledge and joy of such interests. Determine now to write an article on some timely subject, and do it at once. And in every possible way help us to make the paper better week by week and thereby show our brother the sympathy we have for him in his trying hours. Pray for him earnestly, and for us that the dear Lord may overrule all for our good and His glory.

N. B. GRUBB.

Correspondence.

GERMANTOWN, Pa., Dec. 5, '03. In the historical Mennonite church there are services held every Sunday as follows:

At 9 a. m. Junior Christian Endeavor, which is doing good work for the poor in this coming season in collecting money to buy clothing and food. Donations received from all such that feel to help us to do this work for the Lord.

Sunday-school at 9: 30 a. m. They are at work in earnest for Christmas. Pray for them.

Preaching at 10: 45 a. m. in the English language, and in the evening C.E. at 7: 15. Preaching at 7: 45 p. m. Yours in the Cause, F. F. GABEL.

All who renew their subscription before January 1904 will receive the Year Book free as premium.

A "Laborer Worthy of His Hire."

HARVEY S. GOTTSHALL.

When we consider the fact that a very large number of all the ministers of all denominations throughout the United States are paid salaries which, considering the demands made upon them, may fairly be called in the language of the other breadwinning occupations, starvation wages, is it not fair to say that there is need of a readjustment of the financial relations between the pulpit and the pew?

In order to have a comprehensive view of this subject, let us examine briefly what the Word of God and history teach us about it, and arrive at such conclusions as they may warrant.

During the Patriarchal age the people of God had stated times for public worship—the Sabbath day. Altars were erected and offerings made to the living God, and with them they had ministers of religion or officiating priests. Noah was a preacher of righteousness "and offered burnt offerings on the altar". Abraham, Isaac and Jacob officiated at the altar of God. All these things point to a regular service of religion, and furthermore it is plain that the people of God contributed most generously to the support of their public worship in tithes, and this tithing must have been a divine institution for Melchizedek received tithes of Abraham (Heb. 7: 6). Later we see Jacob conforming to the established law and custom and vowing to consecrate one-tenth of his income to the Lord. From such facts we cannot but infer that the most generous provision was made for the support of the church ordinances and ministers who labored for the advancement of the revealed truth of God.

With the Levitical age came a theocracy and a worship of God in and around a gorgeous tabernacle with imposing rituals. In this age God selects his own ministers. The tribe of Levi are to be his servants and the sons of Abraham his priests, and besides these a multitude of stationary men to serve at the daily sacrifices. These Levites were very numerous as compared with the number of people whom they served. Now the question arises, How were all these ministers supported by so few parishioners. They had good parsonages provided for them, for many cities were set apart for the use of the priests and Levites, (Josh. 21), also beautiful and fertile suburbs for pasture for their cattle. Besides this they had also a yearly income from all the other tribes in the form of tithes. This one-tenth was to be given to the Lord for the use of the Levites, and it was considered robbery of God not to pay these tithes. This one-tenth was for the exclusive use of the ministry. Under this God-ordained Levitical law all ministers were educated at the expense of the church and while in active service, were kept free from all worldly cares and avocations. Their families lived as well as the best of their parishioners, and upon their retirement they were well cared for.

Thus God taught his people that his chosen priests were not to be regarded as respectable paupers, as ministers are so often regarded to-day, to whom it is a piece of philanthropy to pay the smallest conceivable salary for which their spiritual services can be secured. God has laid upon His church members an irrepealable obligation to provide for his servants in these solemn words: "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deut. 12: 19).

In examining this subject under the apostolic age, I, for want of space, refer only to the words of as honorable and large hearted a man as ever walked God's earth to proclaim His Gospel — the venerated Paul, who in 1 Corinthians 9 lays down the fundamental principles of material support.

To-day the salaries paid to hundreds of ministers are not only out of keeping with the demands of the work performed, and in no way commensurate with the talents of the men employed, but they are obstacles in the way of the best results from the labors of a noble class of men. More than that, they tend to weaken the minister and to make him the subject of the almoner. This inadequacy is not wholly due to the selfishness of the contributors to the fund as set apart for salary purposes, but in a great many cases it is the result of thoughtlessness; while again it is often due to the system of alms giving which many churches allowed to develop and which has become a plant of prodigious vitality.

When a young man enters the ministry, he consecrates to the church his talents educated at a cost to himself of from $1,000 to $5,000; he consecrates his time and labors and shuts himself off from other pecuniary profits. Now if the church accepts him, is she not under sacred obligation to support him as long as he is in her services? Surely "the laborer is worthy of his hire", but in these years of prosperity his hire is very small. While all other occupations and businesses are increasing in prosperity today, the circumstances of many a minister are becoming harder and more pinched. According to actual statistics it takes $1,000 to-day to do what $700 did four years ago. Then why help perpetuate such conditions?

Some people seem to have an idea that when a man enters the ministry, Providence provides his family with a barrel of inexhaustible meal and a cruse of overflowing oil; or feeds them, Elijah-like, through the ministry of ravens. They seem to forget that a minister and his family need such things as bread, beefsteak and potatoes. They are rather proud of the parson's long, lean look, regarding it as a mark of personal piety, when the fact of the matter is, that it is the result of the poverty of provisions and worry over unpaid debts.

Henry says, "A scandalous maintenance makes a scandalous minister." Ministers should be kept free from worldly care. If only the well-to-do members of our Christian church realized the broken spirits, the prostrated powers, the physical wrecks brought about by inadequate support, more money would be laid on the altar of the Lord for the use of his Levites.

It is not our aim to take a pessimistic view of the Christian ministry, for the servants of the Most High are engaged in a blessed and glorious cause, and they have for their reward the highest bliss that can be enjoyed here below—the joy of the Holy Spirit, the luxury of doing good and the hope of endless glory. But on the other hand it is lamentably true that their labors are not fully appreciated and they are not made as comfortable as their people could make them.

Let the people consider more earnestly the inestimable value of the Christian church, and the comprehensive work of the clergy, and then estimate their worth. They are the educators of the intellectual man; they implant the great principles of success in the minds of the young; they restrain the vices of society and set up a high moral standard for it, they are the advocates and promoters of all forms of benevolent institutions, and they teach the immortal soul the way that leads it back to God and glory.

Surely the ministers of the gospel of Jesus Christ are engaged in a glorious work and are worthy of a generous support. But whether they are paid or not in dollars and cents every minister of the Word shall receive as his reward a royal diadem as incorruptible and imperishable as the glory of the Lord Almighty himself.

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Five Rules of Life.

Are these the rule of my life?

First. Live in God's Sight. "Thou, God, seest me". Gen. 16: 13.

Second. Do your whole duty. "I delight to do thy will, O God." Ec. 12: 13. The mainspring of Christ's life was duty.

Third Have high ideals and aims. "As a man thinketh in his heart so is he". Ps. 119: 2. "Seek those things which are above". Ps. 27: 4.

Fourth. Be loyal to the truth. Our Lord Jesus called Himself the *Way*, the *Truth* and the *Life*. John 14: 6. Prov. 3: 6.

Fifth. "Owe no man anything, save to love one another." Heb. 13: 1.

These have been the rules of my own life from the beginning. I may not leave much of worldly goods. But I will at least leave no debts. No person has the right to assume an obligation which he cannot meet. But there is one debt man never can discharge: It is the debt of love —brotherly kindness and charity to our fellowmen. Every man owes that to God and to the world. Make honesty and brotherly kindness the rule of your life and you will find that life will be useful and happy, and its end will be blessed.

"Blessed are the pure in heart: for they shall see God."

Rev. F. F. G.

Quiet Hour Thoughts.

Saturday, Dec. 13. *Neither murmur ye, as some of them also murmured, and were destroyed. 1 Cor. 10: 10.*

Does it rain to-day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silvery lining or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health, and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for the rolling off your burdens at the foot of the cross. — LOUISE HEYWOOD.

Sunday, 13. *"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Proverbs 28: 13.*

He that covereth his sins shall not prosper." They shall not prosper in the effort to hide them. They shall not prosper in their prayers. The man with a secret sin, coming to the mercy seat, comes in vain. Men may find no traces of his sin. He may persuade himself that it was not sin. But the power of prayer is gone. He shall not prosper in his attempts to serve God. He may hope to make amends by diligence in the vineyard of the Lord, but his service is not acceptable. There is a secret evil that neutralizes all his good deeds. He shall not prosper in his own soul. His effort to find happiness is vain. A drop of bitterness mingles with every draught. He does not grow in grace. His hope is vain. He is a stranger to peace. The hideous thing which he has hidden haunts him.

"I dug a grave and laid within
Its secret depths one secret sin.
I closed the grave—and know full well
That day I shut myself in hell."

Monday, 14. *"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebrew 2: 1.*

It is not want of capacity nor want of opportunity that causes so many to fail. A way has been provided for all whereby they may live a good life. Multitudes go down under temptation, not because they intended to do so, but because they did not think what they were doing. The drunkard did not think, when he took the first step in the downward way, that it would lead him to ruin.

The prodigal did not think, when he left his father's house, that he would soon be a wreck. The man who comes to the close of life, and looking back sees that his life has been a complete failure, did not consider whither he was going as he journeyed carelessly along. "Take heed what ye hear." "Take heed to thyself." "Take heed that no man deceive you."

"Unheedfulness—that is the worst of foes;
Unheedfulness, of poisons all most fell:
It is the path to hell and death that goes;
The robber at salvation's citadel."

Tuesday, 15. *"Let us therefore follow after the things which make for peace." Romans 14: 19.*

Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our right mind;
In purer lives thy service find,
In deeper reverence praise.
Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.
—J. G. WHITTIER.

Wednesday, 16. *"We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Hebrew 6: 18.*

If mankind lives by confidence, it lives also by hope — that form of confidence which turns toward the future. All life is a result and an inspiration, all that exists supposes an origin and tends towards an end. Life is progression: progression is aspiration. The progress of the future is an infinitude of hope. Hope is at the root of things, and must be reflected in the heart of man. No hope, no life. The same power which brought us into being, urges us to go up higher. What is the meaning of this persistent instinct which pushes us on? The true meaning is that something is to result from life, that out of its being wrought a good greater than itself, toward which it slowly moves, and that this painful sower called man, needs, like every sower, to count on the morrow. The history of humanity is the history of indomitable hope; otherwise everything would have been over long ago. To press forward under his burdens, to guide himself in the night, to retrieve his falls and his failures, to escape despair even in death, man has need of hoping always, and sometimes against all hope. Here is the cordial that sustains him. Had we only logic, we should have long ago drawn the conclusion: Death has everywhere the last word!—and we should be dead of the idea. But we have hope, and that is why we live and believe in life.

Thursday, 17. *"The glory of the Lord shall be thy reward." Isaiah 58: 8.*

One of Frances Ridley Havergal's poems tells of an Æolian harp which a friend sent with a letter describing the wonderful sweetness of its tones. Miss Havergal took the harp an thrummed its seven strings, but there were no thrilling strains, only common music. She first read the letter again and found instructions which she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings and the room was filled with melodious strains which no fingers of man could have produced. Only when the breath of heaven blew upon the harp could its marvelous music be brought out. The human soul is such a harp. Human fingers call out much that is lovely and sweet, but it is only when its chords are swept by the breath of heaven, by the Holy Spirit, that its noblest music is called out.

Friday, 18. *"We walk by faith, not by sight." 2 Corinthians 5: 7.*

If, through unruffled seas,
Toward heaven we calmly sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale.
But should the surges rise,
And rest delay to come,
Blest be the sorrow—kind the storm—
Which drives us nearer home.
Soon shall our doubts and fears
All yield to thy control;
Thy tender mercies shall illume
The midnight of the soul.
Teach us, in every state,
To make thy will our own;
And when the joys of sense depart,
To live by faith alone.

Farmers' Wives.

Did you ever think of the amount of thought to plan three meals a day, for 365 days in succession? To prepare enough, and not too much, and for those living at a distance from the village to remember that the stock of flour, sugar, tea, etc., is replenished in due time? Did you ever think of the multitude of her cares and duties? She must rise early to prepare breakfast or otherwise oversee it. Perhaps there are children to wash, dress, and feed or get ready for school with dinners. There is baking, sweeping, dusting, making beds, lunch, and dinner for the men; supper to be made ready at the proper time; the washing, starching, folding, and ironing of clothes; the care of milk, including the making of butter and cheese; and the inevitable washing of dishes. In autumn there is

an additional work of pickling, preserving, canning of fruits, drying apples, boiling cider, making apple sauce, with the still more unpleasant work in butchering time. Then there is sheep-shearing, haying, harvesting, threshing, etc., when more help is needed, bringing an increase of her labors. Twice a year comes house-cleaning; for of all the foes that a housekeeper has to contend with, dirt is the greatest. She may gain a complete victory and to repose upon her laurels after the semi-annual engagements—but it is only temporary. The enemy soon returns, and even daily skirmishing does not keep it at bay.

There is the mending too. Sewing machines are great blessings, but they cannot set in a patch or darn stockings. I don't mention these things by way of complaining of woman's lot in general, or asking for her any rights which she does not possess. I don't know as there is any remedy in the present state of the world. It seems to be one of the ills of life which must be borne as we bear other ills, but what I ask is a due appreciation of the important part a woman acts, and a concession that her labors, mental and physical, are as great, all things considered as those of the other sex.

Women are not so childish that a little sympathy now and then, or acknowledgment of their efforts and sacrifices, make them imagine their case worse than it is. I tell you men and husbands, "It doeth good like a medicine", and many a poor, crushed, broken down wife and mother is dying for want of it. And if some of the gentlemen who affect to despise woman's work and underrate her abilities had to take her place for six months, they would be wiser and perhaps sadder than they are now.—Sel.

What the world needs most today is justice, which is the open expression of love. — CAMPBELL MORGAN.

The Sunday School Lesson.

Subject for Dec. 13: THE TEMPLE DEDICATED. 1 Kings 8: 1–11, 62, 63.

I. THE STORY WITH ITS LESSONS.

The dedication of the Temple occurred not only after the building was all completed but the holy vessels were made and placed therein. God's ordering is most deliberate and not the hasty bungling thing we make it. For over 7 years the work of rearing the house continued (6: 1, 37–38) and then the ceremony, of which we now study, in the 9th month of the next year —eleven months after.

At the very last the Ark was carried into the Holy of Holies and then, when Solomon, as prophet, priest and king, standing to address the people, kneeling before God, to present his wonderful petition to Jehovah, like "an Apostle and High Priest"—the glory of the Lord filled the empty, the offered house.

The scene is sublime and thrilling. For simplest teaching, there is instruction about prayer. In additions to the points presented in last week's lesson study—viz., that "true prayer must be based on sacrifice, on a promise and must be childlike in spirit—we have here suggested a trait, peculiarly like children. We may call it faith and find it in Solomon's attitude (22, 54). It is the air of expectancy which must be especially acceptable to God and does not usually characterize our prayers. Who has not seen a little child as soon as a request is uttered hold out an *open hand*? There is also another suggestion in these spread-out hands: it is emptiness, bringing nothing and helplessness, confessing need. Then in Solomon's petition we have an illustration of presenting our requests in detail. It is the minutiae of desire, like the compounding of the fragrant incense beaten small on the altar (Ex. 30: 36). Every need—from personal forgiveness ("the plague of his own heart") to the ravages of a caterpillar, was laid before God. Our Father loves to have us come to Him as little children and pour into His ear, everything, however trifling, that may burden or perplex us. The trouble with our "neighbors" the assault of the "enemy" — when "there is no rain"—when hunger comes—or "whatsoever sickness there may be"—is all of interest to Him; also our intercession for the "stranger" and supplication for "the day of battle". This is of limitless application.

The New Testament teaching of this is Phil. 4: 6-7— "with thanksgiving". Stress is laid on what the Lord has done (56) which is thanksgiving and what He is (60) which is *praise*.

PROPHETIC EXPLANATION.

As the Exodus marks the deliverance of Israel from Egyptian bondage and points onward to the time when they shall be gathered out from all nations (Isa. 11: 16)—so this building, with all the attending circumstances, is a prediction of the establishment in earthly glory of the "mountain of the house of the Lord" (Micah. 4: 1) when Jesus Christ —David's Greater Son—shall as Priest on His Throne come forth, as Solomon did, to bless the people and, as we read (14) "He turneth His face about"— they will see their King.

The prayer touches the strange future of the Jewish nation. See Deut. 11: 12. Psa. 132: 16.

III. SPIRITUAL TRUTH.

The dedication of the temple typically represents the descent of the Spirit at Pentecost—the Old Testament emblem of the Holy Ghost in the cloud of glory. It is a figure as well of the coming of the Holy Spirit into the believer at conversion to dwell there forever—the filling with the presence of God that which He has designed and has accepted. The temple was often cleansed but never re-dedicated or re-consecrated. (1 Cor. 6: 19–20).

Marriages.

ENSLEY—UMMEL.—On Nov. 29 at the home of Fr. Aeschilman by Rev. P. R. Aeschilman, Dwight Ensley to Mary R. Ummel, both of Whitman Co., Wash.

EWERT—SCHULZ, BOESE—SCHULZ. —On Nov. 26 at Loretta, S. D., by Rev. Chr. Kaufman, John Ewert to Elizabeth Schulz, and John Boese to Maria Schulz.

BURKHOLDER—BUCHER.—On Nov. 29 at the home of the bride's parents near Bluffton, Ohio, by Rev. J. B. Baer, John Burkholder to Verena Bucher, both of Allen Co., Ohio.

ROSENBERGER—KELLER.—On Nov. 24, by Rev. A. M. Fretz, of Souderton, Pa., Isaac G. Rosenberger and Laura Keller.

FRETZ—KLETZING.—On November 24, by Rev. A. M. Fretz, David L. Fretz, of Doylestown, and Mrs. Leah Kletzing, of Sundale.

MOYER— WISLER.— On November 28, by Rev. A. M. Fretz, Elihu B. Moyer and Lizzie Wisler, both of Hatfield, Pa.

BOSHART—MILLER.—On Nov. 4, at Wayland, Iowa, John M. Boshart and Miss Addie Miller, by Rev. S. M. Musselman.

KULP—ELLENBERG. — On Nov. 21, 1903, at the home of the groom in Lederachville, Pa., by W. S. Gottshall, Howard Z. Kulp, of Lederachville, and Clara P. Ellenberg, Phila., Pa.

ERNEY—BAUM.— In Philadelphia, Pa., on November 26, 1903, by Rev. Silas M. Grubb, Titus Erney to Miss Ada Baum, both of Philadelphia.

WATSON—SCHEID. — On November 24, 1903, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. Harry Watson, of Hatboro, Pa., to Miss Lydia Scheid, of Philadelphia.

WAYSZ—HECK.—In Philadelphia, on November 25, 1903, by Rev. N. B. Grubb, Mr. George Frederick Waysz, to Miss Emma Ida Heck, all of Philadelphia.

KEISER—LEIGHT.—In Philadelphia, Pa., on November 25, 1903, by Rev. N. B. Grubb, Mr. Milton O. Keiser, to Miss Edith A. Leight, of Philadelphia.

RUFE—SNYDER.— On the evening of November 25, 1903, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. Claude T. Rufe, of Richland Centre, Pa., to Mrs. Mary R. Snyder, formerly of Milford Square, Penna.

WANAMAKER — FASSHAUER. — On the evening of November 30, 1903, in the First Mennonite church of Philadelphia, Pa., by the pastor, Rev. N. B. Grubb, Mr. Charles Franklin Wanamaker, to Miss Anna Martha Fasshauer, all of Philadelphia.

Deaths.

KLOPFENSTEIN. — At Washington, Iowa, on Nov. 18, Michael Klopfenstein, born in Basel, Switzerland, aged 68 years, 11 months and 2 days. Funeral services were held at the Eicher church on Nov. 23 by Rev. S. M. Musselman before a large concourse of friends and relatives, which crowded the church to its doors.

HAUENSTEIN. — On Nov. 29, near Olds, Iowa, Josephine Hauenstein, nee Miller, wife of Gottfried Hauenstein, aged 50 years, 11 months and 2 days. Funeral services were held and interment at Eicher church, Noble, on Dec. 2, Revs. S. M. Musselman and P. E. Stuckey officiating.

WENGER.—On Dec. 1, near Wayland, Ia., Magdalena, wife of Benedict Wenger, aged 57 years. Funeral services were held and interment made at Sugar Creek Amish church on Dec. 4, Revs. S. Gerig, D. Graber, Kropf, and Musselman officiating.

LATSHAW — On Nov. 8, 1903 in Pottstown, Pa., of paralysis, Abraham Latshaw, aged 71 years, 11 months and 1 day. Funeral services were conducted by W. S. Gottshall and Jacob Hunsberger. Interment in Mt. Zion cemetery.

HECKLER. — On Nov. 20, 1903, in Mainland, Pa., of croup, Paul, son of William and Mary Heckler, aged 1 year, 8 months and 12 days. Interment on Thanksgiving Day at Christ church close by. The funeral services were conducted by D. K. Landeslager, of the Reformed church, and by W. S. Gottshall.

HACKETT.—At the Municipal hospital, Philadelphia, on November 28, 1903, of small pox, William Hackett, in the 26th year of his age. Funeral services were conducted at Northwood cemetery by Rev. Silas M. Grubb, on November 29.

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News of the Week.

Domestic.

FIFTY-EIGHTH CONGRESS.

ONE SESSION ENDS; ANOTHER BEGINS.

WASHINGTON, December 7. — The first regular session of the Fifty-eighth Congress began at noon to-day, but the Senate met half an hour previous to that time in accordance with the adjournment Saturday last, for the purpose of permitting an orderly termination of the so-called session.

Upon reconvening the Senate Mr. Hale reported for the committee that the President had been advised and would shortly communicate a message. Mr. Barnes, assistant secretary to the President, then presented the message, which was read.

PRESIDENT'S MESSAGE

TO THE FIFTY-EIGHTH CONGRESS. EXTRACTS FROM THE SAME.

WASHINGTON, December 7.—The President sent his message to the first regular session of the Fifty-eighth Congress to-day, of which the following extracts are the gist:

Publicity can do no harm to the honest corporation.

The consistent policy of the national Government, so far as it has the power, is to hold in check the unscrupulous man, whether employer or employe.

Whenever either corporation, labor union, or individual disregards the law, where the Federal Government has jurisdiction, it will see to it that the misconduct is stopped.

The indications are that the surplus for the present fiscal year will be very small, if, indeed, there be any surplus.

The integrity of our currency is beyond question, and under present conditions it would he unwise and unnecessary to attempt a reconstruction of our monetary system.

We can not have too much immigration of the right kind, and we should have none at all of the wrong kind.

There can be no crime more serious than bribery. The bribe giver is worse than the thief and is as wicked as the murderer.

No city or State, still less the nation, can be injured by the enforcement of the law.

There seems good ground for the belief that there has been a real growth among the civilized nations of a sentiment which will permit a gradual substitution of other methods than the method of war in the settlement of dispute.

The fighting ship, not the commerce destroyer, is the vessel whose feats add renown to a nation's history, and establish her place among the great powers of the world.

The attention of the Congress is asked to the question of the compensation of the letter carriers and clerks engaged in the postal service.

Of our insular possessions it is gratifying to say that their steady progress has been such as to make it unnecessary to spend much time in discussing them.

No other class of our citizens deserves so well of the nation as those to whom the nation owes its very being, the veterans of the civil war.

A revision of the civil service rules took effect on April 15 last, which has greatly improved their operation.

The effect of the laws providing a general staff for the army and for the more effective use of the National Guard has been excellent.

I heartily congratulate the Congress upon the steady progress in building up the American navy.

The question now is not by which route the isthmian canal shall be built, for that question has been definitely and irrevocably decided. The question is simply whether or not we shall build an isthmian canal.

DOWIE WINS OUT.

SHOWS RECEIVERS AND CREDITORS HE HAS CASH.

CHICAGO, Dec. 6.—By a stroke of diplomacy John Alexander Dowie has established harmony between Zion, its receivers and its creditors in and out of court. He proposes to settle with his immediate creditors, to arrange with others on a reasonable time basis and to end the receivership. At a conference to-day between the attorneys representing the heaviest creditors and Jacob Newman, attorney for the receivers, Dowie showed the lawyers a statement setting forth Zion's assets and liabilities. He declared he valued Zion's estate at $14,000,000 above all liabilities. He exhibited a large order for seventy-five car loads of candy from a Cincinnati firm. He showed a draft for 50,000 from a weithy wellwisher, and declared he could draw for $20,000 more on one of Zion's friends in Wisconsin.

On this showing he offered to settle all urgent claims in cash and to put Zion on a cash basis in all future dealings with the outside world. With his heaviest creditors out of the way, he said his debts demanding immediate payment would not amount to more than $150,000. Samuel Stevenson's judgment notes for $100,000 are not yet due.

Dr. Dowie's presentation of figures and his offers of settlement were satisfactory to the attorneys. His plan will be submitted to-morrow at a meeting of the receivers, their attorneys and the attorneys for the creditors, and it is believed will be accepted. In that event receivers and all creditors will join hands with Dr. Dowie in a plea to Judge Kohlsaat to dismiss the pending litigation and permit Dowie freedom to secure funds and settle obligations.

Dowie Preaches an Optimistic Sermon at Zion.

CHICAGO, December 7.—Jacob Newman, of the law firm representing the Dowie receivers, says that the situation at Zion City has changed during the week, and that the altered conditions are favorable to Dowie. "The present trouble in which Zion is ingulfed is a test which has proved the heroism and courage of the members of the Christian Catholic church."

This was the theme of Dowie's sermon yesterday afternoon, which lasted an hour and a half, and was almost entirely taken up with praise for his followers for not deserting him while he is in trouble. The stormy note which pervaded the talk last Wednesday night was considerably toned down.

"We will have this receivership, as it is called, dissolved within two or three days, and Zion will once more rise victorious," the overseer declared. "Be of good cheer, beloved. Zion is not bankrupt. Zion is solvent, and will pay all her debts, have this receivership dissolved, and then will endeavor to teach a lesson to those who have persecuted her."

In the midst of his remarks about the trial of Zion being of short duration, in which he stated that delivery from trouble was at hand, a woman in the audience, waving her hands shouted "Praise the Lord!"

"Shut up!" shouted the prophet, pointing at the woman. "Shut up. You are one of those persons who always are shouting and talking when you have nothing to say. Why don't you use your heads when you open your mouths. If you did you would keep them shut most of the time." Dowie commended the courage of his followers.

Texas Negro Sentenced 1000 Years.

HUSTON, Tex., December 8.—In the District Court of Cherokee county today, Allen Brown, a negro, convicted of attempted assault, was sentenced to one thousand years in the penitentiary. At the time of his arrest Brown narrowly escaped being lynched.

Fierce Fire at Salina, Kans.

SALINA, Kas., December 4.—The H. D. Lee Mercantile Company's building was gutted by fire from top to bottom this afternoon. The property occupied a block and was five stories high.

It was the largest wholesale grocery and notion store in Kansas, and carried a million dollar stock. The H. D. Lee Hardware Company's building, a block in length and four stories high, across the alley, was also badly damaged. The hardware stock was valued at over $800,000.

For More Bible Preaching.

NEW YORK, December 8.—At the annual dinner of the Presbyterian Union, of New York, the Rev. Robert F. Coyle, D. D., moderator of the general assembly of the Presbyterian church, advocated the return of Bible preaching and said in the course of his address:

"The Presbyterian church is as broad as the Bible and no broader. The outlook for forward movement of the church is very bright. The troubles of the past have been forgotten and instead of a controversy over the confession of faith, we are looking for a confession of sinners.

"The wrangling as to whether election preceded faith or faith preceded election is all wrong. Such hair-splitting must make the Master's heart bleed."

Foreign.

Herbert Spencer Dead.

LONDON, December 8. — Herbert Spencer, the philosopher, died this morning at his home in Brighton. His health had been failing for some months. The illness took a critical turn a few days ago and he became unconscious last night, passing away without pain. By his own desire the least possible information was given out during Mr. Spencer's illness. He was born in 1820.

The newspapers all publish long appreciations and anecdotes of Mr. Spencer, whom they universally describe as the "last of the great thinkers of the Victorian age."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIX. BERNE, INDIANA, DECEMBER 17, 1903. No. 3.

The Four Anchors.

BY MRS. H. E. BROWN.

"And fearing, lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day."—Acts 27: 29. R. V.

The night is dark, but God, my God
Is here, and in command;
And sure am I, when morning breaks,
I shall be "at the land".
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor PATIENCE out,
And wish—but wait for day.

Fierce drives the storm, but winds and waves
Within His hand are held,
And, trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp,
I'll trust Him, though He slay;
So, letting go the anchor FAITH,
I'll wish—but wait for day.

Still seem the moments dreary, long,
I rest upon the Lord;
I muse on His "eternal years",
And feast upon His word;
His promises, so rich and great,
Are my support and stay;
I'll drop the anchor HOPE ahead,
And wish—but wait for day.

Oh, wisdom infinite! Oh, light
And love supreme, divine!
How can I feel one fluttering doubt
In hands so dear as Thine?
I'll lean on Thee, my Best Beloved,
My heart on Thy heart lay;
And casting out the anchor LOVE,
I'll wish—but wait for day.

Items of News and Comment.

Missionary P. A. Penner reports from Champa, Ind., the arrival of a healthy baby daughter in their family.

In the Waterloo, Ont., congregation a Bible conference was recently held which was very instructive and well attended.

Missionary J. A. Ressler and wife, who sailed for India from New York in the beginning of October, intended to reach Napels, Italy, Nov. 19.

Nineteen persons were admitted to the West Liberty congregation in McPherson Co., Kan., Nov. 15, 17 through baptism, by Rev. S. C. Miller.

Professor H. H. Ewert writes from Gretna, Man., that the Mennonite Institution there is prospering and that the enrollment is increasing since the close of field labor.

Next week will appear the last number of the MENNONITE for this year. None will appear the week following. The first number for the New Year will appear January 7, 1904.

God willing, the Cucamonga—Upland, Cal., congregation, Rev. M. Horsch pastor, will celebrate baptism next Sunday, a Christmas festival on Christmas Eve, and on Sunday following communion.

Consult the label on your paper, now while you have it in your hands, and see how far you have paid your subscription. Before you do another thing see to it that your subscription, covering all arrears, be forwarded at once. Now is the best time to pay.

The Hillsboro, Kan., correspondent to the Bundesbote relates the misfortune their S. S. superintendent met with by falling from a load of hay into a pitchfork, inflicting a severe wound, which is, however, healing nicely. The Sunday-school will celebrate a Christmas festival on Christmas Eve.

Missionary Th. Digel, whom many of our congregations remember by his kindly visit a year ago, dedicated a fine Christmas epic to his friends in America which he sent to the Bundesbote for puplication, and which appears in this week's issue. The subject of the poem is "Schoepfung, Suendenfall, Erloesung" (Creation, Fall, Salvation).

A ministerial conference will be held in the church at Quakertown, Pa., on Monday, January 11. The program is being prepared and an interesting meeting is expected. Among other subjects there will be a paper on Infant Consecration. Should the old custom of the church be revived and generally observed; if so should the observance of it be in the home or in the public service of the congregation?

Character is the product of daily, hourly actions, and words, and thoughts; daily forgivenesses, unselfishnesses, kindnesses, sympathies, charities, sacrifices for the good of others, struggles against temptation, submissiveness under trial. Oh, it is these, like the blending colors in a picture, or the blending notes of music, which constitute true manhood. It is the blending of these things in the rounding out of a simple life, that make true character that heaven will own.

For the information of the readers of the MENNONITE, who are constantly inquiring into the condition of our much afflicted editor, Bro. Allebach, we are happy to say with gratitude, that his condition is at present writing quite favorable. The operation was declared successful, and strong hopes are now entertained for his complete recovery. It is likely that he may have to remain in the hospital for several weeks longer, so as to insure the best results. Meanwhile continue in grateful prayer for the complete recovery of Bro. Allebach.

India as a Mission Field.

In making a study of the missions of India, let us first take a look at the country itself. India is found on our maps near the center of the southern part of Asia. Its area is over one and one-half million square miles, and the population about two hundred and fifty million, nearly one-sixth of the population of the globe. The three principal rivers of India are the Indus, Sanpoo or Brahmapootra, and the Hindu's sacred river, the Ganges. In government, India is under British rule.

There are over one hundred languages spoken in India, besides a number of dialects. The most important language are the Hindi, Bengali, Panjabi, and Hindustani or Urdu, a mixture of Hindi and Persian, which is understood in all the large towns and cities of India.

What was the condition of India without Christ? The principal religions of India were Brahmanism, Buddhism, and Mohammedanism. Besides these, many gods and goddesses were worshiped. The Hindus are said to have three hundred and thirty million gods.

Some of the fruits of Brahmanism are the degradation of women, child marriage, and infanticide. Another great teaching of Brahmanism is caste, or a division of the people into two classes, the high and low caste. No communications, nor dealings of any kind, nor marriage between these two classes, are allowed. When a high-caste Brahman becomes a Christian, he is discarded by his family and friends, and can never again be restored to his caste.

The women of India are especially degraded. "A woman has no other god on earth but her husband." She has no hope of heaven. If she is very faithful and attentive to the wishes of her husband, her next birth may be as a man, and then she may hope to win heaven.

When a child is born, and proves to be a girl, she is very unwelcome, and formerly in high-caste families was often put to death. This cruelty has been abolished by law. Little girls are married when between five and ten years of age, and often to very old men. When her husband dies, the child becomes a widow. These child-widows are the greatest sufferers of India, and at present are said to number twenty-one million, most of these under fourteen years of age.

What has the missionary already done and what is he still doing for India? Over a hundred years ago, William Carey, the "consecrated shoemaker", obeyed his Master's command to "Go ye into all the world, and preach the gospel to the whole creation", and went to India, one of the first missionaries to that country, His example has been followed by many earnest and consecrated followers of Christ, until to-day we have nine hundred Protestant missionaries in the field, but even these allow but one man to every three hundred and thirty-four thousand of the population.—"The Wellspring."

A Season of Refreshing.

According to appointment made at the time of the Conference last May, Bro. A. M. Fretz and the writer went to Bowmansville, Pa., on Monday, Nov. 30, to conduct for the people of that congregation and community a week of special Gospel meetings. Similar meetings held there last February had been so signally

blessed of the Lord to the reviving of God's children, that the present season of services was anticipated with a deep and widespread interest. This was evidenced in various ways, notably by the large attendance at the opening meeting.

This numerical indication of interest was well maintained and at times increased during the week. But better still was the deeply earnest and serious attention given to the word of God and the quiet religious enthusiasm evident in the meetings and welling up in the services of song and testimony. Whether we spoke and sang in German or English there seemed to be a clear apprehension of the language of the Spirit on the part of old and young. A most striking case in point was that of the aged mother Bauman, whose heart, as she said to the writer in parting, was too full of joy and gratitude to find expression.

What the ultimate and abiding fruit of the meetings will be, we leave with the Lord. We were glad to make the nearer acquaintance of Brother Joseph Gehman and his wife who have recently joined hands with the congregation there, and to witness three of their children to-gether with two other young people indicating their desire to be counted with the Lord's people and forming the nucleus of a class to be further instructed in salvation truths with a view to being made a part of Christ's "little flock" of whom He said that "it is the Father's good pleasure to give you the Kingdom".—A. S. Shelly.

Singing My Way Around the World.

Seventeen years ago God made me the pencil in His hand to write a song to His praise and glory—a song which He has blessed to the savings of thousands of souls—"Throw Out the Life-line." The many readers of "The Life Boat" will be interested, I am sure, in following a few of my footsteps thus far in a mission of gospel songs around the world.

On the 7th of October of last year I left my home in Holyoke, Mass. I desired to undertake the long journey of 25,000 miles on faith, and see what God might do with my one talent of song and story. I passed on over our continent, receiving a cordial hearing, in many of the prominent churches, and arrived in California in time for my Thanksgiving dinner in San Jose. My tour through Southern California wass attended with blessed results in reaching the hearts of all classes of men. Then up the Pacific coast to Oregon, Washington and British Columbia, the same covenant-keeping God attended me. Here I spoke and sang to large gatherings and many souls were melted under the Holy Spirit's anointing. Hospitals were also visited and the poor "shut-ins" cheered.

On the 6th of July, in San Francisco, a farewell rally was held for me in the Mariners' church by the young people of the churches, and on the next day, just nine months from leaving home, I sailed on a Japanese steamer, "Hong Kong Marn", for Japan. In all of these blessed days of gospel work our God manifested His presence vouchsafed to His children, and all temporal and spiritual blessings were beautifully bestowed. Helping hands were extended all along the way. I had sold 6,000 of my song sheets and maintained my family. I paid a visit to the big trees and that "holy of holies" of nature, Yosemite valley.

But I had always desired to visit Honolulu, so I was granted a stop-over privilege in that rightly named "Paradise of the Pacific". There for nine days I rode through its palm-shaded streets and looked upon its entrancing scenery. Four addresses were given in the principal houses of worship. The most impressive one, it seems to me, was the Sunday afternoon meeting at the prison.

The prisoners were seated underneath a large almond tree of 125 feet span. It really seemed as if God's love and mercy were seeking for expression in the stately tree, with its out-stretching branches as if to enfold them in pardoning grace. A quartet of convicts in striped garb sang very touchingly "Rocked in the Cradle of the Deep", and when the voice of one rose like a fettered bird in the solo, "For He doth mark the sparrows' fall, He will not slight thy humble call," tears came unbidden to the eyes of all.

I strove in that brief hour to so throw the life-line to those sinking men that some hand of faith would grasp it. My words were translated first into native Hawaiian by a Christian worker, and then next into Chinese by a young Chinese disciple. It was a most impressive service. Then there was a double quartet of convicts who sang "Beautiful Eden" and the exercises closed. We shook hands with many of the prisoners and exhorted them to accept Christ. They said they would. One said, "I have found Him since I came here through these meetings". Another said, as he grasped my hand, "I wish I could go home and see my mother, but I am here for life." Mr. W. C. Weeden, a real estate dealer in Honolulu, sang just before the services were over, with good effect, "Jesus, Savior, Pilot Me."

The Queen's Hospital is beautifully situated in the heart of the city. I visited it the day before leaving and sang and whistled to the patients. They all seemed to enjoy my visit. The morning of my departure, as I was leaving a store, a young lady approached me with a pamphlet for sale. I saw at once by its attractive cover that it was "The Life Boat." I had seen it several times along my journey and I gladly purchased it. After reading it carefully on my voyage in the "City of Peking", I left it upon the library table, and observed many of the passengers enjoying its perusal as much, I trust, as I had done.

On my arrival in Japan I will mail this letter, asking the prayers of "The Life Boat" readers that I may be brought safely home again to throw the line for many years to come to souls drifting away into sin.—Rev. E. S. Ufford in "The Life Boat."

The Difference the Tide Made.

I had an experience the other day under a bridge. It was a bridge over a tidal river running into—and out of—Buzzard's Bay. A few hours before, my boat had shot under the bridge with the speed of an arrow, borne on the rush of the incoming tide. No oars were nesessary to keep the boat in the middle of the current and away from the rocks. But as I started to return, twelve hours later, things had changed.

The river had changed. It was an incoming tide once more. And my relation to the river had changed. Then I was with it, now I was against it.

And, dear me, what a tug it was! Bend to the oars, pull frantically for ten minutes, and lo, I was opposite precisely the same boulder on the shore as when I began! Turn to the quiet waters along the bank and row up to the bridge, then dart into those rushing waters and—pff!—they catch the boat and whirl it around like a cork and send it back where it came from. The incoming tide was swift as any millrace, and the usually silent river was noisy in its turbulence.

After many vain attempts, we took the long anchor rope—my friend and I—and tied it to the further end of the bridge, floated the loose end through, tied the boat to it, and by dint of much pulling and boot-soaking and arm-straining, got the skiff in-gloriously through and made our difficult way up the still hostile river on the other side and so out into the bay.

But I had learned a lesson—bought it with an aching back and blistered hands. And the lesson was this:

There is a tide in all the affairs of men. It is the great current of God's will. It does not rise and fall like the ocean's tides. It sets always in the same direction, and it moves with steady force.

It flows, I say, through everything. The ancient Greeks had a philosophy whose central maxim was, "All things are flux"; that is, there is in all the universe no such thing as rest. Everything is in constant motion. Modern science has come to the proof of this old philosophy. It shows that there is no stone, however solid and stolid it appears, but its particles (could some powerful microscope disclose them) are whirling in wonderful orbits in and out among themselves, with chasms between like the interstellar spaces. The massive globe to its ultimate atom is in continual movement, and that movement is its life.

And it is precisely thus, as I have said, with the higher universe of mind. Through it all flow the tidal currents of God's providence. We may move with it, and our boats glide along without our effort. We lay our hands to the oars, and every stroke tells grandly. We are in perfect control of the boat, and can turn it this side or that with a touch. Oh, it is glorious, rowing with the tide!

But, once in a while—foolishly enough, for no worthy goal lies that way—we turn against the tide. At once our swift speed changes to a snail's pace. At once our easy control of the boat has become a difficult one. At once the way grows hard and fierce and desperate. By this device and that, we manage to get along, but ingloriously enough. Oh, but it is hard work rowing against the tide!

And I won't try to do it—in my spiritual life—any more.—"Christian Endeavor World."

Old People.

I want to say a word to the old people. I see you wherever I go. I see you on the street cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your smile of approval. I see you in the warmest corner of the hearth reading the paper.

You have one great temptation—it is to think that your days of usefulness are over. You are only in the way, so you feel, and you'd better be out of the world.

It is a great mistake. If the Lord thought that old people were useless, he would have devised some way suddenly to get rid of them.

What makes a person useful? Not ability to work. A baby cannot earn a penny, cannot do a stroke of work, yet it is often the most important factor in the household. Baby's coming often makes father "straighten up"; often unites the estranged hearts of husband and wife; often brings sobriety and industry into the home life.

An old man sitting in an armchair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray", said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—Advance.

The Sheep That Was Lost.

On the Aleutsch Glacier I saw a strange and beautiful sight—the parable of the "ninety and nine", repeated to the letter. One day we were making our way with ice ax and alpenstock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between the crevasses, and so passing from the pastures on one side of the glacier to the pastures on the other. The flock had numbered two hundred all told.

But on the way one sheep got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately, one of the party had a field glass. With its aid we discovered the sheep up amid a tangle of brushwood on the rocky mountain side.

It was beautiful to see how the shepherd without a word, left his hundred and ninety-nine sheep out in the glacier waste, knowing they would stand there perfectly still and safe, and went clambering back after the lost sheep until he found it; and he actually put it on his shoulders and returned "rejoicing".

Here was the Lord's parable enacted before our eyes, though the shepherd was all unconscious of it. And it brought our Lord's teachings home to us with a vividness which none can realize but those who saw the incident.—"Leaves of Light".

The End of Life.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life, "I come to do Thy will, O God".

The first thing you need after life is food: "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of My Father in Heaven, the same is My brother and sister and mother."

You want education: "Teach me to do Thy will, O God."

You want pleasure: "I delight to do Thy will, O God."

A whole life can be built up on that one vertical column and then, when all is over, "He that doeth the will of God abideth forever".—Henry Drummond.

Those Who Would Have Must Give.

What would you think of a rose that would say to itself: "I cannot afford to give away to strangers all my beauty and sweetness: I must keep it for myself. I will roll up my petals of beauty, I will withhold this fragrance for myself. It is waste ful extravagance to give these things away." But behold, the moment it tries to store up, to withhold them from others, they vanish. The fragrance, the beauty, do not exist in the unopened bud. It is only when the rose begins to open itself, to exhibit its petals, to give its secret, its life, to others, that its beauty and fragrance are developed.

So selfishness defeats its own end. He who refuses to give himself for others, who closes the petals of his helpfulness, and withholds the fragrance of his sympathy and love, finds that he loses the very thing he hoped to gain. The very springs of his manhood dry up. His finer nature becomes petrified. He grows deaf to the cries of help from his fellow-men. His tears are dried up, and he stares at misfortune without wincing.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to love, and you soon lose the power to love. Your affections are paralyzed, your sympathy atrophied from disuse, and you become a moral cripple.

But the moment you open wider the door of your narrow life, and, like the rose, send out, without stint, your fragrance and beauty upon every passer-by, whether peasant or millionaire, you begin to develop a marvelous power.—"Success."

The Sin of Not Doing.

But there is a deeper aspect of these sins of omission. There is a disobedience of inaction toward our heavenly Father, as well as toward our earthly friends. Do you remember on what kind of sins the last indictment before the judgment seat of Christ is to be based? Do you realize that what Christ is going to call you and me to account for then, is not our sins of commission, but our sins of omission?

"It is not the big things we may have done, but the little things we did not do, that in Christ's thought will condemn us at the last. How does the indictment read? We shall not be taken unawares by it. Christ has served it upon us in ample time for us to remedy it if we choose: 'I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; and inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me.'

"It will be the disobedience of inaction that at the last will finally condemn many a self-sacrificed, self-centered Pharisee in this house to-day. The disobedience of inaction; the selfish torpidity of somnolent souls; the sluggish indifference of earth-blinded men; these are the things that arouse the wrath of the Lamb and bring down the judgment of Heaven. It is a startling truth, but not less the truth.

"The mistakes of our life may be many, but it is not our mistakes, but our neglects, that at the last will shut us out from the kingdom of light. What says the Apostle? 'How shall we escape if we neglect so great salvation?' Men die spiritually by simply neglecting the great salvation. And you and I may be neglecting it by forgetting the needs of those around us, by shutting our eyes to the cry of the poor at our gates. 'Whosoever will save his life shall lose it, but whosoever will lose his life for My sake and the gospel's shall find it unto life eternal.'"

Correct your circumference. But, above all, correct your center.—Campbell Morgan.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Our C. E. Topic.

Topic for December 20: A Vision of World-Wide Peace. Isa. 11: 6–9; 9: 6.

MEDITATIONS.

If Christ came hundreds of years ago and we still look for His reign of peace need it be said His coming was a failure! Peace on earth is no dream. The realization of it is as certain as the fulfillment of any prophecy. It is better to look forward toward the reign of peace to come than to look back upon it as something which has been. Ideals toward which we can look ought to lie before us, not back of us. An ideal ought to show that we can be better and not that we have been better. Christianity's great mark of superiority is that her golden age lies before. False faiths invariably look back to a golden age which has been.

An era of peace will be established the moment that the reign of Christ becomes absolute in both the heart and the nation. It is not Christ keeping back that time from us. It is prevented only by the sinfulness of men who will not have him rule over them. Our duty is to make Christ a universal King, then there will be universal peace.

1. Peace between the nations, abolishing wars and armaments. This will prevent suffering so great that it cannot be estimated and leave billions in cash to be used for producing comforts in the place of death and suffering.

2. Peace between the different parts of the kingdom of God. Rival denominations, rival churches, rival preachers will cease, rival will then read revival.

3. Capital and labor will be at peace. The employer will get his just profits and the laborer his just compensation. Poverty will then give way to plenty.

4. Peace which will so organize society that disorder, idleness and crime cannot occur.

5. Best of all "The peace of God passing all understanding" will be the peace of the heart. Is peace an impracticable dream? It will not be when all of God's people pray for it and work for its realization. Then peace will have become an answered prayer.

Don't Tell it.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart; never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Henry Van Dyke.

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Entered at the post-office at Berne, Indiana, as second-class mail matter.

†Rev. M. S. Moyer.†

On Tuesday morning, December 8th, a telegram, sent the day before, conveyed to the writer the sad intelligence of the death, from heartfailure, of Brother M. S. Moyer, of Deer Creek, O. T. the morning before. Being a near relative, a dear and respected brother and a member of our Mission Board, whose sessions we attended together but two months ago, this sudden and unexpected announcement of our dear brother's departure was a sad and startling one for us. However, it reminds us anew of the uncertainty of life and of the fact that we never know when our summons for eternity will come.

Brother Moyer was born in Springfield township, Bucks Co.,

†REV. M. S. MOYER.†

Pa., on September 25th, 1845, and had thus reached the age of 58 years, 2 months, and 13 days at the time of his departure. His earlier years he devoted to the teaching of the young both in our public schools and parochial schools and for some time in our late Mennonite Educational Institute at Wadsworth, O. Later he went farther west where he taught for a while and then entered the ministry of the Gospel, serving for a number of years as the pastor of the Mennonite church near Tipton, Mo., and for the last few years as the pastor of the newly organized flock at Deer Creek, Oklahoma. During the last four years he was a faithful member of the Board of Foreign Missions of our General Conference and took a live interest in the pursuit and the extension of the work entrusted to us. Suddenly and unexpectedly his labors with us have come to an end. But long will be the reward of his faithfulness!

A. B. SHELLY.

The Arapahoe Indians.

Frank Harrington, the Arapahoe Evangelist, writes to our Mission Board of the changed condition of his people. He says: "As the years and time are passing away the Arapahoes have begun to disregard their different kinds of religion gradually. But then civilization vices have set in and have taken a hold of some of them. Among these civilization vices are drunkenness and infidelity. These are perhaps the most horrible and degrading things that a human being can become subject to. Especially do we find these among the young educated Arapahoes who have come in contact with this class of civilized people.

Otherwise the Arapahoes are a religious people, believing in the one Almighty God and the resurrection of the dead. The old Arapahoes respect Christianity, but are not willing to accept it as their religion for the present. They say "it's too much prohibition in that religion." They are afraid to transgress against religious laws. When they as a whole shall once be convinced that all their religion is wrong and that Satan has been deceiving them by showing them his power they will flee from him and come and accept Christianity."

Correspondence.

NOBLE, Iowa, Dec. 8. Preparations are being made to celebrate Christmas in our church on Christmas night. The church building has been undergoing repairs, so services were held in the schoolhouse near by.

Health in this neighborhood is pretty good now again. There was one death caused by diptheria, but as the families who had been exposed were quarentined and there are no new cases, we think all danger is now past.

WEST SWAMP, Pa., Dec. 9, 1903. — Thanksgiving services were held in our church on Thanksgiving morning. The services were well attended and Brother N. B. Grubb preached an appropriate sermon for the occasion in the German language, taking for his text Matt. 6: 11. In the evening Brother Grubb preached in our church at Quakertown in the English language on the texts Amos 8: 1 and Col. 3: 15, comparing the basket of summer fruit with what God has done for us through Christ and for which above everything else we should be thankful.

On Sunday evening, Dec. 6th, our Young People's Association celebrated its 13th anniversary. The program consisted of singing, recitations, essays and several addresses, the principal address being delivered by Brother William H. Grubb of Allentown. The church was well filled and all seemed to appreciate the exercises. The report of the Association showed a present membership of 58 active members. Besides the contributions for current expenses the Association contributed about forty dollars during the year for missions. The semi-annual business meeting of the Association will be held on Monday evening, December 14th.

All who renew their subscription before January 1904 will receive the Year Book free as premium.

Hope for Doukhobors.

A recent number of The Friend published the following information on the above subject:

The education of the Doukhobors is receiving considerable attention at the present time. The plan of sending some of their children to the public school in Rosthern proved very satisfactory until, by a recent decision of the school board, all non-residents in that town were excluded from school privileges. As the increase of the population necessitated increased facilities, requiring another teacher and higher taxes, these foreigners were sent home. This decision has brought out a great deal of expression in favor of the Doukhobor children. One of the teachers in the Rosthern school writes under date of Eighth Month 31st, 1903: "The Doukhobor boys who have been present (attending school) are happy, prosperous and well. But our hopes for their future in Rosthern have been dashed to the ground, for the board of trustees finding the school-room overcrowded for three teachers, and not feeling able to hire a fourth, passed a resolution that all the children of non-rate payers should be informed that they could no longer attend. I think the Doukhobor boys felt it keenly. They have won the favor and respect of every one about the town by their quiet and gentlemanly conduct. Their coming out (from the Saskatchewan Colony — twenty-five miles distant) to the town and donning the dress worn by the children here and getting accustomed to their manner of living, has certainly done these children good."

Another teacher says, "All the (Doukhobor) boys made excellent progress and could understand English wonderfully and answer in it. It was the spirit of being so willing to learn which they all had all the time that made it so interesting and satisfactory to teach them. Their progress in arithmetic was so good that I advanced them in that subject with my higher classes.

"Their conduct from the first day they entered my room till the last was all that could be desired. I never once had to reprove them....

"I can see people here are angry at the action of the board, and if only a school-meeting could be held these trustees would find out they have crossed the better sentiment of the town. In some way or other I hope those boys will soon be at school again and I just wished to tell you how satisfactory they had been as pupils and how heartsorry I was to lose them."

For some time a plan to bring a few of these children to Philadelphia has been under consideration and when this unexpected decision of the Rosthern school trustees was made known the time seemed at hand to carry it out, especially as the parents of these children, who had been debarred from the Canadian schools, were very willing for their boys and girls to have such advantages as Friends' schools near Philadelphia offer.

Some ten or twelve of these children will soon be on their way here and those Friends who have taken a heart-felt interest in the education of the Doukhobors will have an opportunity to provide suitable holmes for them.

It is desirable that they attend schools under the control of Friends.

Any further information may be obtained from Joseph Elkinton, 817 Mifflin street, Philadelphia.

J. E.

Ninth Month 16th, 1903.

The following letter appears in a London paper:

YORKTON, N. W. T. 2 Aug.

Peter Veregin, the former Siberian convict of eighteen years' standing, and present leader of the Canadian Doukhobors, has brought peace to the troubled communities here and at Rosthern, and has made good progress in his self-imposed task of converting the fanatical Doukhobors into good Canadian farmers.

One of the most difficult features of the Doukhobor settlements with which the immigration authorities have had to deal was the refusal of the members to homestead the land. Their opinions have within the past

few months undergone a decided change in this respect. Every male Doukhobor over the age of eighteen years has applied for a quarter section, and one thousand seven hundred and forty-three homestead entries have been made since Veregin's arrival in the country.

It is significant that the name of Nicoli Zebroff, who was the prime leader of the pilgrimages, appears as the attorney for five hundred of the settlers who have made application during the last month.

Although seemingly a little thing, Veregin made one change during his visit to Winnipeg, which is destined to have a great effect on the Doukhoboristic communities. While in the office of the commissioner of immigration he had expressed the wish to become a good Canadian, and the suggestion was made that he should begin by dressing in the clothing of the country. The Doukhobor leader said nothing, but when he reappeared at the immigration office on the following day a wonderful transformation in his appearance had taken place. The leader's hair was cut short, the long sweeping beard had completely disappeared, and in place of the Russian blouse and trousers, Veregin was attired in a suit of store clothes, with all the accessories of starched linen and neat cravat.

Veregin was a little uncomfortable, but proud of the fact that he had sacrificed his personal feelings for his loyalty to his adopted country. The costume of his followers will not be long in undergoing a similar change.

Veregin has set them another and more important example. He has begun the study of English, and knows enough of it now to pronounce familiar words, and to write his name in English characters.

While in Winnipeg, Veregin, who was the head of a committee composed of his chief lieutenant, Paul Planidin, and Nicoli Zebroff, purchased four registered Clydesdale stallions and forty draught horses for use in his settlement, and also a considerable quantity of agricultural machinery. It will be interesting for those who still regard the Doukhobors as irresponsible nomads to know that in this section alone the people own four hundred and sixty-nine working horses, seven hundred and eighty-four cows, six hundred and forty-one one and two-year-olds, eighty-eight oxen, one hundred and fifty-nine ploughs, eighty disc harrows, seven seeders, eight self-binders, forty-seven mowers, two hundred and sixty-three wagons, and two hundred and seven sleighs, this in addition to the purchases recently made.

The financial setback given to their settlement by the pilprimages was considerable, although it must be remembered that people who caused the disturbance paid for the cost of it themselves. In order to provide more money for the purchase of stock in the spring of next year one thousand of the young men of the community have volunteered for employment on the construction work of the Canadian] Northern lines next winter. It is estimated that each of these young men will earn one hundred dollars, and the sum of one hundred thousand dollars thus gained will be largely used for the purchase of more stock and machinery for the use of the whole community.

Cornelius Jansen, a Mennonite, and a brother of Senator Jansen, of Nebraska, has interested himself in the matter of the education of the Doukhobors, and has a scheme for a system of schools in the different villages. The settlers will themselves build the schools, and funds for the support of teachers are being contributed, principally by Quaker societies, both in America and England.

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Quiet Hour Thoughts.

Saturday, Dec. 19. *Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not life more than meat and the body more than raiment? Matt. 6: 25.*

A simple life is a blessing. By it our thoughts are not diverted from God by injurious living or frivolous dressing. The man with but a loaf of bread does not say "what shall I eat," when he is hungry. It is the woman with a dozen changes of raiment who is frequenty handicapped by having nothing to wear, while of a calico frock and a shawl has no need to debate the question, "what shall I put on?"

There are spiritual and intellectual heights to which one's mind may rise. Why make it a slave to the back or the belly better fitted to serve the pig in the pen, than the man created in the image of God. Long living and simple feeding go together and love for God does not harmonize with love for display.

If one can design a scheme of humility, good sense and refinement dictate that display shall not be a part of it. Love for display often transforms good people into self-righteous bigots, and is a very common beginning for dishonesty and immorality.

Sunday, 20. *And they continued daily with one accord in the temple. Acts 2: 46.*

The first Christian prayer meetings were daily and not weekly occurrences. Some go to service once between Sundays, others are there on Sunday and others are there some Sundays. A man's religion on Sunday should only be a fraction of his religion, no matter how strictly it is kept then it does not make up for the rest of the week. As perfume permeates the whole atmosphere of a room so our religion ought to get into every day, every hour, every minute of our life. The notion that quitting work on Saturday night and doing nothing until Monday is examplary Christian conduct doesn't speak much for Christian character. One's Sabbath will be what his week days make it. It is easy enough to be good one day in seven, but it is a hard and tedious struggle with temptations and the weaknesses of the flesh to make every day a time of conscientious service. It is not special days, but every day that tests true discipleship.

Monday, 21. *Obadiah feared the Lord greatly. 1 Kings 18: 3.*

Obadiah was a God-fearing man in the service of a bloody, idol worshipping, licentious, master and yet remained true. Need our daily vacations take us from God? we ask. Some say business and religion won't mix. One often hears the excuse "In my business you can't be a Christian." Such an excuse simply means this—I would rather be in a sinful business than be a Christian; "I choose the devil rather than Christ, for my master." It is selling a soul for a business. How cheaply that soul is sold. It is worth no more to its owner than the profits of a little merchandize. How foolish! What shall a man give in exchange for his soul?

Tuesday, 22. *Whatsoever God doeth, it shall be forever. Eccl. 3: 14.*

Throughout ages the diamond in the mine may have cried: "Why don't God let me sparkle" and there are men and women who follow their duties well, doing their best, but they chafe under restraint. They fear their lives are thrown away. Their soul aspires to high things; they are gifted, they can do worthy things; but poverty handicaps them, sickness puts them back; the opposition of jealous or more fortunate ones cripple them and they are led to think that because their names are not heard they are doing no good. But think. Can any one tell you the name of the good Samaritan, or point out the place where the prodigal's father lived. Or does any one make a pilgrimage to the grave of the widow who gave her all. Do men on earth or archangels in heaven pronounce the names of those heavenly ministers who came to our Lord in the bitter agony of Gethsemane? Such jewels do not sparkle as men like to see them sparkle. Yet the brilliancy of a monarch's crown is nothing compared with the light they have shed into millions of dark souls. As long as the earth shall remain their work will go on. As long as heaven endures their work shall praise God.

Wednesday, 23. *And he called the name of that place Bethel. Gen. 28: 19.*

Christ declared to the woman by the well that the time was here when God was to be worshipped, not alone in temples and sacred places, but everywhere where there was a soul going out after God, God would respond. Every place was to be a Bethel—a house of God. How many Bethels are there in our lives?—places where God is seen? Troubles come to us as they did to Jacob. These troubles bless, for when no power on earth can help we find that God has helped us. We may be alone in the world, our sky may be dark. No cheerful voice is heard, no friend helps. But that very lonesomeness is a Bethel. Whenever in life's adversities one sees God, be it his protective shield or his provident care there surely we find a sweet Bethel.

Jacob's pillow became an altar, about that sacred spot a nation gathered, there Christ came to declare the sweet truths of a universal fatherhood. How true the analogy. Man has his God. He worships Him; a Christ reveals himself there.

Thursday, 24. *Go into all the world, preach the Gospel to every creature. Mark 16: 15.*

God gives to every human soul a message to deliver. To one it is some revealing of science. A great astronomer (Kepler) spoke of himself as thinking over God's thoughts after him, as he traced out the paths of the stars and laws of the heavens. To the poet God gives thoughts of beauty which he is to speak to the world, and the world is richer, sweeter, and better for hearing his message. We do not realize how much we owe to the men and women who all along the centuries have given forth their songs of hope, cheer, comfort and inspiration.

To every one of us God gives something that he wants us to say to others. We cannot all write poems or hymns, or compose books which will bless men; but if we live near to the heart of Christ, there is not one of us into whose ear he will not whisper some fragment of truth, some

revealing of grace or love, or to whom he will not give some experience of comfort in sorrow, some new glimpse of glory. Each friend of Christ living close to Him learns something from Him and of Him which no one has learned before, which he is to tell to the world.—J. R. MILLER.

Friday, 25. *Glory to God in the highest and on earth peace, good will toward men.*

"She was of that trying age when small fingers are beginning to find their way about the piano, striking as many wrong notes as right ones; and young nerves do not feel particularly sensitive to the anguish which such attempts are capable of inflicting on others. She knew one or two tunes sufficiently well to be able to make them out with one finger and with these she made the guests familiar to their despair.

"But one day a brilliant musician came to the hotel, took in the situation, and sat down beside the small musician, accompanying her with the most exquisite improvisation. Each note of hers only gave him a new *motif* for chords of surpassing beauty, whilst the drawing room, now crowded with people, breathlessly listened.

"When the performance was over the illustrious accompanist took the little maiden by the hand, and led her blushing round the company, saying, 'Let me introduce to you, ladies and gentlemen, the young lady to whom you are indebted for the music to which you have been listening.'

"It was true they were indebted to her for the music, because her efforts had led to his magnificent accompaniment, but his part in the joint perfomance had led to a deep impression, and it was *he* whom they were destined to remember.

"It is difficult to describe how greatly that simple story helped me through the following weeks, and will help me so long as I live."

It is inexpressibly helpful to us whose best efforts are like the slow imperfect notes of the child, to realize that God accompanies them with heavenly music, makes them, by His spirit, to accomplish results infinitely beyond the natural power of our words and works, and thus is filling the world with the angel's song, Glory to God in the highest, and on earth peace, good will toward men."—REV. F.B. MEYERS in the C. E. World April 23, 1903.

If I Were You.

If I were you my boy, I would not go into the company of boys who use bad language. I would keep my ears from hearing profanity and vulgarity. I would not allow my feet to carry me to a place where dancing is heard, or drinking indulged in. I would never allow my finger to touch a card, no matter how innocent the game. I would not presume to know more than my father, nor would I despise his old-fogyism. I would never be ashamed to speak well of my parents. I would never pout and become sulky if I could not have my own way in everything. I would not be ashamed to do right anywhere. I would not do anything that brought disgrace to my parents. I would not do anything that I would be ashamed to have anybody know. I would not go anywhere, where I would fear that my parents would not like me to be. And in all things I should say, "Thou God seest me".

If I were you, my girl, I would never associate with any young man that uses liquor in any form, be it ever so little. I would not keep company with any young man whose lips ever tasted liquor. If I were engaged to be married and my intended would ridicule my religion, and show disrespect for my church, and my Saviour Jesus Christ, I would break the engagement at once. I would not allow any young man who uses vulgar and profane language to speak to me, much less to escourt me to my home. I would be so careful in the selection of my companions that everybody would know me by my honest convictions, and know my determination, by the grace of God, to stand honestly by them. I would seek to honor womanhood through my whole life, and serve my dear Lord with all of my God-given powers. The purity and sincerity of womanhood is one of the greatest factors in winning the world for Christ.

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The Sunday School Lesson.

Subject for December 20: THE QUEEN OF SHEBA VISITS SOLOMON. 1 Kings 10: 1-10.

GOLDEN TEXT: When the righteous are in authority, the people rejoice.—Prov. 29: 2.

THE LESSON ILLUSTRATED.

How much was done for this queen by those who told her of Solomon's glory? The good that may be done by simply telling of Jesus' love is a lesson for our classes. The children will remember the incident of the little maid who told the great general, Naaman, who was a leper, of the healing power of the prophet of Israel, and the cure that resulted from the information that she gave.

Emphasize the purpose of her coming. "To prove him with hard questions". Not as the lawyers came to Jesus to try to perplex with questions of mere speculation and sophistry, but to receive the answers of wisdom to problems that vexed her soul.

If the schoolboy has a difficulty in arithmetic, he does not take it to the teacher of grammar or of elocution. If you desire to know the value of a ring that you found on the streets, you would not take it to a grocer or a dry goods dealer. Only Jesus can satisfactorily answer the questions that concern our eternal interests.

She made known her ignorance and obtained all needed information. We are told that she communed with him of all that was in her heart. So God would have us come to Him, trying to hide none of our sin and guilt, but fully and freely and confidently confessing all. If we do this He will reveal unto us all that it is well for us to know. If we will not make known our ignorance and need, we need not expect Heaven's knowledge and help.

Solomon's glory exceeded her expectations. She had heard wonderful discriptions of the glory of his court, but she partially doubted these, and was in no wise prepared for all she saw. The penitent soul joins in this experience. We heard many wonderful descriptions of the joy and peace and blessedness of coming to the Saviour, but when we found Him we said, with this queen, "The half was not told me."

She saw his glory extending to all his servants. True wisdom and greatness are seen in all associated with them. Compare the servants of the Lord with those of the devil. The glory of Jesus shall be fully shared with His royal servants. Even now we must remember that the world measures our Master by the character of our lives.

There is one exceedingly practical suggestion right here. The world judges the character of the Master by the lives of His servants. We are the only Bible that the world reads. Are we rightly reflecting the glory of the King whose we are?

She saw the house that he had built. We have seen still greater houses that God has built. We have seen this earth with its matchless appointments. We have seen these bodies that He has built for the soul. We have seen the great spiritual house—the Church—the dwelling place of His glory and honor. If the temple reflected glory upon Solomon, how much greater glory do all these buildings reflect upon Solomon's Lord? Surely we have seen enough to lead us to acknowledge His wisdom.

This queen manifested her gratitude by bestowing upon Solomon many royal gifts. So the soul that comes to Jesus with the question of life receives answers of forgiveness and mercy is ready to bestow upon Him its best gifts. But let it ever be remembered that we can never begin to compensate our Redeemer for what He has done for us, and that all our gifts must be from a heart of pure gratitude. It is the giving of the hearts that makes all other gifts acceptable to God.—Prof. F. E. Dager in "The International Evangel".

Marriages.

SAYLOR—ELLIS.—In Philadelphia, Pa., on December 10, 1903 by Rev. S. M. Grubb, Mr. Irvin G. Saylor to Miss Emily M. Ellis, all of Philadelphia.

ADAMS—GILLEN.—In Philadelphia, Pa., on December 8, 1903, by Rev. N. B. Grubb, Mr. Richard F. Adams to Mrs. Helen Gillen, all of Philadelphia.

Deaths.

SHELLY.—In Philadelphia, Pa., on December 7, 1903, Eva, daughter of John and Clara Shelly, aged 6 years and 2 months. Funeral services on the 10th by Silas M. Grubb and N. B. Grubb.

Contributions.

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Gratefully acknowledged,
W. W. MILLER.

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97	——	——	1901	500	1902	700	1903	900
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News of the Week.

Domestic.

FIFTY-EIGHTH CONGRESS.

COCKRAN TO TAKE M'CLELLAN'S SEAT.

WASHINGTON, December 14.—The Democratic minority in the House is to be strengthened by the addition of W. Bourke Cockran, of New York. At a conference here to-day between Charles F. Murphy and Mayor-elect McClellan, it was decided that Cockran shall be named to succeed McClellan in the House. McClellan will retire from Congress at the end of this week.

Cockran has served several terms in the House, but several years ago he was forced out of active politics by Richard Croker, with whom he had a disagreement.

ADJOURNS SATURDAY.

WASHINGTON, December 14.— The House to-day adopted a concurrent resolution providing for a recess adjournment from December 19 to January 4.

THE WAGE SYSTEM

WILL PASS AWAY, SAYS CARROL D. WRIGHT IN ADDRESS.

PHILADELPHIA, Dec. 13.— "The wages system will pass away. In its stead, I believe, there will come a system which will be composed of the profit-sharing and the co operative ideas. The great labor questions means the struggle of humanity for a higher standard of life. The employer must consider his employe, as well as the stockholder, as an investor."

These words were contained in an address upon "The Wage Question", made to-day by Carroll D. Wright, United States commissioner of labor, before the Society of Ethical Culture of this city.

Of scarcely less interest than his prediction of a new labor system was Colonel Wright's approval of a plan to insure labor against incapacity, resulting from an accident, illness or advancing age. The German idea was quoted, under which the employer pays one-fourth the cost of a sick and death benefit policy, the employe one-fourth and the government one-half. "England", said Colonel Wright, "has taken up this question, and we of the United States are steadily approaching it."

Continuing, Colonel Wright said: "Capital charges to the consumer the depreciation of property and machinery. Why should not the depreciation of labor's machinery, its hands, its brains, its body, be included in the final cost?

"We see in every progressive community that the demand of the workingman is no longer for a wage sufficient to enable him to keep body and soul together.

"Labor has been taught to feel that it is a social as well as an economic power in the community, and this educating process has gone on until the demand of labor is for a reasonable margin beyond that fixed by the iron law of wages."

CAPITAL AND LABOR.

THIRTY THOUSAND AFFECTED BY CUT.

CONNELLSVILLE, Pa., December 15. —A reduction in wages averaging 17 per cent. and affecting 30,000 men in the Connellsville coke region, was announced to-day. The H. C. Frick Coke Company takes the initiative in this, the first reduction since the great strike of the early 90's, and to-day posted notices at all their plants announcing the reductions. Just a year ago an increase of 10 per cent. was announced by the company. Nothing but advance notices have been posted by the companies of the region since 1895.

PRICE OF GOODS REDUCED.

The new rate is somewhat above the basis of the former $2 coke scale and indicates that the Frick company intends to make a stand for something like a $2 minimum price for furnace, notwithstanding the fact that many sales have been reported below that figure.

Simultaneously with the announcement of a reduction in wages, the Union Supply Company, the owner of all the company stores at the plants of the Frick and allied companies, announced a general cut in the price of goods.

PRECONCERTED MOVEMENT.

The third cut of 10 cents a ton in the wages of members of the United Mine Workers of America, during the last two weeks, has been made. It is believed that these cuts were the result of some preconcerted movement on the part of the coal operators, as all three cuts, the miners' officers say, were made in violation of agreements with the miners. The joint conference between the miners and operators is to be held in this city the latter part of next month. It is thought that these cuts are in the nature of opening guns by the operators.

The first cut of 10 cents a ton was made in West Virginia and resulted in several hundred miners quitting work last week. The second cut of 10 cents was made in the Myersdale (Pa.) district and resulted in the announcement yesterday that between 8,000 and 10,000 men would strike, and the third announcement of a cut of 10 cents, in North Dakota, was received to-day at the headquarters of the Mine Workers. It is thought that this also will cause a strike. There was a story to the effect that a similar cut would be made in the central competitive coal field, but nothing authoritative was learned, and it was not thought by the officers of the Mine Workers that the step would be taken.

Five Persons Perish in Sunday Wreck.

OTTUMWA, Iowa, Dec. 13.—Five persons were killed and ten injured in a wreck at 9:15 this morning on the Chicago, Burlington & Quincy road three miles west of Albia, Iowa. The west-bound passenger train was in some manner derailed while running on the Cedar Creek bridge and five cars were wrecked by collision with the steel girders of the bridge. The wreckage took fire and several of the victims were badly burned.

Umbria in Atlantic Gale.

NEW YORK, December 15. — The steamer Umbria, which arrived today, encountered a gale on the voyage which the ship's officers say was one of the most severe they ever experienced. A large section of the forward rail was smashed and a lifeboat was stove in. Third officer Moulten was severely hurt by being hurled against the rail, while a passenger, Mrs. Caroline Bradford, was bruised by being thrown to the salon floor by the impact of the same wave which threw Moulten off his feet. A sailor had his hip dislocated and several others of the crew were more or less injured.

Twenty-four Degrees Below Zero.

ST. PAUL, Minn., Dec. 15.— The northwest to-day experienced the coldest weather of the season, the thermometer ranging from four to twenty-four degrees below zero at the various stations of the weather bureau. There is apparently no prospect of immediate relief.

Trains on all railroads are delayed because of the intense cold. In this city the minimum was twenty-three below, reached early in the morning.

Reports from central Wisconsin and northern Michigan report a terrific blizzard raging and much delay to traffic.

BURLINGTON, Ia., Dec. 13.—There has been a fall of forty degrees in temperature here within eighteen hours. To-night the mercury stood at ten below zero.

Foreign.

REPUBLIC OF PANAMA

COLOMBIAN TROOPS GAVE UP WAR MARCH.

COLON, Dec. 11.—Governor Melendez in an interview to-day said:

"I have just learned unofficially through passengers of the French line steamer Fournel that the Colombian's warships, General Pinzon and Cartagena, left Cartagena at the beginning of December, having on board the same 450 troops which General Toyar brought to Colon. They were landed at the Rio Atrato with instructions to build a road towards Panama. But, after terrible suffering for four days in their efforts to go up the river in small boats and canoes, and being in want of provisions of all kinds, their supplies having been soaked with water and completely spoiled, the troops resolved not to go any further. The passengers also affirm the troops have since returned to Cartagena."

News has been received here from the interior to the effect that 4,000 Colombian troops left Bogota a fortnight ago to go down the Magdalena river, but on reaching Honda, they received orders countermanding the movement, and returned to Bogota Dec. 2. It is believed that General Reyes is responsible for the countermanding of the order.

ITS ALL OFF NOW.

WASHINGTON, Dec. 11.—The state department to-day received a cablegram from Consul General Gudger at Panama, announcing that the Colombian expedition to Panama, according to his information, had been abandoned.

U. S. MARINERS ARE SENT OVERLAND.

COLON, December 14.—A company of marines from the United States steamship Prairie was landed here today, under the command of Capt. Smedley D. Butler, and entrained for Panama, whence the marines will be sent to a point on the coast south of Panama. The step was in consequence of the receipt of information that Colombia troops had landed in that direction with the object of marching on Panama. If this is confirmed, it will mean the beginning of a long campaign of guerrilla warfare on the isthmus. The destination of the marines is said to be Yavasi, up the San Miguel gulf and Tuica river.

BONDHOLDERS EXPECT PANAMA TO PAY PART OF COLOMBIA'S DEBT.

LONDON, December 15.—A long letter from the council of foreign bondholders, personally addressed to President Roosevelt, putting forward the British bondholders' position anent Panama and Colombia, has been forwarded by the Foreign Office to Ambassador Durand, who has been instructed to hand it unofficially to the President. The letter recites the history of the Colombia debt and asks the President to use his good office to secure an equitable assumption of a portion thereof by the Panama leaders. Arbitration at The Hague, or the personal decision of President Roosevelt, would be quite satisfactory to the council.

THE TREATY COMES BACK.

NEW YORK, December 15. — The steamer City of Washington arrived to-day from Colon, bringing the signed copy of the canal treaty with the republic of Panama. The treaty was in a metal box, in charge of the purser, who turned it over to a representative of the Government on arrival at the dock. There was no news of importance reported by the officers and passengers.

BUCHANAN SAILS FOR PANAMA.

NEW YORK, December 15.—William I. Buchanan, of Buffalo, the first United States minister to the republic of Panama, sailed to-day for Panama to take up his new duties.

Bryan at the Vatican.

ROME, December 14.—William Jennings Bryan, accompanied by his son, was received in private audience by the Pope yesterday. Mr. Bryan was presented by Monsignore Kennedy, rector of the American College, who acted as interpreter. His holiness spoke with great interest of the Catholics in the United States. After the audience Mr. Bryan expressed himself as highly pleased with the Pope's kindly bearing.

Before going to the Vatican, Mr. Bryan visited several of the interesting sights of Rome, including the Coliseum and the Roman forum. He took particular interest in the spot from which Cicero thundered his invectives against Cataline. Later Mr. Bryan lunched with Ambassador Meyer.

Russia's Reply Means Peace.

LONDON, December 14.—The terms of Russia's reply to Japan have been communicated to the Japanese minister here, Baron Hayashi, by the government at Tokio. The minister subsequently said the negotiations were still incomplete, but he significantly added that he saw no reason to change his previously expressed opinion that a peaceful issue would result therefrom.

Fought on the Frontier.

ST. PETERSBURG, December 15. — Sanguinary conflicts between Persians and Turcomans have occurred on the Russo-Persian frontier. The trouble arose from the establishment of Persian customhouses. Fights between custom officers and Turcomans followed and resulted in killings on both sides. The governor of Astrabad, with a large body of troops, intervened and refused an indemnity offered by the Turcoman Khans. In the fighting which ensued both sides sustained heavy losses. According to a telegram to the Novoe Vremya, the Persian troops were defeated and retired to Astrabad.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Items of News and Comment.

I. D. Good, principal of the Terre Hill public school, Lancaster county, Pa., was on Thursday, December 17, ordained to the ministry, he having been chosen by lot. Seven brethren were voted for, but the lot fell on Brother Good.

The First church of Philadelphia holds its annual business meeting on the evening of December 31. After the business is transacted the congregation remains for the last service of the year which closes about ten minutes after twelve.

The First church of Philadelphia, Pa., N. B. Grubb, pastor, as is the usual custom, will hold its Christmas service on Christmas morn at six o'clock. This service is usually largely attended, sometimes the church is quite filled with devout worshippers. The congregation considers this one of the best and most solemn services in the year.

The Union Mennonite Sunday-school, held in the Springfield, Pa., church, was closed for the season last Sunday, December 20, the school being open only nine months in the year. A Christmas festival was held in connection with the closing exercises of the school. Rev. Henry G. Anglemoyer, of Silverdale, was present and spoke at both the morning and afternoon service.

The heater in the Pottstown, Pa., church gave out recently, and the church could not be used for services and Sunday-school on Sunday, Dec. 13. Grace Lutheran church being near by, the authorities promptly offered our people the use of their church, and on the above date Sunday-school and services were held there. This fraternal spirit and kindness was very much appreciated by our people there.

Joel Welty, of Fort Wayne, Ind., who has suffered severely on the bed of affliction for a number of weeks, was released by death Sunday evening at his home at Fort Wayne. Short funeral services were held at the house Wednesday forenoon, and in the afternoon, his remains were taken to Berne for interment. Bro. Welty was the founder of the book concern at Berne, Ind., which later became the property of the General Conference, with Mr. Welty as manager for twelve years.

Rev. J. B. Epp, formerly engaged as missionary among the Hopi Indians in Arizona and who is now attending a missionary institute at Brooklyn, New York, where he is taking a course in the study of medicine, will visit some of our Eastern churches during the Christmas vacation. Christmas and the Sunday following he will be in the different churches composing the Swamp charge. Sunday, January 3rd, he will be with Bro. A. S. Shelly in his charge. During the intervening week he may possibly visit some of the other charges of our Eastern Conference. He expects to return to Brooklyn on Monday, Jan. 4th.

Through letters received from Deer Creek, O. T., we are informed that on Sunday, Dec. 6th, the day before his departure, Bro. M. S. Moyer preached two sermons and administered communion in his church. In a letter to his only surviving sister, written on Saturday, Dec. 5th, presumably the last letter he wrote, he tells her of the work before him for the following day; also that he had selected John 3: 14, 15 as text for his communion sermon, stating that it takes him a greater length of time to prepare a sermon than formerly, owing to the failing of his memory. In a letter written to his brother, Bro. J. S. Moyer, a few weeks before his departure he speaks of the pleasant experiences he had while attending the sessions of the Mission Board at Summerfield, Ill., the meeting of the Western Conference at Hillsboro and the Oklahoma Convention at Geary. He also remarks that his failing strength reminds him of the fact that he is getting older. His heart troubles have been of several years' standing.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

IN MEMORIAM.

†JOEL WELTY, Dec. 20, 1903.†

In the life and death of a good man, lessons are taught and learned, that leave their faithful impress upon the imperishable tablets of memory, for this life, and the life beyond.

It is most fitting now, that death has removed from his place among us a most valued friend, that we speak in a more personal manner of those qualities that endeared him to us as a husband, father, brother and friend.

He lived indeed a pure and simple Christian life and was a most consistent exemplar of the religion he professed. Those who were privileged to enjoy the intimate relations of friendship in his home are the better for it, and memory faithful to her trust will keep bright the pictures of his gracious hospitality, his

† JOEL WELTY †

kindly sympathy in affliction, and his neverfailing allegiance to the banner of Christ, Who was his trust, and Whose "perfect peace" remained with him to the last.

We will remember, too, that for him

There is no death, the stars go down
To rise upon some fairer shore,
And bright in Heaven's jewelled crown
They shine, forevermore.

There is no death! an angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead".

He leaves our hearts all desolate
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

Born into that undying life,
They leave us but to come again;
With joy we welcome them the same
Except the sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life, *there are no dead.*

C. M. S.

Fort Wayne, Ind. Dec. 23, 1903.

From Arizona.

Missionary J. B. Frey, our new missionary at Oraibi, Arizona, writes as follows to the Mission Board, on October 1, 1903:

The words of the Lord spoken to Moses as He sent him back to Egypt, "I am that I am" are sufficient for us. Hitherto the Lord has shown himself as such to us also, and that is enough for us. With hearts filled with gratitude we now look back over the three months we spent here, and with hearts full of hope and consolation we look into the future, trusting in the promise of the Lord: "Lo, I am with you always, even unto the end of the world."

With the congratulations of a number of friends and acquaintances who had assembled at the railroad station at Newton, Kansas, to see us off, we left the latter place on June 25th, and shortly before noon on the following Saturday we arrived at Canon Diablo. Not wishing to travel on the Lord's day we went in the afternoon to the mission station among the Navajoe Indians and remained over Sunday with Missionary Johnston and his family. It was late in the evening when we arrived there. This was the first mission station we saw. We at once received a favorable impression from the mission family and of the work they are doing, and felt encouraged to emulate them in their efforts. We arrived at Oraibi late on Monday evening and soon felt ourselves at home with brother and sister Epp.

Soon after our arrival at Oraibi it became our privilege to attend a missionary conference, where we had an opportunity of getting acquainted with many mission workers and Government employees and at the same time to get an insight into the work in which we were about to engage. We returned from this conference refreshed, encouraged and strengthened to now enter upon

the work ourselves. During the first three weeks we did little else besides observing how Brother and Sister Epp were doing the work and occasionally helping them a little. My dear wife Aganetha was not well during this time and I devoted some time to the copying of the English-Hopi dictionary, which took me fully two weeks, and in connection studying a little of what I have written. When after a month brother and sister Epp left us we fully entered upon the work ourselves. We were enabled to have our Sunday-school regularly every Sunday, assisted by two good and reliable interpreters. Later on both our interpreters, Coin and Pawike, left us for a while going on a journey. During their absence we spoke to the children in English and to the older Indians by means of pictures which we endeavored to explain to them in a broken Hopi. Now things are going better again. Both our interpreters have returned and are coming regularly to our meetings, which are well attended. We now also have Sunday-school regularly every Sunday in the Government school. Both the superintendent and all the teachers of this school seem to be earnest Christians who have the temporal and spiritual welfare of the Hopis at heart and are earnest friends of the Sunday-school. The children come to the school building every Sunday morning at eight o'clock. They are then required to bathe themselves, have their hair combed and clean cloth put on. They are expected to be through with this by 10 o'clock. (At first it took them longer). After this they enter the Sunday-school room. There are from 150 to 160 children attending the school and it affords us much joy and pleasure to narrate to so great a number of children the blessed stories of the Bible. As all the children attending the Government school during the week do not think of absenting themselves from the Sunday-school on Sundays we can in this manner also reach the children of the unfriendly ones who would otherwise never come to Sunday-school.

Sister Nettie K. Harms has now been here over a month. I went to the R. R. station to bring her here. I took a Hopi with me, who, on our way, taught me to speak some Hopi. With the study of the language we did not make the progress I desired on account of so many other little things which claimed my attention and thus left me so little time for language study. Yet we are longing to be able to speak Hopi. In speaking through an interpreter one feels himself so distant from his hearers. But we are not discouraged but rather encouraged, seeing that the work among this people is not in vain and entirely fruitless. Recently I received a letter from an Oraibi girl, 15 years of age, who is attending school at Phoenix, in which she expressed her desire to become a Christian, stating that she was praying to our God in Heaven, and that she was so glad that her people were coming to Sunday-school where we are telling them so many good things. Our prayer is that the Spirit of the Lord may create a similar desire in many others to become the children of God.

Christmas Entertainment.

A great deal is heard and read at this season of the year about Christmas entertainments. This is, I regret to say, the correct name for many of Sunday-school Christmas festivals. Would God have us in this way to hold in remembrance His great gift given unto men? Did God send His only begotten Son into this world to *entertain* it in its lost condition? Did the angels sing, "Glory to God in the highest," to *entertain* the lonely shepherds on the plains of Bethlehem? Ah no, we all say, no, not to entertain, but that the world might have life eternal. Can it be pleasing, then, to God, if we make the glad tidings of Salvation a subject of entertainment? The Gospel news will bring great joy to the soul that receives it by faith, but there is a vast difference between this holy joy in the soul and to be entertained by a religious show.

J. S. Moyer.

Just as I Am.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come!

The story has been told over and over, and yet it will never appear old, of the way in which this hymn of Miss Charlotte Elliott came to be written. In 1822 Dr. Cæsar Malan, of Geneva, was visiting at the house of this young woman's father. One evening, as they sat conversing, he asked her if she thought herself to be an experimental Christian. Her health was failing then rapidly, and she was harassed often with pain; the question made her petulent for the moment. She resented his searching, and told him that religion was a matter which she did not wish to discuss. Dr. Malan replied, with his usual sweetness of manner, that he would not pursue the subject then if it displeased her, but he would pray that she might "give her heart to Christ, and become a useful worker for him." Several days afterward the young lady apologized for her abrupt treatment of the minister, and confessed that his question and his parting remark had troubled her. "But I do not know how to find Christ," she said; "I want you to help me." "Come to him just as you are," said Dr. Malan. He little thought that one day that simple reply would be repeated in song by the whole Christian world. Further advice resulted in opening the young lady's mind to spiritual light, and her life of devout activity and faith began.

She possessed literary gifts, and having assumed the charge of The Yearly Remembrancer, on the death of its editor, she inserted several original poems (without her name) in making up her first number. One of the poems was "Just as I am," 1836. The words of Pastor Malan, realized in her own experience, were, of course, the writer's inspiration. Beginning thus its public history in the columns of an unpretending religious magazine, the little anonymous hymn, with its sweet counsel to troubled minds, found its way into devout persons' scrapbooks, then into religious circles and chapel assemblies, and finally into the hymnals of the "Church universal." Some time after its publication a philanthropic lady, struck by its beauty and spiritual value, had it printed on a leaflet and sent for circulation through the cities and towns of the kingdom, and in connection with this an incident at an English watering place seems to have first revealed its authorship to the world. Miss Elliott, being in feeble health, was staying at Torquay in Devonshire, under the care of an eminent physician. One day the doctor, who was an earnest Christian man, placed one of those floating leaflets in his patient's hands, saying he felt sure she would like it. The surprise and pleasure were mutual when she recognized her own hymn and he discovered that she was its author.

Her brother, the Rev. H. V. Elliott, stated: "In the course of a long ministry I hope I have been permitted to see some fruit of my labors, but I feel far more has been done by a single hymn of my sister's." There is no language or land where the melody of this hymn is not heard. It is the most familiar formula on the lips of the Christian evangelist in all quarters of the world. A word fitly spoken, indeed! Another hymn by the same author is:

THE HOUR OF PRAYER.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer?

Then is my strength by Thee renewed;
Then are my sins by Thee forgiven;
Then dost thou cheer my solitude
With hopes of heaven.

No words can tell what sweet relief
Here for every want I find;
What strength for warfare, balm for grief,
What peace of mind!

Miss Charlotte Elliott was born near Brighton, in England, March 18, 1789. She was the granddaughter of the Rev. Henry Venn, of Huddersfield. She was never robust, and often was feeble, but her mind was clear and her imagination vivid. She loved poetry, and music was her delight. This seems to have given to her poems that sense of exquisite finish in rhythm. She offered only about one hundred and fifty hymns to the public; but almost all of these are now in wide and common use. Some time in 1834 she published the Invalid's Hymn Book, to which she contributed from her own pen 115 pieces, including the following, and the other by which she is most widely known, "Just as I am, without one plea." After the death of her father in 1833, and of her mother and two sisters in 1843, their home was given up, and in 1845 she went with her sole surviving sister for a while to dwell upon the continent. Returning they settled at Torquay and lived there in peace for fourteen years; by and by they went to Brighton again, where at last, at the great age of eighty-two years, Miss Elliott passed away, September 22, 1871, in the full hope and triumph of the gospel she had sung so long.

The Chief of Mockers.

Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise. Prov. 20: 1.

There's a sparkle in the cup,
But beware.
There's a brightness flashing up,
But beware.
In its depths a spell was spoken,
Which once felt is never broken,
So beware.

There is no mocker like wine. It lures only to destroy. It promises happiness, but instead causes misery. This deceiving, derisive elf has been the same through all the generations since the godly Noah planted a vineyard, and "drank of the wine, and was drunken." With all the testimony of the ages to warn him, "whosoever erreth thereby is not wise."

Wine and strong drink are personified by the wise man, and are represented as being what they cause people to be. Thus wine causes those under its influence to mock at the most sacred things, and strong drink inflames their passions until they want to quarrel. Both stir up the devil in one—wine, a light, mocking devil, and strong drink, a hateful, furious, murderous devil. One begins with wine or some light drink and ends with strong drink. The daily papers in the larger cities rarely have an issue in which, under display headlines, there is not some awful story of wounding or murder committed by some one who has passed from wine to strong drink and became a brawler. Gather the papers in any large city for a single day, and in all probability they will contain more than enough to justify the closing of every saloon within its limits. And they would be closed, too, were it not for the fact that the public has become so accustomed to such facts that it has become apathetic.

In what ways is wine a mocker? It is a mocker relative to:—

Happiness. In nothing is wine a mocker more than in its delusive promises of "good times." It holds up a picture of a banquet hall filled with merry guests, the tables laden with delicacies, the wine being quaffed with laughter and song. It is the jollity accompanying drinking which appeals so strongly to the young and inexperienced. They long for the fun, the good fellowship, the enjoyment. And they begin with what they call "roaring good times." But before long that which simply stimulated and exhilerated becomes a necessity. The resort to it becomes more and more frequent. In due time the occasional wine drinker develops into a tippler, the tippler into the inebriate, the inebriate into the drunkard. The good times then have all gone, and in their place are dark horrors. Wine, the mocker, redeems his promise of a life of pleasure with troubled dreams, terrifying visions, an agonizing thirst. Oh, yes; and, besides, there are a desolate, repulsive home, it may be; starving, ill-clad children and a heart-broken, despairing wife; a shattered reputation and unfitness for any kind of work. How the demon of wine mocks at the wreck he has made!

Strength. There are some who take stimulants to help them work better. A bookkeeper finds himself overworked, and takes a glass or two to put life into him. So does many a worried and pushed business man. How the wine demon must mock at those who resort to this expedient! for it is merely putting a spur into a tired horse instead of resting and feeding him. Of course the horse will go for a while longer and with increased speed, but applied too often the spur will kill the horse. Alcohol is simply a spur; it generates no strength, but simply calls out what there is at an exhausting rate. A goad in the stomach, though it may cause a feeling of exhileration, is no better than a goad in the side which produces pain. The feeling of strength is deceptive, and after its effects pass off it leaves one with nerves still more shaken. A railroad engineer may feel that he has taken a glass of spirits, but the passengers are in so much the greater danger. This impaired competency is so well understood that it is only water-drinkers who are wanted in positions of great responsibility. Wine is a mocker of those who resort to it for help.

Benefits. In regard to benefits wine is indeed a mocker. For 1901 there was expended for drink $1,454,119,858. Estimating our population at seventy millions, that is over $20 per capita. That is a tremendous outlay to make for any one thing, and we should get some returns for it which are worth while. What permanent or transient good comes from it? What is put out on our schools we see more than coming back in good and effective citizenship. That which is expended in churches is more than repaid in good morals, good society, benevolence towards the needy. That which is paid out for the government protects property, life, reputation, and promotes every industrial enterprise. All these do not cost so much as our drink bill. What, then, do we get for our expenditure for liquors? Wrecked homes, blighted lives, pauperism, misery, vice, crime, these are the things which are purchased with alcohol. What a mocker it is!

Every year when there is a city election in Boston, and the question of license or no license comes up, cards appear in every daily paper stating that the revenue from licenses is $1,000,000—"Vote Yes." A committee of citizens in Worchester, Massachusetts, made an investigation to ascertain the economic value of saloons to the community. The eighty saloons paid into the treasury $118,300, while as nearly as could be estimated their receipts were $1,200,000! But that does not represent all their cost, for the police force has to be larger on account of the saloons, the costly criminal prosecutions are multiplied, the poorhouses are largely filled with their recruits, the insane asylums receive no inconsiderable quota from them, and there are the ranks of the impoverished which they keep full and who are a burden upon our charitable organizations. The revenue argument is one of wine's most mocking deceptions.

Not many years ago a young man, who could stand the mocking of wine no longer, took his life in a Chicago hotel, leaving the following, headed, "*My last will and testament*":

"I leave to the society a ruined character.

"I leave to my father and mother as much misery as, in their feeble state, they can bear.

"I leave to my brothers and sisters the memory of my misspent life.

"I leave to my wife a broken heart, and to my children the memory that their father fills a drunkard's grave, and has gone to a drunkard's hell."

Turning Aside to See.

It is only by turning aside from this determining trend of secularity, this well-beaten track of worldliness, that any individual can, in a spiritual sense, come to see and gain inspiring glimpses of the grand religious realities that adjoin the pathway of its life. "I will now turn aside from the paths of folly and greed and worrying worldliness, and see some great things", must be the resolve of every soul that would rise above the low plane of moral mediocrity and realize a nobler destiny than that of the rabble and the crowds madding with sin. It is the exercise of will implied in the turning aside that has spiritual value. The distinct decision to deflect from the accustomed way of worldliness is the act that brings blessing. It is, of course, by no means easy to induce men about us, particularly in this rushing age, to turn aside from their absorbing avocations in order to contemplate spiritual realities, even for a brief hour or two on the Sabbath, and in order to induce such a decision on their part, a moral shock, a convulsive revival of religious interest, seems often the only available resource.

So complete is the thralldom of men to secular interests, so elaborate is the network of worldliness that surrounds them, that nothing short of a spiritual shock from heaven would seem to be equal to the task of dislodging them from the ruts of selfishness and greed in which they are with feverish haste traveling. Yet the condition of all spiritual life and blessing remains unaltered and unalterable; namely, that he who would see into heaven must turn from earth, and, if he would escape the living death of an utter carnality, must abandon the path of a persistent self-seeking, that he may behold some greater wonder than anything that is visible in marts or forums. It is impossible for a man to see all that God would show him if he simply jogs along in the conventional rut of a satisfied worldliness.—"The Observer".

Our C. E. Topic.

Topic for Sunday, Dec. 27: An Optimists' Missionary Meeting. Isa. 60: 1—5.

An optimists' missionary meeting must be bright enough to dispel any gloom cast upon the cause. It should so present the missionary cause that objections to it will become as nothing.

1. It must first show that money given for this purpose is not wasted but well invested. That it brings the greatest glory to Christ. That it is devoted to the best possible cause, viz. the saving of souls. Money given to the missionary cause is giving the Lord His own and He will see to the increase.

2. The one who does not see why the lives of good men are thrown away upon barbarians who will not appreciate, must be shown in this meeting that appreciation does not mean missionary success. He who is doing his part in giving all nations a chance to hear the Gospel earns heaven's appreciation. What of it if for every day's journey across Africa there is a grave of some missionary? It is an honor to die in the harness. Those lives were devoted to the best possible good. Saints who died in the arena did not throw their lives away. The blood of the martyr became the seed of the church, and the pioneers of the cross mark the gospel's triumph with their tombs as monuments.

The career of St. Paul was a missionary one. His earthly prospects were the brightest. A man with his ability might have become the chief Rabbi of his nation. But because persecution, misfortune, opposition, and finally death marked his career can you say his life was thrown away? You must say that no man's service to Christ ever surprised the world as did Paul's.

3. Make this meeting emphasize how steadily the cause of Christ has grown among the heathens. Renew the missionary efforts of the past century and you can't help but become an optimist.

"Stepping Heavenward"

By Elizabeth Prentiss.

One renewal and one new subscription to the "Mennonite" and two copies "Stepping Heavenward" postpaid for $3. The new Subscriber will receive the "Mennonite" from date of subscription to Jan. 1, 1905.

MENNONITE BOOK CONCERN,
Berne, Indiana.

The Mennonite.

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Editorial.

"Peace on earth, good will to men." How that song of the angels over the hills of Judea is ringing down the centuries and to-day fills the hearts of men with hope. The fullness of this message does not seem to have come to us, for there are still wars and rumors of war. Christian nations are still contending in arms. We rightly ask, where is that peace? We do know that the Prince of Peace has come; He of whom Isaiah prophesied is here and reigns, we celebrate His coming in these days.

"We must remember, however, that God has never declared that the human family should have peace at any price. Peace by submitting to sin and sin's audacious rule, peace by remaining silent concerning wrong done to others, peace by stilling conscience and closing the eyes to Satan's daring—this can be no divine or Christlike peace. For we are told that life is a conflict: that we must fight if we would reign, and that there is an armor for the Christ-follower to wear when he takes up his cross and seeks to live like his Master. This peace does not mean a cowardly shrinking from holding up the glorious banner of righteousness; it cannot imply a weakening in the great conflict for higher living and wiser service. And as it thus comes more clearly to light, this peace, this real peace, has a balanced bearing also with nations."

Peace must first come into our hearts and life before we can perform acts of peace — even that peace which passeth all understanding. Peace must have control of the heart, the mind, and the nature, before it can master the body. That peace of which the angels sang in the long ago, on that first Christmas morn, is a calm, sweet trust, stilling the anxious cares, and the disturbing alarms and fears, and the consuming desires within the breast of the human being. When this peaceful calm is once established in the hearts of all men, then the eternal peace of God in Christ will sweep the whole earth, and then in unison of heart and voice all the world will sing, "behold the kingdoms of the world have become the kingdom of God and His Christ.

The Blessedness of Giving.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive". Acts 20: 35.

These words we find nowhere recorded in the writings of the Evangelists. No doubt they belong to the many things which Jesus did (and spoke) of which John writes John 21: 25. From the way Paul makes use of these words it is evident that they were known by the elders at Ephesus, no matter how they had come to know them, whether they had been told of them by Paul himself or by some others of the apostles and early teachers. Paul admonishes them to remember them as an encouragement to a willing, free and unstinted giving. It would be well for all Christians at all times to remember these words of the Lord Jesus in reference to giving. When the Lord compares giving with receiving and says, it is more blessed to give than to receive, He does in no wise convey the idea, that it is not a blessed thing to receive. The fact is, we all must receive. And it would be a deplorable and miserable state of affairs if the privilege of receiving were taken away from us. We are constantly receiving from God, as well as from our fellowmen. No one, whatever his lot and condition in life may be, is so independent as no longer to have need of receiving from others, that which he needs and which he can not provide for himself. The millionaire with all his riches would be in a miserable position if he would be deprived of the privilege of receiving service from others who are less favored with material things than he is, or if he could no longer receive the means of nourishment which the labor of others provides for him. So every person, whoever he or she may be, is in need of things which others must provide for him, and blessed is he who enjoys the privilege of receiving.

But above all, it is a blessed, and at the same time a necessary privilege, to receive from God, who giveth us all that we need. Imagine for yourself, if you can, the deplorable condition into which we would be brought in case God would only for a single day deprive us of the privilege of receiving from Him. There would be no air for us to breathe, no water to drink, no food to eat, no object to see, no sound to hear, no peace and rest to enjoy, no health to experience and no life to live. Our very existence and all our happiness and joy depends upon our receiving from God, through His different means, that which we need for our sustenance and to make our lives happy and blessed. In fact our very giving is dependent upon our receiving. We can only give that which we have received. Receiving therefore *is* a blessed thing. This we too should remember and thank God for the privilege of receiving.

But, says the Lord, it is *more* blessed to give than to receive. If receiving is such a blessed thing, giving must therefore be a doubly blessed thing. And why is this so? Because the giver is generally more happy than the receiver.

1. The fact that one is able to give, that God has blessed and prospered him, that he has that with which he can help others and make them happy, is in itself enough to make one feel happy and for which he ought to be greatly thankful unto the Lord. Many a one would like to give and would be happy in giving, but his circumstances in life are such that he has but little to give. Many a one is grieved because he can not give more liberally.

2. Giving *gives pleasure* to the one that gives from the right motive. It promotes the peace of the giver and is followed by the recollection of having contributed to the happiness of others, and that what they have done for the least of the Lord's people they have done for Him.

3. It is blessed, for the reward will surely follow. The Lord will not leave unrewarded even a cup of cold water given to the famishing one, if given in the name of the Lord. He will abundantly bless him who is a willing and liberal giver, even in this present life. He that soweth freely shall reap abundantly, but he that soweth grudgingly shall also reap sparingly. He is the most miserable man who has never known the luxury of giving of that which the Lord has given him for the good of others. But he is the most truly happy man who out of pure motives helps to make others happy by acts of mercy and benevolence.

4. Giving is a blessed thing because thereby we imitate the example set us by God himself and our Lord Jesus Christ, whose delight was to give unto others that which they had need of to make them happy. He gave bread to the hungry, health to the sick, life to the dead—*Himself for our salvation.* If He, our Master, was such a liberal giver, should not his followers be willing and liberal givers also!

We are to give unto Him. Not unto Him personally, but unto His people and unto His cause. And what are we to give? That which we are and that which we have. Above all we are to give ourselves unto the Lord. Having done this it will not seem hard and difficult for us to give unto His service that which we possess: our talents, our time, our influence, our money. The Lord has need of them all and we have need of giving them unto Him in order to enjoy the blessing of God.

But we must be wise and discrete in our giving. An indiscriminate giving to every one that asketh, or even to those who do not ask us, is not to be recommended. We are to give to those who are in need and give them that which they need. Even in this blessed thing of giving we must exercise judgment and discretion. By giving indiscriminately without examining whether the person or object is worthy or not, one may do more harm than good, and oftentimes good and worthy objects have to suffer thereby.

We are to give without expecting a reward or return from those to whom we give. But if those who receive the gifts of others are able to compensate them for their giving, in some way or other, it is both a duty and a blessed thing for them too to give unto their benefactors of that which they have in return for what they have done for them. As we are naturally dependant upon each other our giving should be a mutual one also.

All who renew their subscription before January 1904 will receive the Year Book free as premium.

Allied Forces in Christian Work.

Having had the privilege of taking in the good things at a few sessions of a convention of the Evangelical Alliance of Pennsylvania held in Reading this state recently, I am moved to record a few impressions I received concerning the work of this organization. I give these, at the suggestion of the present substitute editor of the MENNONITE, to the readers of this paper who can take them at their own estimate.

In the first place I am impressed with the strict conformity of the spirit of this body with its name. It is well known that there have been movements which, despite their name and avowed object, have resulted, not in bringing about united effort and a closer fellowship among believers of different denominations, but rather in adding one more to the long list of divisions of professing Christians—still further dividing instead of uniting in the cause of Christ. I know of at least four such movements started at different times, two of which are now regarded even by the members themselves in no other light than that of a regular denomination. Two others at this time still repudiate the thought of being simply a denomination on a par with other branches of Christ's church though in reality they cannot be said to be anything else. The Evangelical Alliance, however, as a national and world-wide body and the Pennsylvania Alliance as a local part of the same movement seems to be an alliance in spirit as well as in name. Men of many different denominations participate in its deliberations and stand together in carrying plans thus laid to an effective issue dropping out of sight one another's church connections yet not in the least forgetting or being alienated from their own. Like the Christian Endeavor movement with its United Society and interdenominational conventions, the Alliance seeks to bring about united efforts and the feeling of fellowship among Christians in general, and thus realize the spirit of Christ's prayer for unity, not on the basis of conformity in doctrinal statement or form of worship, or outward discipline but on that of loyalty to Christ the one Master and Head and to His spiritual body the church.

Again, I was impressed with the value of such a movement. To make plain my thought along this line I should perhaps first mention the salutary effect it has on the individual participating in it, broadening one's views and sympathies and strengthening one's love for Christ through acquaintance with and love of the brethren in a wider sense than it is possible to realize within the confines of any single denomination. What an inspiration there comes with the grasp of fellowship and the harmonious mingling of spirits as hearts beat in unison on such great themes as humanity's crying need of salvation, the infinite provisions of God's redeeming love, and our responsibility in view of these facts! What a thrill of enthusiasm and courage there comes from the shoulder-to-shoulder touch with others in the great army of Christ in the conflict with sin and iniquity in the world.

Again such union movements and gatherings are valuable in their testimony to the unbelieving world. Nothing has done more to weaken the church in its witnessing power in the world the divisions and schisms characterized and emphasized by angry word strifes, bitter rivalry, and even persecution. On the other hand a tangible evidence of oneness in spirit, of charity and of cooperation has a powerful influence for good with those yet to be won.

It is, moreoyer, essential in order to meet the forces of evil that the forces of faith and righteousness be united. Edmund Burke is credited with the advice,—"When bad men conspire, good men must combine". The success attending united efforts when Christians irrespective of denominational lines unite in figting the forces of evil show that God stands by His people when they stand together. The Israel of God in order to realize the meaning of the name and have overcoming power must not be divided against itself. This was strikingly illustrated at the meeting in Reading in various reports, especially in that of the General Secretary, Dr. Webb, and also in that of Dr. Feltwell on united evangelistic work. At various places throughout the state union evangelistic meetings in which different churches united were greatly owned and blessed of God both in the conversion of sinners and the banishing of the spirit of rivalry and jealousy from the churches thus cooperating.

In concluding these random thoughts I may say that it seems to me that one who is a Christman first and a churchman afterwards, with whom a deep love for Christ and a Christ-like passion for souls is supreme, whose love for his church is free from bigotry and overwhelming pride —for such a one it is both natural and easy and withal most delightful to meet and labor together with those of like mind in this respect, never allowing the points of difference to creep in and chill the love for one another as brethren, nor to dampen the sympathetic enthusiasm in the common cause, nor to blur the vision of a common hope of reigning together with Christ in His kingdom and of being glorified together with Him. A. S. SHELLY.

Correspondence.

SOUDERTON, Pa. We are very sorry to learn that our friend and brother Allebach, editor of the MENNONITE, had to go back to the hospital and submit to a second serious operation. We are however glad to learn under the circumstances that he is fast convalescing, and is in hopes in a short time to leave the hospital and return to his parental home at Green Lane, and that, Providence permitting, he intends to visit us here at Souderton before his return to Berne. May the Lord richly bless our dear Brother.

Our church and all her auxiliary organizations are in good working order and prospering. Twelve new members were added to the congregation at the recent communion services, eleven by baptism and one by right-hand of fellowship. The Sunday-school is preparing a special Christmas service which will be rendered on Sunday evening, 27. The week of Prayer, Jan. 3—10, will be observed with services every evening; the pastor will be assisted by different ministers.

Saturday, December 12th will be remembered as a very pleasant day, especially by Pastor A. M. Fretz and the members of his Deep Run charge together with some of the members of the church here who made the day doubly pleasant to the pastor as the fiftieth anniversary of his birthday by gathering at his home here at Souderton with valuable gifts and many good wishes for the future. The visit is an evidence of the high appreciation in which the pastor is held by his congregation in which he was raised and in behalf of whose spiritual welfare as laborer in the Master's cause in various ways he has devoted a large portion of his life. In October last he began the twenty-first year of his pastorate of that congregation. In March the eleventh year of the combined pastorate of this congregation with Deep Run. His aged father, now well advanced toward four-score years, was among the visitors.

Services in this charge next Sunday, 27th, as follows: Deep Run, Sunday-school Christmas services 10 a. m., Perkasie, 3 p. m., Souderton, Sunday-school Christmas services 7:30 p. m.

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Quiet Hour Thoughts.

Saturday, Dec. 26. *The harvest truly is great, but the labourers are few. Luke 10: 2.*

Blessed is he who has found his work: let him ask no other blessedness; he has a life purpose. Labor is life. From the heart of the worker rises the celestial force, breathed into him by Almighty God, awakening him to all nobleness, to all knowledge. Hast thou valued patience, courage, openess to light, or readiness to own thy mistake? In wrestling with the dim brute power of fact, thou wilt continually learn. For every noble work, the possibilities are diffused through immensity—undiscoverable except to faith.

Man, son of heaven! is there not in thine inmost heart a spirit of active method, giving thee no rest till thou unfold it? Complain not. Look, up, wearied brother. See thy fellow-workmen surviving through eternity—the sacred band of immortals.—THOMAS CARLYLE.

Sunday, 27. *Let your speech be always with grace. Col. 4: 6.*

There is no command in the Bible which says we should empty the tale of all our woes into people's ears. We do not really have so many woes as some of us imagine we have. Of course everybody has some pains, cares and losses. We cannot live in this world without such things.

But most of us have at least a hundred mercies to one misery. We need cares as a clock needs weights to keep our life machinery in healthy motion. God makes this world a little rough for most of us, to keep us from settling down too contentedly in it as our home.

But he does not want us to complain continually about the roughnesses that are for our good. It is neither loyal nor brave in us to do so, and surely it is not beautiful. None of us think it beautiful in another when he speaks always of his miseries and never of his mercies. J. R. MILLER.

Monday, 28. *Whatsoever thy hand findeth to do, do it with thy might. Ecl. 9: 10.*

Daily living seemeth weary
To the one who never works;
Duty always seemeth dreary
To the one who duty shirks.

Only after hardest striving
Cometh sweet and perfect rest
Life is found to be worth living
To the one who does his best.

C. M. SHELDON.

Tuesday, 29. *Despise not one of these little ones: for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven. Matt. 18: 9.*

Richter, the German artist, painted a series of paintings illustrating the ministry of angels. He showed us the Child Angels who sit talking with mortal children among the flowers, now holding them by their coats lest they fall upon the stairs, now with apples enticing them back when they draw too near to the precipice; when the boy grows tall and is tempted, ringing in the chambers of memory the sweet mother's name; in the hour of death coming in the garb of pilgrim, made ready for convoy and guidance to the heavenly land. O beautiful picture setting forth the secret of each true Christian heart.—N. P. HILLIS.

Wednesday, 30. *Blessed are the meek. Matt. 5: 5.*

He who hardens his heart with pride softens his brain with the

same. .....

From the great Eternal Himself we learn humility. He chose Mt. Sinai from which He gave His commandments, 'twas not the highest of mountains. He called Moses not from a lofty tree but from a lowly bush. When he spoke to Elijah he allowed the wind to roar, the earth to tremble, and the fire to flash forth; but for his medium he chose the still small voice.—TALMUD.

Thursday, 31. *Boast not thyself of to-morrow. Prov. 27.*

Our Father, to whose sleepless eye
the past and future stand
An open page, like babes we cling to
thy protecting hand;
Change, sorrow, death are naught to
us if we may safely bow
Beneath the shadow of thy throne a
hundred years from now.

MARY A. FORD.

Friday, Jan. 1. *The greatest of these is charity (love). 1 Cor. 13.*

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility for it thinks all things lawful for itself, and all things possible.

It is therefore able to undertake all things, and bring them to a conclusion, where he who does not love faints and lies down.—THOMAS A. KEMPIS.

Feet Washing.

W. B. GODBEY.

John xiii, 14–20, is the only case we have. Meanwhile Jesus girded with the towel is going ahead washing his disciples' feet. "Then He comes to Simon Peter, and he says to him, Lord, Lord, do you wash my feet? Jesus responded and said: What I do thou knowest not now, but mayest know hereafter. Peter says to Him, You can never wash my feet. Jesus responded to him, If I shall not wash thee, thou hast no part with Me. Simon Peter says to Him, Lord, Lord, not only wash my feet, but my hands and my head." Here we have the only case of inspired record, setting forth the transaction of foot-washing. The very fact that Jesus said to Peter, "What I do thou knowest not now, but mayest know hereafter", forever sweeps away the literalism of the transaction, and established its symbolism beyond a possibility of a doubt or cavil. If it had been literal, Peter did know what Jesus was doing, for he saw Him washing their feet.

The simple solution of the whole matter was that Jesus taught them a great lesson in humility in Christian grace, which Peter never understood until after he received the fiery baptism at Pentecost, which burnt up all of his pride and brought him down to spend the balance of his life in the bottom of the valley of humiliation, where he lived a hero and died a martyr.

In Palestine, the people generally go barefoot, unless they travel on a journey; then they use sandals, which they always leave at the door when entering the house. Pursuant to the courtesy of hospitality, the servant meets the guest at the door with a pan of water and a towel, takes off his sandals and washes the feet. If in this climate of cold and rain you would obey that commandment, instead of washing the feet, which is not here an act of hospitality, you would simply, in Ethiopian dialect, give your guest a "good shine", as blacking the shoes is really an act of hospitable courtesy, while washing the feet is not. We are to be "all things to all men." It is pertinent here to state that history certifies that the Apostolic Church never did practice foot-washing, which certainly would have been the case if the disciples had understood it literally, for they certainly did know what the Savior meant by the operation.

I have met holiness people in different parts of the country who believe we ought to practice foot-washing, recognizing it as an ordinance of the Gospel Church. This was never done in the post-apostolical ages, until a few centuries ago some of the Baptists took it up. From the simple fact of its intrinsical innocence we should not oppose it. We must give liberty in all non-essentials. The Christian Jews practiced the Mosaic rites until they were driven out of Jerusalem by the Roman armies forty years after our Savior ascended to heaven. Paul circumcised Timothy long after it had become a dead letter, superceded by Christian baptism. In essentials, i. e., the redemption of the world by the vicarious atonement of Christ, the regeneration and sanctification of the heart by the Holy Ghost, the reception and experimental realization of the indwelling Comforter, on all these glorious realities witnessed by the Holy Ghost, we can make no compromise, and dare not under any circumstances lower the standard.

Rate of Progress in India.

During the last ten years the Hindu community has decreased one-quarter per cent., showing that it is on the down grade. The Mohammedan community, of which so much is heard as to its proselytizing power, has increased 9 per cent., but the native Protestant Christian community of India has increased 50 per cent. When people say: "There are more heathen born every year than there are Christians, how can you possibly overtake heathenism at that rate?" we are not altogether anxious to answer such people; we can say that what is impossible with man is possible with God. But we have also this to say: If the tendency shown by the census is continued for fifty years, what will be the aspect of India then?
—J. A. VANES.

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MENNONITE BOOK CONCERN,
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Marriages.

GEISINGER—YOUNG.—In Philadelphia, Pa., on December 16, 1903, by Rev. N. B. Grubb, Mr. Abraham S. Geisinger, formerly of Zionville, Pa., to Miss Minnie L. Young, formerly of Bangor, Pa., all of Philadelphia, Pa.

KOCH—MEIRHAIFER.—In Philadelphia, Pa., on December 16, 1903, by Rev. S. M. Grubb, Mr. Louis Koch to Miss Clara R. Meirhaifer, all of Philadelphia, Pa.

MATTIS—FAUST.—On Dec. 12, 1903, at Schwenksville, Pa., by Rev. W. S. Gottschall, Amos Mattis, of Roxborough, Pa. and Esther Jane Faust, of Neiffer, Pa.

Deaths.

STRITZEL.—On Dec. 13, 1903, at Delphi, Pa., Amanda, wife of John Stritzel aged 43 years, 5 months and 20 days. Funeral services were held by Revs. W. S. Gottshall and W. B. Werner. Interment was made in the Schwenksville cemetery.

FOX.—In Philadelphia, at the home of his mother, on December 17, 1903, Eugene Fox, of New York city, aged 42 years, 4 months and 28 days. Funeral services were conducted by N. B. Grubb, who preached from John 14: 2, a text selected by the diseased. Interment was made in Northwood cemetery.

YODER.—On Nov. 24, 1903, in Boyertown, Pa., Sarah H. Yoder, nee Borneman, wife of Abraham Yoder, aged 74 years, 7 months and 12 days. Deceased was a member of the Hereford Mennonite church, where she was received into the communion of God's people in her younger years and continued as an active and faithful member to the end, though for a number of years she has been unable on account of physical weakness to attend the services there. Her aged husband, and one daughter, and one brother survive her. The funeral services on Nov. 28th were conducted by Pastor A. S. Shelly, assisted by Geo. W. Roth, a neighboring Reformed pastor, A. S. Mack and N. B. Grubb. Her body was laid to rest in Fairview cemetery, Boyertown.

OBERLY.—Near Apple Creek, O., on Dec. 4, 1903, Minnie Oberly, member of the Salem church, Dalton, O., at the age of 26 years, 9 months and few days. Funeral services on the 6th conducted by Rev. A. A. Sommer and Rev. C. N. Amstutz at the house, at the church by Rev. Jacob Nussbaum. Burial at the old Sonnenberg cemetery.

STEINER.—Near Dalton, O., Daniel J. Steiner, member of the Sonnenberg church at the age of 37 years, 6 months and 14 days Funeral services on the 17th conducted by Rev. C. N. Amstutz and Rev. Ira Buckwalter.

WELTY.—On Sunday evening, Dec. 20, at his home in Fort Wayne, Ind., after a severe illness of several weeks, Joel Welty, aged 46 years, 8 months and 3 days. Bro. Welty's health began to fail last May, and in October he was operated on for appendicitis. Since then he gradually sank, his case greatly puzzling his physicians. A post mortem examination only revealed the real cause of his demise, a vicious growth having formed at the opening from the stomach into the intestines. Short funeral services were held at his late home in Fort Wayne, Wednesday, Dec. 23, by Rev. Mr. Bailey, of the Congregational church, and on the afternoon train the remains were brought to Berne, his former residence, where services were conducted in the Mennonite church by Rev. S. F. Sprunger in German and Rev. J. W. Kliewer in English in presence of a full house.

Joel Welty was born in Wayne Co., Ohio, April 15, 1857. He lost his mother through death when he was only 11 days old. When a boy eleven years old his father moved to Monitteau Co., Mo , with his family, where he spent his youthful years on the virgin prairie. In Spring 1878, he entered the Wadsworth Ohio Mennonite academy, taught one term of school after this on Sonnenberg, Wayne Co., Ohio, and three winters in the German settlement around Berne, Ind., two winters in Dist. No. 8, and one in No. 9, Monroe township.

On May 9, 1882, the deceased founded, what is now the book store of the Mennonite Book Concern in Berne, which he in partnership with his brother Daniel conducted under the name of Welty Brothers, until in fall 1884 in time of the session of the General Mennonite conference at Berne the firm sold out to the conference and became the publishing house of that body, now known as the Mennonite Book Concern. Deceased was the manager of the firm until 1896. He also started a book bindery in connection with the store, but in 1895, believing Fort Wayne to be a better location, moved the bindery to that city. In 1896 he and others bought the bindery of the conference he resigning from the managership of the Mennonite Book Concern. The last few years he has been at the head of a large paper box factory and has become one of the prominent manufacturers in Fort Wayne.

On April 3, 1887, Bro. Welty was married to Miss Dinah Lehman, of Berne. She survives him with six children— Magdalena, Harry, Viola, Paul, Ivan and Carl. He also leaves to mourn his early departure two brothers and two sisters, a half-brother, Prof. B. F. Welty, of Bethel College, Newton, Kan., a halfsister, and a step-mother in Berne, Mrs. Elizabeth Welty, also survive him.

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A low estimate of the present cash value, exclusive of franchises, based on the actual money already paid out for the power house, water pipes and water installation at Winona; electric light plant, heating plant and real estate, is at least $110,000. Prospective investors should investigate at once.

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News of the Week.

Domestic.

REPUBLIC OF PANAMA

COLOMBIA WARNED BY POWERS.

WASHINGTON, Dec. 21.—Diplomatic pressure will be brought to bear upon Colombia by several European powers to prevent war between that country and the United States. The first step in this direction already has been taken by several powers through their representatives here, who have informed General Reyes of the futility of any attempt by Colombia to retake Panama, declaring that it will result only in precipitating the Bogota government into war with the United States, and have said to him that the result of such a catastrophe Colombia herself must realize. If this is not sufficient the representatives of these countries at Bogota will be instructed to inform President Marroquin that Colombia can expect no sympathy from the European powers in any move she may make on Panama which would inevita'"e involve her in war with the United States.

COLOMBIA DEMANDS NOT A MATTER OF ARBITRATION.

WASHINGTON, Dec. 22.—"Refusal by the United States to consent to a proposition from Colombia for a reference of the Panama question to The Hague tribunal is expected and it is fully approved by the European powers."

This statement was made to a representative of the Associated Press tonight by a European ambassador of high rank and influence.

The ambassador quoted in explaining the attitude of European powers said:

"Panama is a closed chapter in the history of nations and The Hague court is not the place for settled questions, but for pending problems, when referred to it with the full approval of all the parties interested. When Russia, Germany and France recognized the independence of Panama they set their seal of approval on the prompt action of the Washington government in pledging itself to guarantee and maintain the independence of the republic it had previously recognized.

"There is, however, a question between Colombia and Panama which, with all property, might be referred to The Hague and to which reference the United States will scarcely offer objection. It is the question of the assumption by Panama of a part of the Colombian debt. If General Reyes should ask the United States to use its good offices to have this matter brought before The Hague, Panama might safely acquiesce in such a proposition. The difficulty in making this request would be that Colombia thereby would recognize the independence of the new republic, but this must come sooner or later."

At the navy department the statement is made to night that the instructions to the naval commanders in isthmian waters to "prevent the landing of forces with hostile intent" have not been modified. These instructions are sufficiently comprehensive to enable the commanders to maintain open transit across the isthmus and to protect the new republic from Colombian expeditions.

Thirteenth Guest Perished.

MENOMINEE, Mich., December 22.—Fire to-day caused twelve persons to jump from the second-story windows of the Travelers' Home, a small hotel here. The thirteenth guest, James Beatty, was found dead in the ruins. Joseph Vorachek was fatally burned and Fred Jenski was badly injured in jumping. The hotel was practically destroyed.

CAPITAL AND LABOR.

REDUCTION OF WAGES IN SOFT COAL FIELDS.

NEW YORK, December 22.—Operators throughout the bituminous coal districts of central Pennsylvania, Maryland and parts of West Virginia have decided, according to the Herald, to reduce the wage scale now being paid to mine workers unless business improves materially within the next three months. At least 100,000 men will be involved.

Word has been received at the headquarters of the United Mine Workers that 1,000 miners in Preston county, West Virginia, have quit work, on account of a reduction of 10 cents a ton in their scale. Several of the operators in the Preston county fields are also interested in the mines at Myresdale, Pa., where 5,000 men are out on account of a similar cut of 10 cents a ton. The men in Preston county were recently organized, but are determined to hold out against the proposed reduction.

John Mitchell, president of the United Mine Workers, who returned to this city from the East, yesterday afternoon, will leave to-morrow evening for his home in Spring Valley, Ill., where he will spend Christmas. Secretary William B. Wilson will also leave for his home in Blossburg, Pa., to-morrow, and Vice-President Thomas Lewis will spend his Christmas at his home in Ohio.

Colored College Burned.

NASHVILLE, Tenn., Dec. 18.—Walden university, a colored institution, is burning. Students, male and female, jumped from windows. From twenty-five to forty killed and injured.

Three dead bodies have been removed from under the windows where they fell. It is feared there are many more in the burning building. The number of injured is estimated at fifty and every ambulance in the city has been brought into requisition. The fire broke out in the Tennessee Central college for young women, a deparment of Walden university. The building was four stories high, and was occupied by about sixty students. It had no fire escapes, and the wild stampede followed the alarm, the inmates jumping from the windows in droves, the south side of the grounds under the windows being literally lined with the injured.

Nine Killed in the Wreck of the "Meteor."

KANSAS CITY, Mo., Dec. 21.—In today's wreck at Godfrey, Kan., of the "Meteor," the St. Louis & San Francisco railway's fast train from the south, nine persons were killed and thirty-two others injured. Of the injured, five probably will die and fourteen were seriously hurt.

Santa's Address Lost.

NEW YORK, December 21.—More letters addressed from children to Santa Claus are reaching the post-office here this year than ever before. They come from all parts of the country, even Alaska. The childish petitions are carefully set aside and will be forwarded to the Dead Letter Office at Washington. The collection will weigh at least a ton and is double the quantity received in any previous year.

Mt. Tacoma Changed.

OLYMPIA, Wash., December 19.—A well-known stockman, living near the base of Mt. Tacoma, reports that an immense rock and landslide occurred on the mountain early this week. He says that the slide has changed the shape of the mountain and reduced its height. The first slide occurred Tuesday and was followed by others of lesser magnitude until Wednesday night. He says that hundreds of acres of rock have fallen. Those who are familiar with the peak from having climbed to the summit maintain that a slide of that portion of the mountain would be impossible.

Foreign.

Bryan Sees the Czar.

ST. PETERSBURG, December 22.—William J. Bryan was received in audience by Czar Nicholas at noon yesterday. The audience, which lasted for fifteen minutes, was arranged by Ambassador McCormick.

During the conversation with Mr. Bryan his majesty expressed in the most emphatic manner the feeling of friendship entertained by him and by the Russian nation for the United States, and the hope that the good relations which have always existed between the two countries would never be disturbed. He gave evidence of the deepest interest and acquaintance with the affair of the United States.

In response to Mr. Bryan's inquiry concerning the progress of public instruction in Russia his majesty gave a minute description of the system of education in the Russian empire, showing an intimate knowledge of educational methods and the statistics relating thereto.

Mr. Bryan was entertained at dinner by Ambassador McCormick last night. He left for Berlin to-day.

RUSSIA AND JAPAN.

WAR OR PEACE WITHIN NEXT FOURTEEN DAYS.

PEKIN, December 22.—A report is current here that Japan's request for the reconsideration by Russia of her reply to the Japanese demands was accompanied by the specification of a time limit. It is the expectation that the question of war will be decided in fourteen days.

PARIS, December 22.—Confirmation was obtained from official sources today of the reports that Foreign Secretary Lansdowne and Foreign Minister Delcasse have, within the last few days, made strong representations at Tokio with the view to averting a crisis between Russia and Japan.

There is reason to believe that these representatives, coming at the critical moment when Japan's reply was being handed to the Russian minister, exercised a powerful restraining influence. This is especially true of Lord Lansdowne, owing to Great Britain being the ally of Japan. The terms of the Japanese answer are not yet known here, but owing to the action taken by Great Britain and France the officials here are confident that her answer permits of a continuance of the diplomatic negotiations toward securing common grounds for an agreement.

TOKIO, Dec. 22.—It is asserted in official circles here that Japan's reply to Russia rejects the fundamental points at issue, which are understood to include mutual guarantees for the preservation of Chinese and Corean sovereignty while securing their individual interests.

The situation is graver than since the commencement of the negotiations, but is still succeptible to a pacific solution if Russia will quickly reconsider her reply.

War preparations continue apace. The transports and the war ships can sail at five minutes' notice.

New Pope is a Dictator.

ROME, Dec. 21.—To-night's Osservatore Romano, the vatican organ, publishes an important document, signed by the pope, on the action of the Catholic laity, which is said to be rendered necessary by the proceedings of the recent Catholic congress at Bologna, which showed such opposite tendencies of the Catholic conservatives and the Catholic democrats.

His holiness remarks that divergent views in field practice easily cause divergencies in that theory so essential to the strengthening of the principles which must direct Catholic action.

The pope quotes nineteen articles and rules taken from the encyclicals of the late Pope Leo on the subject of instructions to congregations, the following being the most important:

"Christian democrats must entirely abstain in Italy from participating in any political action, which, in the present circumstances and for reasons of a very high order, are interdicted."

Thus the pope destroys all hope entertained by the liberal elements in the Catholic party that they would be allowed to participate in the political life of the country.

Other important rules mentioned are for the direction of Catholic writers, who must abstain from anticipating the views of the holy see on leading subjects. They must submit all writings concerning religion, christian morals, and natural ethics to the censorship of their bishops, and they are constrained to do this even in the case of publications on mere technical subjects. In the case of differences of opinion among Catholics, instead of making these differences public in the newspapers, they must submit them to the ecclesiastical authorities, who will pass upon them.

These rules have generally dampened the enthusiasm of those who hoped that the present pontificate would be more liberal than the last one.

Colonel Bryan Rides with Tolstoi.

ST. PETERSBURG, Dec. 20.—William Jennings Bryan arrived here to-day. Mr. Bryan said he spent fourteen hours with Tolstoi Friday last, arriving before breakfast. He rode half an hour with Tolstoi, who then insisted that Mr. Bryan should take a siesta while the author wrote. Tolstoi's physician laughingly said he was sorry that the author had curtailed his daily exercise through the fear of tiring Mr. Bryan. The conversation between Tolstoi and Mr. Bryan took the widest range.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIX (19) BERNE, INDIANA, JANUARY 7, 1904. No. 5.

A Sermon.

A preacher quiet and gentle,
Of little or no renown,
Came to me once in the spring time,
And settled him cosily down.

In the tall grass built he a brown house
That in haste you would scarcely see,
And from the top of the stone wall
Preached every day to me.

He had no eloquent language,
No rhetoric of high degree,
But in clear, sincerest accent,
He said "do right" to me.

"In your most important action,
And in your humblest task,
Let all things else be put aside,
And to do right but ask."

"Do right to your friend and neighbor,
Do right to your next kin,
Do right to the one who seeks your help,
But ask not too much of him".

"Do right to the one who serves you,
Do right to the one you serve,
And you shall find the same reward
For those who do right reserved".

"Do right to God's dumb creatures
Who patiently do your will,
For even these the dear Lord cares,
And each year the granaries fill."

Then the preacher looked sad and weary
As he thought, "Will it be any use
To speak for my kith and kindred,
Whom fashions so abuse?

"For they have been told so often
Of the suffering sad and sore
Which, God forgive me for saying,
Must be laid at woman's door.

"But there are those among them,
Noble, and brave and wise,
Who would scorn to follow a fashion
That cost such innocent lives.

"And I trust by their silent preaching
That they will serve us still,
And our songs as they rise to heaven
With grateful love shall fill."

Would you know the name of this preacher
Who earnestly preached "do right?"
I hope you will hear him often,
'Twas the Reverend Robert White.

—B. N. MITCHELL, in "The Christian World".

Items of News and Comment.

The thing we shall be most ashamed of in eternity is our judgment of our brethren.—BUSHNELL.

The only son of Dr. S. S. Haury, of Newton, Kan., died of lung trouble at the early age of eighteen. The bereaved family is assured of our heartiest condolence.

Rev. G. Campbell Morgan last Saturday began to hold meetings and give a series of Bible readings and addresses in Philadelphia. He will remain in that city till the 22nd inst.

Dr. C. I. Scofield, the gifted Bible student of the Northfield Bible school, will during this year (1904) furnish the pages of "Our Hope" with notes on the Sunday-school lessons.

This evening the church council of the Allentown (Pa.) congregation give a reception to their pastor, Rev. W. H. Grubb, and his newly-wedded wife. Our best wishes go with the young couple for a happy life lived in the fear of God.

This is the Week of Prayer, observed throughout almost the entire Protestant world. It originated in 1856 in the request of Rev. John H. Morrison, a Presbyterian missionary in India. The mission work there had been reduced to terrible straits in consequence of the Sepoy rebellion, and Dr. Morrison issued an appeal to the churches at home to engage in prayer during the first week of the year, for the outpouring of God's Spirit on the work in foreign lands. This first week of prayer was followed by a mighty revival.

About fifteen years ago the late Dr. A. J. Gordon, pastor of the Clarendon Street Baptist Church, Boston, organized a Chinese Sunday-school. By this time about 55 of the 60 regular attendants are members of the church. They have organized among themselves a Young Men's Christian Association, and every Sunday afternoon, they hold a prayer meeting of their own. For several years they have supported a native missionary in China and several of them have gone to Canton to acquire proficiency in the Chinese dialects and be able later on to preach the gospel to their fellow Chinese.

With the New-year's number the "Herald of Truth" begins the publication of a Course of Bible Study in twelve lessons, prepared by E. S. Hallman, of Berlin, Ontario. The author lays great stress on the necessity of what he calls a "simple" course, claiming that the ordinary lesson helps are not simple enough for the average church member, "whose education is limited." The course will be printed in pamphlet form, costing less than a cent a piece per student. Private instruction will also be given by mail, if desired. The present course covers all the Old Testament books from Genesis to Ruth, and includes the first fifty Psalms.

According to the annual report of the secretary of the Berne (Ind.) Sunday-school, the total enrollment for the year 1903 was 763. Of this number 46 are teachers, 398 belong to the children's classes and 318 to the adult classes. The substitute class has a membership of twenty. The average attendance for the year was 621, including 44 teachers; per cent. of attendance of teachers 95, Bible classes 80, children 78. The new S. S. Committee for 1904 consists of the following: Superintendent, Rev. S. F. Sprunger; assistant superintendent, Rev. J. W. Kliewer; secretary and treasurer, C. A. Neuenschwander; members, J. F. Lehman, J. F. Sprunger, J. P. Habegger and Rev. Joel Lehman.

The Deeper Life.

Much is said these days about a sinless life; about living above or without sin, but perhaps not enough about a "devoted life." It is possible to "live without sin" and be very strict and rigid in our Christian deportment and yet not please or glorify our blessed Saviour as He would have us. In Matt. 22: 37-40 we read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Jesus' new commandment was, "That ye love one another." Jno. 13: 34. Paul tells us that "love is the fulfilling of the law." Rom. 13: 10. "Love" is the word to be made emphatic all the way through. The highest service we can render Jesus is our "love service". Jesus wants us to pour forth the sweet ointment of our love and devotion on Him and how blessed it is to do so.—ANDREW CAMPBELL.

Ministerial Conference

TO BE HELD IN BETHANY MENNONITE CHURCH AT QUAKERTOWN, PA., ON JANUARY 11, 1904.

PROGRAM.

Devotional.

10 a. m.	Prayer.....A. S. Shelly.
10: 15	Meditation.....N. B. Grubb.
10: 30	Service.....A. B. Shelly.
10: 45	Praise.....J. S. Moyer.
11: 00	What message did you bring your people yesterday? — a three minute's synopsis of yesterday's sermon.....By the ministers
11: 30	Closing Prayer..W.H.Grubb.
2. p. m.	Devotion....H. S. Gottshall.
2: 15	Marriage, who, why, where .....A. M. Fretz.
3: 00	Our Ministry—Its relation to the church and to our people. .....S. M. Grubb.
7: 45	Devotion.....F. F. Gabel.
8: 00	The Mennonites—a historical sketch.....W. S. Gottshall
8: 20	Infant consecration — why, when, where.... N. B. Grubb.
9: 00	Concluding service ....H. G. Allebach.

Unconquered.

It may not be for me to win the height
To which my being and my soul aspire;
Life may not give to me the dear delight
Of granted heart's desire.
Yet though success for me may never spin
The golden thread of its sweet fellowship,
'Tis mine, when failure's cup is at my lip,
Still to deserve to win!
It may not be for me to win the love
Such as I fain would reap from passing years,
It may be only given me to prove
Sad harvestry of tears.
But never dourest fate may wrest from me
The sacred privilege to serve and wait,
Still it shall be my aspiration great
Worthy of love to be!

—L. M. MONTGOMERY, in "Christian Advocate."

Why I Go to Church on Rainy Sundays.

I attend church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it, making no exception for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the

weather.

3. If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm or too cold or too rainy frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses may satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that.

12. There is a special promise that where two or three meet together in God's name He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. I know not how many more Sundays God may give me, and it will be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Frances R. Havergal.

Seeing Things Rightly.

REV. THEODORE CUYLER, D. D.

There is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace; for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the sane person after he is regenerated, is that he looks at Christ with a new eye and has discovered him to be the very Savior and guide that he needs.

But there is no direction in which we are apt to make more egregious mistakes than when we look to our Heavenly Father's providential dealings. Some Christians are betrayed into a heathenish habit of talking about "good luck" and "bad fortune," and using other expressions that convey the idea that human life is a mere game of chance. Blind unbelief may be expected to err and to scan God's work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light and to call them by wrong names. We speak of things as afflictions, which are really great blessings under a dark disguise. We often congratulate people on getting what turns out to be a dangerous snare or a lamentable loss. Quite as often we condole with them over occurrences which are about to yield to them blessings more precious than gold.

Be careful how you condole with a man who has lost his money and saved his character, and be equally careful how you congratulate a man who has made a million dollars at the expense of his religion. A severe sickness has often brought recovery to a sinner's soul, and suffering often works out for a Christian an exceedingly weight of glory. Let us learn to see things rightly and call them by their right names. Then we shall not put funeral palls over rich blessings or decorate temptations with garlands of roses. Let us all ask God to open our eyes and give us spiritual discernment. Then we shall discover that this life is only a training-school for a higher and better one; then we shall see a Father's smile behind the darkest cloud, and at the end of the pilgrimage of duty it will be one of the raptures of Heaven to behold the King in his beauty and know all things even as we have been known.

If we possessed clearer discernment, we should not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when he reiterated his remonstrances against borrowing trouble in advance, when he said: "Be not, therefore, anxious for the morrow; sufficient unto the day is the evil thereof." Worry is not only sin against God, it is a sin against our health and peace. It sometimes amounts to slow suicide. Honest work, however hard, seldom hurts us; it is worry that corrodes and kills. There is only one practical remedy for the sin of anxiety. Let us not climb the high wall until we get to it, or fight the battle until it opens, or shed tears over sorrows that may never come, or lose the joys of present blessings by the sinful fear that God will take them away from us. We need all our strength and all the grace that God can give us for to-day's burdens and to-day's battles. To-morrow belongs to our Heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust and that He is able to keep all that we commit to Him.

"Why forecast the trials of life
With such sad and grave persistence.
And look and watch for a crowd of ills
That as yet have no existence?
Strength for to-day is all that we need,
For we never will see to-morrow;
When it comes the morrow will be to-day,
With its measures of joy or sorrow."
—"Union Gospel News."

Representative Men.

When Moses chose from among the rulers of the children of Israel twelve men to spy out the land of Canaan, only two of them brought back an encouraging report. Ten of the twelve brought back evil tidings, and slandered the land through their own timorous unbelief.

If it should be asked why there were not twelve such men as Caleb and Joshua sent up, men of unwavering faith, who would follow the Lord fully, it might be answered that no such company of men could fairly represent the camp of Israel. Those sent were the appointed rulers of the people, and it is probable that they fairly represented their average sentiment. Had the Israelites been a believing and obedient race, doubtless they would have selected as their rulers men having faith in God; but being themselves disobedient and stiff-necked and unbelieving, it was the most natural thing in the world, that their leaders should partake of the same spirit, and reflect the unbelief which characterized their constituents. It may be that this principle holds good in other relations, and that men who are often accused of wrong-doing and charged with misrepresenting those whose delegates they are, *are simply representing the true condition of those by whom they are sent.*

In an ideal government we should of course expect righteous rulers; men of godly conduct, and of blameless lives; but we find no such ideal community, and hence the governments of this world from the beginning have been largely managed by evil men, whose lives have been thoroughly in harmony with the general spirit and character of those over whom they ruled. The prophet Daniel has informed us "that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the *basest of men*". Daniel iv. 17. To a nation tyrannical and ungodly, he gives a ruler as tyrannical as the people over whom he bears sway. To nations corrupt and vicious, he assigns rulers mercenary and vile.

And so when people select by their own suffrages representatives and rulers, nothing can be more natural than that men should be selected resembling the average character of those by whom they are chosen. By what rule should a corrupt community be represented by upright men? Upon what principle should a stupid and imbecile race have as their representatives men of wisdom and intelligence? By whom should office-seekers and demagogues be represented, save by one of their own class? Upon what principle are private rascals entitled to the guidance of honest and honorable men in their public affairs? If men are incompetent, surely those that serve them are likely to be equally unfit for their positions. With what reason could a merchant who devoted himself to swindling and cheating, expect to be served by upright and honest clerks and assistants? It may be well then for persons either in Church or state, instead of finding fault with their standard-bearers, to inquire whether they are not the fittest that could be chosen. If a church devote itself to money-getting, what can be more appropriate than that its pastor should be like its members, a worldling, covetous and gain-seeking? If they were men of generous hearts and liberal hands, surely a miserly leader would misrepresent their impulses. It is possible that in many instances where people complain of the meanness, worldliness, and inefficiency of those to whom their interests are confided, that a deeper study and more careful look would show them that these characteristics are simply the reflection of their own carelessness, indifference and worldliness, which allows them thus to be represented. Eagles would never select an owl to reign over them; and if such a selection were made it would be plain proof that those who made it were not eagles. Wise men would not be hoodwinked and led about by demagogues, and men who are thus controlled give poor evidence of wisdom. Possibly in those laws, which, based upon the eternal fitness of things, underlie all superficial observation and comprehension, we may see just and proper cause for many apparent wrongs that fill this world; they may be the external developments of deep-seated internal disease, which needs to be first exposed, and afterwards remedied.

A western judge after being elected to the legislature was charged with occasional intoxication. His answer was, "Gentlemen, I do sometimes get drunk; but I never get too drunk to fairly represent my constituents." It is possible that men who deem themselves most grievously misrepresented by the misconduct of those whom they have placed in positions of trust, are fairly represented by them in their misconduct as well as in their other more commendable acts. Men who deceive their own selves, are most subject to be deceived by others. Men who are *willingly* blind, we should suppose would most naturally follow blind leaders, and ultimately find their places beside them in the ditch. When Israel revolted from God he gave them Saul to be their king; when the revolt grew still greater, he turned them over to the tender mercies of the cruel monarchs of Babylon and Persia. When they returned with humility and brokenness of heart, he gave such men as Ezra and Nehemiah to be their leaders. When afterwards they sank down into Pharisaic hypocrisy and villainy, the iron yoke of Roman power was placed upon them, and the iron heel of Roman oppression crushed them to the dust. When Jesus Christ came to his own, they received him not because they were not of his sheep. "Not this man but Barabbas", was their cry. Christ could not have fitly represented the mass of that people. They were unworthy of the blessings of his benignant sway, they chose thieves and robbers, and from that day to this their heritage of government has been a heritage of cruelty, robbery and ruin.

So men departing from the path of sober Christian faith, lose themselves in the mazes of fanaticism, and are swept into a current of unhealthy excitement, and become the lawful prey of men void of conscience and skilled in all the methods of pious deceit. Persons finding fault with the conduct of those who betray the trusts committed to them, might be greatly enlightened regarding the iniquities that they deplore, by studying their own hearts, and considering how much may be there to lead them to the same sins if opportunity was offered.

Representative men then, are men who truly and fairly represent, not the ideal, but the actual sentiment of those around them. They do not exhibit perfection either of religion, honesty, or morality; for the good and sufficient reason that there is no such ideal purity and morality among their constituents. They do not attempt to exhibit a virtue which they do not possess. They show what *is*, instead of what should be. He who would purify the halls of national government must purify the fountains whence the foul streams pour forth. He who would purge the Church of its corruptions, and banish from positions of trust and power those who misuse their opportunities for selfish ends, must begin at the bottom and seek to renovate, not merely the representatives, but the persons whom they represent.

The one redeeming and hopeful thought amid all the iniquities which prevail in this world, is this,—that however defective human society may be, and however faulty the representatives which it may select, God has not left Himself without a witness in the earth, and there are men, mostly in minorities, frequently unnoticed, unappreciated, and unhonored, who are the representatives, not of men, but of truth, of righteousness, and of God, by whose grace they are called and by whose mandate they are sent forth; and it has been the moral force of such men as these, and not the number of the worldly and conforming multitude, which has anchored humanity and held back from ruin multitudes who were hastening to perdition.

The voice of such men as these, who represent no constituency, and who have no one but God to stand beside them, and uphold them, has often stayed the progress of apostasy, and called men back to their allegiance to the Lord.

Thus Joseph in the court of Pharaoh stood a witness for his God; thus Moses endured as seeing Him who is invisible; thus Caleb and Joshua followed the Lord fully, while the other spies brought evil reports against the land; thus the three Hebrews stood for God, while all the hosts of Babylon and Israel bowed the knee before an idolatrous shrine; thus Daniel held fast to his integrity in faith and prayer, until he was victor over the malice of his foes; thus Jeremiah, and Elijah, and the other prophets in their times, incarnating the moral force which God had given them, and standing up as the representatives of great ideas and holy principles, turned back, single-handed, the onrolling tide of iniquity, or Noah-like survived the floods which wickedness had brought, and saw at last the triumph for which they longed. Thus Christ himself, though representing no nation, or people, yet represented God; and though despised and rejected of men, yet by the moral glory of his character, lives on through all the ages, a beacon light to guide men to their rest.—H. L. HASTINGS in "The Christian".

Wendell Phillip's Apt Reply.

A number of years ago Frances E. Willard made a temperance address in Boston. During her stay in the city, a young man happened to call upon Wendell Phillips, who entertained him until late in the night telling of the old abolitionist days, and showing him relics of their struggle. As the young man rose to depart, he said to Mr. Phillips:

"Mr. Phillips, I think if I had lived in your time I would have been heroic, too."

M. Phillips, who had gone to the door with his caller pointed to the saloons down the street, and his voice was keen with indignation.

"Young man", he said, "you are living in my time, and God's time. Did you hear Frances Willard last night?"

Russian Jews Seeking Light.

There is still indeed indifference, and there is apathy, but the great abyss which existed between Judaism and Christianity is disappearing. They tell us that only those who know the mind of the Russian and Polish Jews can have any idea of the change that is going on among them. Once, nothing was shunned by them so much as the name of Jesus; now they beg to be acquainted with His Person and doctrines. The late Mr. Eppstein, of Bristol, England, said that Jews came to him all the way from Russia to inquire about Christ—not the ignorant or the mercenary, but the highly educated, most respectable, and learned sort. Three rabbis came recently from that country, with no other object than to be carefully instructed in the way of salvation. Men wrote to Mr. Eppstein from a rabbiorical college there, describing themselves as *thirsting for the truth*, men who once were agnostics, but now rejoice to see that there is a *God* of Israel, who is the God of the other nations as well.—"Jewish Missionary Intelligencer."

Our C. E. Topic.

Topic for January 10: WHAT ARE SOME TESTS OF REPENTANCE. Luke 3: 8–14; Psa. 51: 1–17.

MEDITATIONS.

Repentance is a change of mind with respect to one's own sins in relation to God. The act of repentance is complete when we have looked at our sins through God's holy eye, recoiled from them and turned away with disgust and horror. The end of genuine repentance is the forsaking of sin followed by the putting on of Christ and His righteousness. Before his repentance the drunkard is filled with wine, afterward he is filled with the Spirit. Paul writes to the thief to "steal no more", but to labor "working with his own hands that he may have to give to him that needeth." The practical aspect of repentance is thus seen to be a double transaction, a negative and a positive. That "repentance" which merely puts off and forsakes, without putting on something better to fill up the gap, is sham repentance, since no fruits are manifest.

Restitution is one of the prime fruits of repentance. Zacchaeus understood this, for he promised the Lord that if he had unlawfully extorted taxes from any man he would restore a four-fold amount. No peace of mind is possible until we have rendered to every man his rightful dues. If we have injured another's name by thoughtless and inconsiderate gossip, it is our duty on repenting to make a clean confession to the party we have wronged and to vindicate him before the world.

But the great object of repentance is not so much to set us right with men as it is to reinstate us into the proper relations to God. David knew that, and in his heart-baring confession in the 51st Psalm we hear him asking God to wash him, purge him, to create in him a clean heart. "Cast me not away from thy presence", he cries, "and take not thy Holy Spirit from me". He wants to be restored to the joy of God's salvation. He wants to offer those sacrifices which are acceptable to God— the sacrifices of a broken spirit and a contrite heart, as well as of lips bursting with praise. And finally he offers to impart God's wonderful ways to sinners, thus turning into a minister of God's word. And surely there is no surer way of atoning for the ill we may have committed against our neighbor than by bringing him the gospel.

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Editorial.

With grateful heart the editor informs his readers that the prospects now look very bright for his complete recovery. He has reached a stage of convalescence not hitherto attained, and is soon ready to buckle on the harness and resume work. Our sincere thanks are due to Bro. N. B. Grubb for assuming the editorial management of THE MENNONITE during the month of December, as well as to the various brethren who assisted him. It is comfortable to have such devoted friends, especially so when one is in a "pinch"; and we cannot help asking, If human friends are so unselfish and generous, what may we not expect from Him who "sticketh closer than a brother"?

Died in a Theater.

The whole world stands aghast at the terrible fate of those six hundred souls that were some of them burned to a crisp, some crushed underfoot and the greater part of them suffocated in the Iroquois Theater, Chicago. Was there a single one of them all that would have chosen a theater as a fitting place to die in? We doubt it. But where we do not want to die, we should not want to live. The only safe place for a child of God to be is wherever his Master can go with Him. No worldly institution can vie with the theater in expelling from the mind or hermetically sealing it to the thought of Christ. If we would not have eternity overtake us in such a doubtful place let us not step inside its portals.

Joel Welty.

The news of Bro. Joel Welty's death came to us like a flash of lightning out of a clear sky. We were not prepared for such a mournful denouement, but were looking forward to a happy interview and mutual congratulations in the near future. It seems impossible to believe that his life's circle has been rounded out and his life-work completed. Yet every man's times are in God's hand, and it is becoming in us to "wait and murmur not".

THE MENNONITE has special reason to put on sackcloth, for Bro. Welty was one of its most substantial friends. It was he who, more than any other one man, set on foot the project of a weekly MENNONITE, to be published by the General Conference, pledging his financial support to the enterprise, if pushed. And he was true to his word. When THE MENNONITE was transferred to Berne and preparations were made for its weekly publication, Bro. Welty donated $25.00, and a year later, at the beginning of the second year of its existence, he promptly handed the editor a check for another $25.00. He was a cheerful giver, not only into the MENNONITE fund, but for every worthy spiritual object. His hospitality was unbounded, and his home in Fort Wayne was a well-known rendezvous for brethren of the Mennonite faith.

For many years he was identified with the Publication business of the General Conference, in which capacity he performed many valuable services. He will not be forgotten by his many friends and beneficiaries. Of him it can truly be said,

"None knew him but to love him,
None named him but to praise."

Correspondence.

ALLENTOWN, Pa. A Bible class has been organized and meets Sunday morning at 9: 15. It is taught by the different brethren. Bro. J. L. Reiff gave us a very helpful talk last Sunday. A Sunday-school will be organized after New Year. Between New Year and April our pastor will visit the congregations in the east soliciting for our building fund.

DONNELLSON, Iowa, Dec. 28, 1903.—Christmas Day with its many blessings is passed. As usual the Lord's supper was held at our church on Friday morning and in the evening the S.-school had a Christmas tree and a program of declamations and dialogues, duets, solos and hymns, which was continued on Saturday forenoon. Every member, young and old, received a book or package. Although the weather was very stormy and cold we had quite a full house. On next Sunday the S.-school will have their annual election of officers.

ALLENTOWN, PA.—On Sunday. December 27, we observed the beautiful and impressive ceremony of the consecration of infants.

Next Sunday we will organize a Sunday-school.

On Sunday, January 17, we intend to celebrate the Lord's Supper. On this occasion several new members will be added.

After January 17, our pastor, Rev. W. H. Grubb, intends to visit the various Eastern District congregations to solicit funds toward erecting a church building. He will start at Germantown, preaching there on the evening of the 17th inst.

STERLING, Ohio. The Sunday-school of this place rendered a Christmas program on Christmas Eve, December 24. A good-sized audience was present, considering the inclemency of the weather. The children certainly deserve to be complimented, as they did well. It was a joyous occasion for all. We were again reminded of God's infinite goodness in that He was willing to give His Son to be our Savior and Friend, the best within His giving. Oh, be content with nothing less than God's best gift.

On Christmas morning, Rev. J. H. Langenwalter delivered a Christmas sermon in the German language, taking for consideration the words as recorded in Isaiah 9: 1—7 inclusive. This sermon was appreciated by all present, the weather being fine a goodly number turned out.

A series of meetings are in progress at present, conducted by Bro. Langenwalter, the first being held on Christmas evening, and will be continued for 10 succeeding days. May the Lord bless the brother who is laboring among us; may the truths presented be the means of renewing our courage, strengthen our faith, and draw us closer to Christ, as well as bring the light of heaven to those still out in darkness and bring them to the Master's feet.

SALEM CHURCH, Dalton, Ohio.—We are again nearing the time when we are about to turn over a new leaf in our life's record book. Looking over the nearly completed page of the past years' record we should ask, what does it look like? Is it blotted and stained with evil thoughts, selfish actions, and impure motives? Or is it a bright, clean leaf without any blots and stains, full of good deeds and self-sacrifices? We must undoubtedly all admit that the record is imperfect and might be better.

So let us as we turn over a new leaf with the new year earnestly and prayerfully vow to keep a clearer record in 1904 than the past has been. God helping us we can do it.

The annual Christmas entertainment was given by the Sunday-school on Christmas afternoon, which was well attended and a good program was rendered.

On Sunday, the 27th, the election of S. S. officers took place, resulting as follows: Superintendent, J. H. Tschantz; Ass't. Supt., John Badertscher; committee: Peter and John Schneck and David Moser.

We expect Rev. H. J. Krehbiel, of Trenton, O., to be in our midst through the week of prayer.

SAN DIMAS, Cal., Dec. 28, 1903.—I will give a brief description of our Christmas festivities in sunny Southern California, which will probably interest some of our Eastern friends. As has already been stated in the different Mennonite papers, three young people were baptized on the Sunday before Christmas in the Upland church. It was a beautiful day, warm and sunny. The church was decorated for the occasion with holly, flowers, palms and immense ferns from the canyon. This was the first baptismal service witnessed in our small but growing church and hope that it may be the means of bringing many more to Christ.

On Christmas morning we listended to a very fitting sermon given by our minister, Rev. Horsch. In the evening we assembled again for the first Christmas exercises and tree. The evening was delightfully passed by recitations, reading and several drills given by the primary class under the direction of Miss Sara Sprunger, and the choir rendered several selections.

Communion service was held the Sunday after Christmas. A short service will be held on New Year's day and in the afternoon the annual church meeting is to take place, while in the evening a choir will be organized for the coming year.

Our Sunday-school has grown quite rapidly, when the church was organized about a year ago, we commenced with three classes, but have five at present and two of these are so large that it may be necessary to sub-divide them. The Sunday-school has re-elected their secretary and superintendent for the coming year and elected an assistant.

The rains this year are late as we have had only one slight shower. They are first beginning to sow their grain. It does not seem like winter because it is so warm. On account of the late rains we still have to irrigate. The oranges are rapidly changing their coat of green for one of golden yellow. Roses, Chinese lilies and other flowers are blooming in our yard. Wishing all the readers a happy new year, I remain, HELEN A. REES

DONNELLSON, Iowa, Jan. 4, 1904.—Another year has passed with many undeserved blessings showered upon us from above, a year in which only one death occurred in our congregation: (that of a small child). Seven births were registered and seven young persons were baptized and added as members. One dear family moved from our midst to Wayland, Ia., to our loss and their gain. We have some snow and real cold but nice weather, yesterday being our coldest day so far. The annual election of S.-school officers was held yesterday at which F. H. Krebill was elected Supt.; Ed. H. Schowalter, assistant Supt.; Hermann Krebiel, Sec.; Otto C. Krebill, treasurer; Rudolph Krebill, librarian and Miss Nora Leisy, organist. The average attendance at our S.-school for the year was 80½ per cent. Total collection $72.

Quiet Hour Thoughts.

Saturday, January 9. *The friendship of the world is enmity with God. Jas. 4: 4.*

It is like the ivy with the oak. The ivy may give the oak a grand, beautiful appearance, but all the while it is feeding on its vitals. Are we compromising with the enemies of God? Are we being embraced by the world, by its honors, its pleasures, its applause? This may add to us in the world's estimation, but our strength becomes lost.—DENHAM SMITH.

Sunday, 10. *My times are in thy hand. Psa. 31: 15.*

God has numbered our days as He has numbered our hairs. He gives us one day at a time and does not allow us to tear the veil from the future. The acceptable time for us is *now*, and the present moment is given us to fill with labor. It is well for us that our times are in the Father's hand, since we cannot then borrow trouble from the morrow and we are thus taught to husband the moments as they elapse and make the most of them.

Monday, 11. *What is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. Jas. 4: 14.*

I have only one short life; in it a race to run, and a goal to reach, a work to do, and an account to render; a battle to fight, and a crown to win! My time is limited, my opportunities will soon be past; that which I neglect is neglected forever; that which I do will bear fruit in this life and the next!—SELECTED.

Tuesday, 12. *Take heed and do it. 1 Chron. 19: 7.*

Every man has his work and the Lord says to him, Do it. It is not hard for each man to do the work for which God has fitted him, the hard part comes in when a man insists on doing some one else's work. No man is truly happy unless he is doing something—something which no one else can do as well. Men were made to work. Jesus said, "My Father worketh hitherto, and I work".

Wednesday, 13. *Unto you is born this day in the city of David, a Saviour which is Christ the Lord. Luke 2: 11.*

Amid all that is humiliating there is much that is honorable in the circumstance of the birth of our Immanuel. Whose birth was ever ushered in by a long train of prophecy, or longed for by such a multitude of hearts? Who but He can boast of a forerunner who marked Him as the coming Man? When did angels indulge in midnight songs, or did God ever hang a new star in the sky before? To whose cradle did rich and poor make so willing a pilgrimage, and offer such hearty and unsought oblations? Well may earth rejoice, well may all men cease their labor to celebrate "the great birthday" of Jesus.—SPURGEON.

Thursday, 14. *That my joy might remain in you and that your joy might be full. John 15: 11.*

What was our Master's joy? The consciousness of the Father's nearness to Him, and the constant abiding in the Father's love. The Father's smile and the Father's presence amply repaid for all the scorn and abuse of men. Christ's disciples may have this same joy to the fullest extent. It is the Holy Spirit who takes of the love of the Father and pours it forth into the aching heart, until it responds, Abba, Father.

Friday, 15. *I AM. Ex. 3: 14.*

Behold this glorious "I am", Oh, what a solid and firm foundation to build upon! What a most blessed truth for faith in its weakest form to rest upon—to have a glorious incarnate "I am" for an all-atoning sacrifice; an "I am" for a Redeemer; an "I am" for a Surety; an "I am" as a Daysman between God and the soul; an "I am" as an Advocate, an unceasing Intercessor at the court of heaven, pleading each moment the efficacy of His all-atoning merits; an "I am" as the center in whom all the promises are "yea and amen"; an "I am" as a "brother born for adversity"; an "I am" "a very present help in every time of trouble".—WINSLOW.

Holiness in the Lord's Prayer.

People sometimes say they cannot see the doctrine of holiness in the Lord's prayer. They declare that there is not a word in it on holiness. Sometimes people cannot see a thing because they do not care very greatly to see it. But let us look a little at the first petition in the so-called Lord's Prayer.

1. "Thy kingdom come."—We are by no means to limit this petition to the spreading of God's kingdom over the world in a general way. Christ says, "The kingdom of God is within you." And the apostle Paul says, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Therefore righteousness or holiness is to be within us. It is to be a matter of personal experience. And can we suppose that, when Christ prays, "Thy kingdom come;" He meant anything less than holiness established in men's hearts? His greatest concern is that men may be perfected in holiness, or entirely sanctified. The petition, properly understood, means all this.

2. "Thy will be done in earth as it is in heaven." — Is there no holiness in this petition? It is full of holiness. What is God's will? Certainly it is that we be holy, for He commands us to be holy. And Paul says, "This is the will of God, even your sanctification." And that is precisely what Christ means. Can He be satisfied with any degree of unholiness in His people? Certainly not. He Himself says, "Be ye perfect." If God's will is to be done on earth as in heaven, then, surely, we are to be holy. For all are holy in heaven. "Thy will be done" means death to all forms of sin. It means not only salvation from sinning, but also from sin in the heart — inbred or original sin — the sinful state in which we are born. Oh, yes, that petition is indeed a petition for holiness. God has no higher will concerning us in this life. The sacred poet says, "He wills that I should holy be."

3. "Deliver us from evil." — That is very comprehensive, and yet there's holiness in it — most decidedly so. There is no evil like sin, and no enemy like Satan. And this petition can mean no less than salvation from all sin— from the power of the devil to lead us into sin and defile us with sin. Moral evil is always a far greater calamity than physical evil. Deliverance from the latter may be included in the petition; but, certainly, deliverance from all unholiness is chiefly meant.

4. "Give us this day our daily bread."—Some people think this is the most important petition in the whole prayer. It is the least important, just to the degree that temporal good is less necessary than holiness. Bodily food is surely included; perhaps in this case chiefly so. But lest we be too greatly concerned about it, Jesus declared that man should not live by bread alone, but by every word that proceeded out of the mouth of God. And He proclaimed Himself as the "bread of life." This bread is our greatest need. Partaking of Jesus, being holy as He is holy, is of far greater consequence than having temporal food. Of the bread of heaven let us devoutly pray, "Lord, evermore give us this bread."

5. Holiness in the Lord's Prayer. — Beloved, if we fully consider the import of this model prayer, we shall see that it is full of holiness. Indeed, the only petition in it for temporal good is the one, "Give us this day our daily bread:" and, as we have seen, is susceptible of a far more glorious interpretation. And as you go on using the prayer, may you have higher conceptions of its true and full meaning—that it does indeed include the highest possible degrees of holiness of heart and life.—The Living Epistle.

The Study of Prophecy.

There seems to be a fear upon the part of over-conservative Christian people that the study of the unfulfilled prophecies of the Bible is inseparable from extravagance and even fanaticism. As a result the book of Revelation and related portions of Scripture are handled very delicately. There is a strong aversion to seeing in them positive, definite statements with reference to things to come. If expounded at all by certain ministers, everything is made purely figurative, and nothing but spiritual and ethical lessons are drawn.

It is true that these rich and important parts of the Word have been sadly misinterpreted, and "forced" to conform to this and that person's scheme of events; the time of the end has been repeatedly fixed, and the person prefigured by the beast with the mystic numerical symbol has been discovered in current history enough times to fill out that number. One extreme is apt to induce another, so that over against the fanatical class are those who so fear such faults that they hesitate to admit any special significance in these things. Their nearest approach to an admission that the prophecies concerning the future have specific meaning is that they will be made plain when the time comes, that is, not until events referred to are actually transpiring will the meaning of prophetic passages be understood.

There is undoubtedly much truth in this view, many prophecies aiming to help us recognize things to come, when they are actually present, rather than to give a clear and concise knowledge of them and their dates beforehand. Still this holds good in part only. We may not find out by study the time of an event, known to the Father only, nor may we be able to fill in the details of the picture, though its outlines be luminous and certain.

Not long since we found our-

selves upon a country road, on a dark, rainy night, waiting for an electric car. Long before its approach was expected our attention was attracted by a distaut beam of white light that rose through the gloom to join earth and sky. Now it was swinging over fields and dripping woods, now pointing up at the overhanging clouds, now into the shadows of some hollow among the hills. No sound was heard and there was nothing visible, but this powerful illumination. Its behavior suggested the approaching car whose movement over its varying course caused this singular but beautiful display from its brilliant headlight.

Now, it would have been idle to try to judge the exact moment the car would arrive, the number of passengers it carried, or any other particular thing about it. The important and intelligible thing to us was that the direction of the rays showed that the car was coming, while its shaft of light indicated somewhat accurately its progress, until the gleam of the rails of the nearest curve soon told that the waiting time out in the storm was over.

So with the Scriptures. It is useless to seek to reduce them to mathematical calculation, or to give the full details of things to come, but a study of prophecy that has already been fulfilled, and the manner of its fulfillment, and of that yet to be realized, cannot fail to give the devout soul some sure knowledge of the mighty occurrences of the future, be that knowledge full or not.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."—Union Gospel News.

First the Natural, Afterwards That Which Is Spiritual.

There is one sure way to find out God's method for any coming world; it is to study his method with us in this world. What is that method? Always away from things to thoughts, away from sensations to sentiments and convictions. The child begins life wholly immersed in the physical and material. But every hour of his existence points him steadily onward to the unseen spiritual life. At first he is noisy and busy, his hands full of toys. After a time we find him sitting silent by the hour with a book in his hand. He has advanced to another world, the world of thought and feeling. Just in proportion as one has freed himself from the influence of the material and lives in the invisible world of affection and imagination and truth, we call him an educated, cultivated, well disciplined man. In this direction lies all true greatness. Now in precisely this line proceeds the course of the Bible in spiritual education. The Spirit finds us immersed in the temporal and earthly. It says: I must awake this sense of the eternal, the spiritual. They must be made conscious of their true life. So all the mere attendants or conditions of life are steadily, consistently depreciated, and life itself is exalted. "Your life consisteth not in the abundance of things which you possess. The life is more than food and raiment. Your life is hid with Christ in God. The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost. This is eternal life, — to know God and Jesus Christ whom He has sent. What shall it profit a man though he gain the whole world and lose his life? What shall a man give in exchange for his life? The fashion of the world passeth away, but he that doeth the will of God abideth forever." "I am come that ye might have life, and that ye might have it more abundantly." Now where this consciousness of spiritual eternal life is once kindled in a soul, the one overmastering revelation is made. To that soul "life and immortality are brought to light."—Christian Register.

"A Man Named John Wesley."

In one of her lectures, Frances Willard told the story of a young nobleman who found himself in a little village away off in Cornwall, where he never had been before. It was a hot day, and he was thirsty, and his thirst increased as he rode up and down the village streets seeking in vain for a place where something stronger than water could be had.

At last he stopped and made impatient inquiry of an old peasant who was on his way home after a day of toil.

"How is it that I can't get a glass of liquor anywhere in this wretched village of yours?" he demanded, harshly.

The old man, recognizing his questioner as a man of rank, pulled off his cap and bowed humbly; but, nevertheless, there was a proud flash in his faded eyes as he answered quietly:

"My lord, something over a hundred years ago a man named John Wesley came to these parts," and with that the old peasant walked on.

It would be interesting to know just what the nobleman thought as he pursued his thirsty way. But what a splendid testimony was this to the preaching of John Wesley! For more than a century the words that he had spoken for his Master had kept the curse of drunkenness out of that village; and who can estimate the influence for good thus exerted upon the lives of those sturdy peasants? What nobler memorial could be desired by any Christian minister?—"Christian Herald."

The Sunday School Lesson.

Subject for January 10. THE PREACHING OF JOHN THE BAPTIST. Matt. 3: 1—12.

GOLDEN TEXT: Repent ye, for the kingdom of heaven is at hand. Matt. 3: 2.

THE LESSON ILLUSTRATED.

The Word of God came to John while he was in the wilderness. It is probable that this was not an uninhabited wilderness. There may have been many living there in seclusion from the world, deceived as the devil deludes monastic orders to-day, with the belief that a self-centered life is most pleasing to God.

The Word of God comes to many persons, but is generally ignored. Obedience to that Word always leads us into enlarged spheres of usefulness.

Note the character of his preaching. John was not affected with the sentimentalism known as the new theology. He preached the need and the reality of a radical change. So must we teach the need of turning from every known sin with purpose of heart to serve God.

Note his humility, "the voice of one crying in the wilderness." It is ours to call no attention to self, all attention to Jesus; to be only a voice sounding clearly, lovingly, continuously His glory. Have you noticed in a large railway station the men whose business it is to say to passengers, "this way" and "that way" according to the desired destination? These men have no opinion of their own to advance, it is theirs simply to cry out the right way. Hundreds of times have we been guided by their voices, yet we do not know their names; we scarcely remember their faces.

I remember in one of the most trying times of my life, daily passing a house from which nearly always came the voice of singing. The joy and triumph in the singer's tones, often brought cheer to me, and one day when specially despondent, I paused to hear, in a voice that seemed to say: "I have conquered sadness," the well known words, "Go, bury thy sorrow." It was more than a sermon to me, and I started my daily task with a firmer purpose and more joyous heart. I never saw that singer. It was only "the voice of one," but it cheered and blessed me.

Note the words, "in the wilderness." It may prove profitable to draw the analogy between a natural wilderness and a mental or moral one. There are among our scholars those whose minds are as a wilderness, filled with a growth of transient ideas, but with no grain fields of noble thoughts, which, harvested, feed the soul in its winters of adversity, echoing at times with the voice of some singing bird of temporal pleasure, but never with the cheering and comforting words of immortal inhabitants. There are those whose hearts may blossom with the gentle graces of an amiable nature, as among the weeds and grass of some spot untouched by mortal hand, bloom the wild flowers, but they never know the presence of the Heavenly Gardener, pulling out the weeds, and sowing seed that shall bloom perennially by the river of life.

What a wilderness many homes and more hearts are until some faithful voice sounds within them "the beginning of the Gospel of Jesus Christ." Picture some home of misery with its almost naked children, its broken furniture, its pale, careworn mother, its breadless table, its drunken father. Then picture this home after some faithful voice has brought the truth as it is in Jesus. Surely this is the wilderness blossoming as the rose. "Prepare ye the way of the Lord." — Prof. F. E. DAGER in "The World Evangel."

Marriages.

GRUBB—REED.— In Philadelphia, Pa., at the home of the bride's parents on January 2, 1904, by Rev. N. B. Grubb, father of the groom, assisted by Rev. S. M. Grubb, Rev. William H. Grubb, pastor of the First Mennonite church of Allentown, Pa., to Miss Della K. Reed, daughter of Jacob W. and Lizzie Reed, of Philadelphia, Pa.

PORTER—BERTOLET.—At the home of the bride's father, in Philadelphia, by Rev. N. B Grubb, Dr. Byron F. Porter, of Lincoln, Maine, to Miss Kathrine L. Bertolet, daughter of Benjamin and the late Amelia Bertolet, of Philadelphia. Pa

Deaths.

SHOEMAKER.—In Philadelphia, at the home of her daughter, on December 25, 1903, after several years of great suffering from internal cancer, Ann Shoemaker, aged 64 years, 2 months and 2 days. Funeral services were conducted by Rev. N. B. Grubb. Interment was made in Northwood cemetery.

QUERNER.—In Philadelphia, at the home of Mrs Frank Slifer, on December 31, 1903, Ella Querner fell peacefully asleep, rejoicing in her blessed Saviour and in her home going to Father's House, aged 48 years, 1 month and 27 days. Funeral services were conducted at the home of her bereaved husband, Nicholas Querner, at Olney, Pa., by Rev. N. B. Grubb. Interment was made in Mount Peace cemetery.

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188	1896	200	1898	225	——	——	1903	900
160	1896	150	1898	300	——	——	1903	900
85	——	——	1901	262	1902	350	1903	500
87	——	——	1901	500	1902	700	1903	500
89	——	——	1901	500	1902	700	1903	900
174½	1896	200	1898	225	1902	700	1903	800
212	——	——	——	——	1901	450	1903	800
——	——	——	——	——	1901	300	1903	600

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News of the Week.

Domestic.

IROQUOIS THEATER VICTIMS.

CHICAGO THEATRE FIRE CAUSES NEARLY THIS LOSS OF LIFE.

CHICAGO, Dec. 30.—Nearly six hundred persons were killed and many scores more were injured in ten minutes this afternoon during a fire in the Iroquois theater, the newest, largest and safest theater in Chicago. Most of the dead were killed by trampling and suffocation in the panic that followed the first burst of flames from the stage. The audience consisted mostly of women and children, several persons were burned to death, some suffocated by gas thrown into the auditorium by the explosion of a gas tank, but scores were trampled to death in the mad plunge of the frightened women and children to escape the fire. Many bodies were scorched after they were trampled to pieces.

The police count the number dead at 536. The estimate of the newspapers is 560. There are nearly 205 persons missing, many of whom are probably among the dead. One hundred and forty-eight of the dead have been identified, while ninety-two others are known to be injured.

FIRE BREAKS OUT.

The fire broke out during the second act of "Mr. Bluebeard", which was the first dramatic production produced in the theatre after its opening. The theatrical company, which was large, escaped, nearly all of them, however, being compelled to flee into the snowy streets with no clothing but stage costumes. A few members of the company sustained injuries, but none was severely hurt. The accounts of the origin of the fire are conflicting and none of them is certain, but the best reason given is that an electric wire near the lower part of a piece of drop scenery broke and caused a short circuit, setting fire to the scenery. The fire spread rapidly toward the front of the stage, causing the chorus, which was on the stage, to flee to the wings, screaming. The fire in itself up to this time was not serious, and possibly could have been checked had not the asbestos curtain failed to work. As soon as the fire was discovered Eddie Foy, chief comedian of the company, shouted for the asbestos curtain to be lowered, and it was immediately lowered about half way. Then it stuck.

The fire thus was given a flue through which a strong draft was formed, aided by the doors which had been thrown open in the front of the theater. The flames shot, roaring, tongue shaped, through the opening over the heads of the people on the first floor, almost licking the faces of those in the first balcony, smothered many where they sat.

Immediately following this rush of flames came an explosion which lifted the entire roof of the theater from the walls, shattering the great skylight into fragments. A hail of glass, the tottering galleries, the quaking of the building and a cry of "fire" from several persons in the rear, started the panic. The entire audience rose as one person and made for the doors.

A great number died in their seats being instantly suffocated from the flow of gas from the explosion. There were about 1300 people in the audience and those who were not at once suffocated by the gases made a mad rush for the exits, and it was in these doorways where the greatest loss of life occurred. All the corpses at this point were woman and children. Here a fight for life took place that dismantled many persons in death. This is shown by the aspect of the bodies as they lay when found.

As the police removed layer after layer of dead in these doorways the sight became so sickening that policemen and firemen, accustomed as they are to horrible scenes, turned away in horror. The bodies were in such an inextricable mass and so tightly were they jammed between the sides of the door and the walls that it was impossible to lift them one by one and carry them out. The only possible thing to do was to seize a leg or arm or a piece of clothing and pull with main strength, dragging several entwined bodies away together.

As the bodies were dragged out of the water soaked blackened mass of corpses, more horrified sights were disclosed.

There were women whose clothing was torn completely from the bodies above the waist, whose breasts had been trampled into a bleeding pulp and whose faces had been marked beyond identification.

The members of the theatrical company, being on the first floor, had little difficulty in reaching the street, although their situation was for a moment highly critical because of the rapidity with which the flames swept through the mass of the scenery in the flies and on the stage.

IDENTIFICATION OF DEAD GOING ON.

CHICAGO, January 1.—So far from having recovered from the shock of the Iroquois Theater horror, Chicago is, in pain and humiliation, beginning to realize fully the meaning of what has happened. Big as Chicago is, there is scarce a household in the entire city that is not touched, directly or indirectly, by the disaster. In every walk of life it is the one topic of conversation, and those men who have visited the morgues in search of loved ones, and who, seeing the charred and mutilated bodies, have shuddered at the unmistakable signs of brutality, curse in their throats as they speak of it.

There are sixteen morgues — in hospital rooms, undertaking places and such like—and here lie the victims, as decently disposed as may be, awaiting identification or to be claimed by relatives. It is to these that the eyes of Chicago are turned to-day; it is here that the most heartrending and pathetic scenes occur. The sad thing is to see so many children—children of all ages. They lie here in their terrible mutilation, the first victims of the awful scramble for life, and those who have had the gruesome task of preparing the bodies for the grave have, whether the babies were known or not, added something to the usual formal and grisly dressing of the dead—here a flower, there a bit of green stuff—eloquent tokens of how deeply even the accustomed workers with the dead feel the disgrace of the murder of these little ones.

And the unidentified dead—they are mostly women, and most of them never will be identified, for in the fierce and beastly struggle that followed the first outbreak of panic fear, they were torn and trampled and crushed beyond any recognition. Some have not even a small trinket that might lead to their identification; others had money, some large sums, about their necks, but no name, and so to the horror of such a death is to be added the horror—which all Christian people feel—of a nameless grave.

INVESTIGATION OF RESPONSIBILITY AND ARRESTS.

Pitiless investigation of the Iroquois fire horror to-day divided attention with the burial of the dead. The removal of the bodies from the public morgues to private undertaking establishments developed a fresh element of uncertainty in computing totals of dead and missing.

More arrests of persons who may be held responsible were said to-day to be not improbable. The twelve arrests made as a start were ordered on information that several of the stage employes were preparing to leave the city.

Among those arrested is Archibald Bernard, chief electrician. All are charged with criminal negligence, except the chief electrician, who is accused of manslaughter.

A mournful variation was the occasional appearance of bands playing dirges as funerals slowly passed toward churches, railway stations and cemeteries. At the hospitals, where many fearfully burned persons are being cared for, death was being momentarily awaited in a number of cases.

The funerals during the next two days will tax the capacity of the liverymen and undertakers to the utmost. There will be demand for the services of all and some people doubt whether the strike will be resumed. At the coroner's office burial permits soon reached into the hundreds.

NINETEEN AMUSEMENT PLACES CLOSED.

CHICAGO, January 2.—Mayor Carter Harrison last evening closed nineteen theaters and museums, because of one violation of the ordinances which are intended to protect the patrons of the theaters from just such an occurrence as that which cost so many lives on Wednesday. Every one of these places had failed to supply an abestos curtain.

A thorough analysis of the composition of the "asbestos" curtain of the Iroquois is being made by the city chemists. The curtain was consumed by the flames, although the ordinance requires a fire-proof curtain, such as genuine asbestos material.

CHICAGO PAUSES TO BURY HER DEAD.

CHICAGO, January 2. — Church bells tolling at noon, business activity checked, many celebrations postponed and long lines of funrals niaking their way to the outlying districts where the cemeteries are situated — these circumstances to-day evidenced Chicago's outward grief for the victims of the Iroquois Theater disaster. Priests and ministers of the gospel went from funeral to funeral to-day, as they will to-morrow and Monday. The unidentified dead will be kept as long as possible at the morgues. If no one then comes to lay claim to the bodies they will be buried at the city's expense. By common assent of the clergy, "Lead Kindly Light," the hymn written by Cardinal Newman, is being sung at all the funerals.

The City Hall, except the absolutely necessary department, was closed to-day. The Board of Trade closed an hour earlier than usual and a number of mercantile and manufacturing establishments also closed earlier. The public schools will be closed Monday in memory of the thirty-four school teachers who lost their lives in the fire.

Twenty men arrested in connection with the Iroquois Theater tragedy were arraigned by Justice Caverly, in the Harrison-street Police Court, today, on a charge of manslaughter.

CHICAGO, January 2. — The total number of persons killed in the Iroquois Theater fire stands to-day at 586, as compared with 582 yesterday. Of these thirty remain unidentified.

CHARGED WITH MANSLAUGHTER.

CHICAGO, January 2.—Will G. Davis and Harry Powers, proprietors and managers of the Iroquois Theater, and Geo. Williams, city building inspector, were held to-day on the charge of manslaughter. Their bonds were fixed at $10,000, which was furnished by A. J. Graham. The case was set for January 12. The warrants were issued by Justice George W. Underwood at his house after 11 o'clock last night, and the charges were sworn to by Arthur E. Hull, of 214 Oakwood boulevard, who lost his wife and three children in the fire. Mrs. Hull's maid also perished.

Mr. Hull said: "My wife and my children, all I ever had to live for, are gone. All that remains is for me to try to make some one pay for this carelessness. A few carpenters and stage hands have been arrested. Men who sang in the chorus are in jail. Such an investigation is a cruel mockery. The men who are responsible are allowed to walk the streets untouched, while a few laborers are punished."

Missionaries Slain in African Forest.

WASHINGTON, December 29. — Minister Lyon has reported to the State Department from Monrovia, Liberia, under date of November 4, last, the details of the massacre in the depths of an African forest of a white missionary named John G. Tate, with all of his followers, eighteen in number. It appears that the massacre took place as far back as March 15, 1901, yet this, the first detailed account, has just come to hand in an affidavit by Mrs. Mary L. Allen, a white missionary at Nouna Kroo, Liberia. She had the story from some of the native Doe tribesmen, who knew of the killing.

Tate had a large mission and farm, and besides he maintained a considerable school in the jungle, and altogether nineteen people were in the mission when it was surrounded in the night by the Does.

The first man who answered a knock at the door was shot. The interpreter next was shot, and when Tate appeared and tried to protect the body of the interpreter, he, too, was shot and cut to pieces. The Does then killed all the remaining inmates of the house, cut off their hands, and placing the bloody members in a coffin, sent them back to their people as trophies.

In explanation of their action the Does said: "We have no fight with the white man, but if we do not kill him now he will bring his country to make war upon us."

Minister Lyon, on the strength of this affidavit, has communicated with the Liberian Secretary of State with a view to securing fuller information and perhaps the punishment of the perpetrators of the massacre.

Foreign.

REPUBLIC OF PANAMA

TROOPS MAKE READY FOR WAR.

WASHINGTON, Dec. 29.—The general staff believes war with Colombia is certain. To day it made its first specific movement looking to the occupation of the canal strip of the Isthmus of Panama. Haste is made because it is the firm belief of the staff that trouble will break out with Colombia after President-elect Reyes makes a report to his government.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, JANUARY 14, 1904. No. 6.

The Narrow Way.

May all our joys and all our sorrows find us
Progressing ever on that upward road
That leads from sin, from self, from earth, from evil,
To peace, to holiness, to Heaven, to God.

That is the road our Saviour trod before us;
It led Him from the grave up to the throne;
And in our ears we hear His sweet voice calling—
"Take up thy cross, my child, and follow on."

That Cross, dear Saviour, with thy life-blood crimson,
Shed there each drop from sin to set me free,
Shall be my joy, my boast, my daily burden borne,
As He once bore that awful cross for me.

The way of Calvary the Saviour trod in sorrow,
And to the Cross He from high Heaven came down.
In nothing but His Cross we ever glory,
For by the Cross full soon we'll wear the Crown.

—MARCUS SCOTT in "The Faithful Witness".

Items of News and Comment.

Dr. Alexander Maclaren says that ninety per cent. of the doctrinal errors have grown up around defective views of sin.

Seven persons were baptized in the Amish congregation in Fillmore county, Nebraska, December 6th by Rev. Joseph Schlegel, of Milford, Seward county.

The reception given by the Allentown, Pa., congregation to their pastor, Rev. Wm. H. Grubb, on the evening of the 7th inst. proved to be a very pleasant occasion. The choir rendered several selections and addresses were made by Rev. A. S. Shelly and the pastor.

Bro. William M. Gehman is Field Secretary of the Sunday-schools of the Eastern District Conference. Last Sunday he assisted in organizing a Sunday-school in the Allentown church, when thirty-four scholars and six teachers were enrolled, and the following officers selected: Superintendent, Wm. M. Gehman; superintendent of the primary department, Mrs. Wm. H. Grubb; secretary and treasurer, Rev. Wm. H. Grubb.

Our dear old brother, Rev. Philip Roulet, for many years pastor of the Pulaski congregation, now served by Rev. W. W. Miller, is prevented by the feebleness of age from taking very active part in the regular services, but his people still hold him dear, and whenever he can be present, he still has a welcome message to deliver. May he be spared till next fall, when the Middle District Conference will hold its session there for 1904.

The Hereford Mennonite Sunday-school, Bally, Pa., elected the following officers: Superintendent, A. S. Berky; assistant superintendent, Warren Frenk; superintendent of primary department, Mrs. A. S. Shelly; assistant, Laura Bauer; secretary, Samuel Moyer; treasurer, Amy Latshaw; organist, Florence Shelly; librarian, Morris Frick; ushers, Norman Shelly, Roy Frick, Lillie Berky; committee of literature, Rev. A. S. Shelly, Mary Heins and J. B. Funk.

There are 300 references to the Lord's Second Coming in the New Testament, according to a Winona Lake address by Dr. J. M. Gray. He believes this coming is premillennial, and offers the following reasons:—

1. Because of His command to "watch."

2. Because of His teaching in His parables, e. g. the nobleman in Luke 19.

3. Because of Paul's teaching that Antichrist shall be smitten by the breath of His mouth and destroyed by the brightness of His coming.

At the yearly business meeting held by the Berne congregation on the 4th inst. Christian W. Baumgartner was re-elected deacon. Rev. J. W. Kliewer, pastor, will receive a salary of $800 a year, while Rev. S. F. Sprunger, who had served for 32 years, will receive a pension of $1000 per year for five years. This speaks well for the gratitude of the Berne brethren, who cannot but appreciate the unselfish labors of a man of God who by His grace succeeded in building up one of the largest and most influential churches in our General Conference. During the past year the church contributed $270.14 for home missions and $1547.00 for foreign missions.

Dr. Torrey tells the following capital story: "A man in my church was converted from a life of sin, and became a deacon. One day, when he was crossing a railway track, a switch engine came along and the engineer called out to him, 'John, don't you want a ride?' He said, 'Yes', and climbed up into the engine. The engineer was a young convert, and John tried to draw him out. After talking a while, John Morrison said to him, 'You have got a different religion to mine'. 'How is that, John', replied the engineer, 'I thought we both had the same religion'. 'No', he said, 'you have a religion of two letters; mine is one of four letters.' 'How do you make that out?' 'Well', said John, 'your religion is D-O. You are all the time talking about what to do. My religion is D-O-N-E. I am resting in what Jesus Christ has done when He bore my sins in His own body on the cross.'"

John R. Mott, senior college secretary of the Y. M. C. A., lately announced that several prominent college and university men are ready to sail for the Orient to become secretaries of the Association in Shanghai, Hongkong, and Nagasaki. Gailey, the big Princeton half-back, is now in Tientsin, where he has been conducting an association among the sons of the Mandarins. Carter, of Harvard, who was on the winning hocky team, is travelling secretary for all the associations in the Indian empire. Robertson, the Purdue athlete, who was instructor in engineering, is now at Nanking, the head center of the Chinese examination system. C. C. Rutledge, of Philadelphia, who was one of the crack baseball and football men of the Ohio Wesleyan University, sails for Hongkong. Arthur Rugh, a former college baseball captain, will go to Shanghai to help Robert E. Lewis, the author of "Educational Conquest of the Far East" in developing the association there, W. W. Lockwood, of Omaha, another collegeman, will also go to Shanghai. A member of the Princeton faculty N. Wilbur Helm, will become the first American secretary in Southern Japan. His headquarters will be at the port of Nagasaki.

All Winona Lake visitors during the Conferences there will regret to hear of the death of Col. H. H. Hadley, who was wonderfully blest of God for seventeen years in the conversion of drunkards and sinners of every stripe. He died in Boulder, Colo., December 2, of a complication of diseases, including tuberculosis. He had been a confirmed drinker until his conversion in the Old Jerry McAuley Water Street Mission, New York, July 28, 1886, whither he had gone to visit his brother Rev. S. H. Hadley, the superintendent of the Mission. He then gave up an extensive law practice and the editorship of a newspaper, and began religious work. He organized sixty-two rescue missions in the United States and Canada, and was for eight years the head of the St. Bartholomew's Mission on East 42 St., New York. Since 1892 he was vice president and director of the Christian Abstainers' Union, having organized the Blue Button branch of that Union. Five hundred thousand individuals are now wearing the little blue button with the white cross.

It becomes our pleasant duty to chronicle the nuptials of another of our bright Mennonite girls—Miss Amelia F. Landis, of Quakertown, Pa. On Tuesday, January 5, she was married to William H. Ort, Rev. A. B. Shelly performing the ceremony. The bride was given away by her father, Daniel M. Landis, who is well known in Mennonite circles, and has served in various capacities in the Eastern District Conference. Miss Flora Fellman played the Lohengrin Wedding March. Besides the immediate relatives of the high contracting parties, some seventy-five guests were present. The couple will reside at Emmaus, Pa., where the groom has purchased a drug store.

The evening before Miss Katie Bertolet, of Philadelphia, daughter of Benjamin Bertolet, whose name is familiar to readers of THE MENNONITE, was married to Dr. Byron L. Porter, of Lin-

coln, Me., by Rev. N. B. Grubb. The bride was an active member of the First Mennonite church of Philadelphia, and was identified with various branches of the work there. Her departure for distant Maine will leave a perceptible gap in the church, and she will be missed by her coworkers. May God bless the marital relations of both these couples is our editorial benediction.

Savings Bank—Phil. 4: 19.

I. Owner of the Bank.....God.
II. Promise to Pay.....
.....Shall Supply.
III. Credit.....All you Need.
IV. Capital in Bank.....
.....According to His Riches.
V. Location of Bank.....
.....In Glory.
VI. Cashier of Bank.....
.....Christ Jesus.
—Rev. A. T. June in "The Faithful Witness".

Church Life Among the Italian Waldenses.

In three of the fertile valleys west of Turin, Italy, are scattered fifteen congregations or communities of Waldenses, numbering altogether about 22,000 souls. They have lived there since the tenth century, at times enduring untold persecutions and though forced to join the Roman Catholic church, and allow their children to be baptized by the priests, still clinging among themselves to the simple apostolic forms of worship handed down to them. This state of things lasted till 1532, in the fall of which year their connections with Rome were formally dissolved through the mediation of Farel, the Genevan reformer.

These congregations are under the direction of a synod, which convenes every three years. All congregational affairs are discussed, as well as school matters, their students of theology, etc. A committee of five sees to the carrying out of the resolutions of synod, and is charged with a number of duties, such as filling pulpit vacancies in any congregation, visit churches and schools, determine the support of the candidates for the ministry, the settlement of quarrels, etc. For all these services the Board is paid by the day.

The governing body of a congregation consists of the pastor and four elders. This consistory appoints an overseer of the poor and keeps an eye on the lives and habits of the members. Dancing and festive occasions of merry-making are not allowed since they destroy family life. No more than twenty-four guests are allowed to attend a wedding. Lawsuits dare be entered upon only by the consent of the consistory. No collection dare be taken in any congregation unless four congregations are in favor of it. At communion time all visitors are requested to leave. All weddings must be solemnized in the church. The ministers must avoid objectionable places and the dialect or vernacular of the people. The fifteen churches named above support a hospital of thirty beds.

The Two Distinct Stages of the Coming of the Lord.

BY I. M. HALDEMAN.

The Coming of Christ, while one grand event, has two distinct stages or parts; a Secret, and an Open or Public part.

In the first He comes into the air; in the second, to the Mount of Olives. In the first He comes to the Church, in the second to Israel. In the first He comes for His Church, in the second with His Church. In the first He comes to a marriage, in the second to a judgment. In the first as a Bridegroom, in the second as the King. In the first to gather the Church and present it to Himself, a holy and acceptable Church; in the second, to establish His kingdom, and with the Church in righteousness rule the earth.

The first part is symbolized by the morning star, the second by the rising of the sun; the first by the thief who comes in the night without warning, the second by the lightning that flashes across the sky, with accompanying thunder. In the first part the Church will be caught away into the air secretly, as Enoch was caught away before the flood, as Lot was snatched out of Sodom before the fire, as Elijah was swept up to glory without dying, as Paul was caught up to the third heavens alive, and the Son of God Himself passed upward into and through the heavens to the throne of God without the knowledge of the world.

This first part in the Greek is called Parousia, and means His bodily presence; the second, in the same language, is called the Epiphaneia, and means the *manifestation* of His bodily presence. The first is called "Our Gathering together *unto* Him;" the second, "Our Appearing *with* Him in Glory;" or the "Glorious Appearing". The first is commonly spoken of in Scripture as the "Coming of the Lord", the second is known as "The Day of the Lord".

Between these two parts of the Second Advent there are at least seven prophetic years, and these seven years form the burden of the book of Daniel and the book of Revelation.

Between us and the Secret Coming of the Lord, the Parousia, there is *not a single predicted event*; between us and the second part of this Second Coming there are many predicted events; the universal European war, the restoration of Israel to their own land, the rise of Antichrist, and the final union of all the Eastern nations under Russia as the Gog and Magog of Ezekiel.

The attitude of the Church is locally and practically in relation to the first or secret part of our Lord's Coming, while the attitude of Israel is, and must always be, towards the open or glorious Coming. Israel's attitude is that of waiting for a *sign*, the Church's attitude is that of waiting for a *sound*; just as Israel of old were waiting on the hither side of Jordan for the sound of a trump that they might go over and possess the land, so the Church is waiting on the hither side of time for the sound of the trump of God, that she may go over and possess in the glory of her promised immortality all the land that lieth beyond the shadow of death.

The Coming of Christ is held out as "The Blessed Hope" of the Church. Nowhere in the Scriptures are Christians exhorted to prepare for death or hope for heaven, but always, without a single break in the utterance, to watch, to wait, to hope for the Coming of the Lord.

D. L. Moody on the Blood of Christ.

Take the blood out of the Bible and I would not carry it home. That Book did not teach anything else. For the last 6,000 years it had been telling the one story that man was saved by the blood. The first glimpses they caught of the blood was in the 21st verse of the 3rd chapter of Genesis in which it was stated that unto Adam and his wife the Lord made coats of skin. Skins could not have been gotten from the animals without the shedding of blood. In the next chapter it was stated that Abel brought of the first-lings of his flock; and that the Lord had respect for Abel's offering, but no respect for the offering of Cain. Why? Because there was no blood in it. Abel came to God according to God's way. Cain came in his own way. He was like a great many who are saying now: "What have I to do with blood; why can I not come in my own way; if I do about as nearly right as I can, will it not be all right with me?" Cain did not see why his beautiful fruit should not have been more acceptable than a bleeding lamb, which was repulsive to him; but Abel came by the way of blood, and his offering was accepted. There are a great many Cainites now who do not like the doctrine; but I challenge them to find in the Bible any other way to heaven save by blood. In the 8th chapter of Genesis they learned that the first thing Noah did after coming out of the ark was to put blood between him and his sins. In the 12th chapter of Exodus they learned that the angel of death passed by the door posts of the houses of the children of Israel, on which blood was sprinkled. Men say now that it was not the death of Christ, but his life, example and moral character that they want. God did not tell that to the Israelites. The collector of railway tickets does not look to the character or education of the holder of the ticket, but to the ticket itself. In like manner the blood was a token which typically indicated the way they were to be saved. There is no such thing as baptismal regeneration in the Word of God. They do not start to heaven from the cradle. They must do so from Calvary. In the 8th chapter of Leviticus we read of the sprinkling of the blood on Aaron's right ear and foot. The blood on the ear meant that he should hear, and that on the foot that he should walk with God. A great many people have an idea that working in colleges and seminaries, and rebuilding cathedrals, and all that, will help them to heaven. Not at all! The first thing a man must do is believe in God and in His Son. He must work from the cross, and not to it. I believe that works are keeping hundreds of thousands away from the truth. Work not to be saved, but work because you are saved. No unconverted man desires to work for God. None but the blood-bought man can work for God. Some people say they do not understand the doctrine of the blood. It is very offensive to the natural man. I heard a minister say that whenever he heard any other minister speak of the doctrine of the blood in his sermon, he took his hat and quietly walked out. But it is the bitterest medicine that cures.

How to Make This Year the Best.

The following thoughts for the new year, written by Rev. H. W. Pope for the "Union Gospel News", are full of valuable suggestions:—

Regard each day as an opportunity fresh from the hand of God. The outlook will be something like this:

Three hundred and sixty-five days in which to walk with Jesus. Remember the walk of the disciples to Emmaus. How their hearts burned within them as he talked with them by the way, and opened to them the Scriptures. Three hundred and sixty-five similar walks for us, in a companionship just as close and intimate as we choose to make it.

Three hundred and sixty-five days of intercession for others. How much a single prayer has often accomplished. Think of three hundred and sixty-five days of such opportunity before an open mercy-seat, with the undivided attention of God, and with the Holy Spirit to help frame your pleas and to suggest what you forget. When you pass the children on their way to school, lift up your heart in their behalf, "God bless the boys and keep them always pure". If a tramp calls at your door, pray for him and for the class that he represents. Who needs your prayers more? When traveling ask God to bless the train-men and all the passengers. Some are in trouble, others in temptation, all in need of the grace of God.

Pray for your church and pastor, for all teachers and pupils, for the press that it may be pure and wholesome. Many an editorial may be influenced by your prayers, and many an objectionable article may be kept out. Ask God to bestow the grace of liberality upon all Christians, and that those who are making their wills may remember their Elder Brother.

What a variety of needs are suggested by each day's contact with the world, and what a privilege it is to be able to send a wave of righteousness rolling over the whole earth, even to its uttermost shores. It is possible for us to bring down blessings upon every man, woman, and child on the face of the globe, each day of our lives. Oh, the value of intercession! What a field of usefulness is this for the aged and the shut-ins!

Three hundred and sixty-five combinations of Providence in our behalf, for "All things work together for good to them that love God". Consider what a single combination has often wrought; a word, a tract, a little loan or gift of money—how God has sometimes blessed it! A sickness or bereavement—how it has opened our eyes and revealed our selfishness, and brought us in penitence to our knees. How often a letter or a chance acquaintance has stirred our hearts, and given life a new meaning. Life is the unfolding of God's plan for us, and each day is a new page unknown until we reach it; but there are no blank pages and no wasted days if each one of them is lived in simple obedience to him who hath said, "Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand".

Three hundred and sixty-five just such combinations of Providence, and each the very best that God can devise for that day.

Three hundred and sixty-five days for the Spirit to reveal to us the blessed will of God. A single glimpse of it has often fired the soul with a holy purpose, but think of three hundred and sixty-five days in which the Spirit will pour the truth into us just as fast as we are able to receive it. Last year it was true of us as of the disciples of old, "I have many things to say unto you, but ye cannot bear them now". This year, if we desire it, and are willing to take time to wait upon him, he will unfold to us more of the deep things of God.

Three hundred and sixty-five days in which to witness for Christ in our appointed place, to stand at the post of duty though it bring no praise or honor save the approval of Him who knoweth his own, and who hath said, "Be thou faithful unto death, and I will give thee a crown of life."

Wherein One Young Man Failed.

"Why is my son compelled to do the roughest stone work year after year, while others who have been with you a shorter period of time are given finer work?" asked a father, addressing the head of a concern engaged in marble and granite work.

"Because he is too anxious to excel", was the reply. "I have cautioned him scores of times not to strike with his hammer too heavily upon a block of marble or granite, but, though he has evidently endeavored to profit by my advice, in his anxiety to excel and get at the design within the rough stone, he has become impatient and delivered a blow that did much damage. To protect ourselves from serious loss, we have been obliged to restrict him to the roughest work.

"Heavy blows will do very well when we knock at the outside door, but would we summon the angel within the marble or the design within the granit, it is imperative that we gently tap at the inner door, frequently spending weeks and months in this manner before the angel will stand revealed or the design present all its lines of beauty."

The father was silent, for his son's employer had touched upon a point in the young man's character which had caused him much uneasiness in the past.

Impatience to accomplish in a few days or weeks that which masters of their craft complete only after months and years of labor is the key to the mystery surrounding the failure of many a young man. There are thousands who are kept pounding away at the outside doors which guard the citadel of success, thousands who never get beyond the outer court, while others, more patient, more willing to work, though they see no immediate results of their work, presently see the inner portals ajar and a welcoming hand reaching out, they step within to find themselves face to face with success.—"Forward."

Remember to Thank God.

Thinking you might not see it I send you the following clipping from an Indiana newspaper. It would seem to illustrate the text, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

"Enos Randall, an aged Indiana farmer, went to Noblesville, yesterday afternoon, and paid off two notes which were held against him at the bank. He said that he had not been out of debt since he bought the farm on which he had reared his family, and on which he had lived for nearly forty years. While the interest was being calculated, he appeared very much excited, walking to and fro in the bank in a very restless manner. When the calculating was complete, and he had paid the money and received the notes duly cancelled by the bank, Randall dropped upon his knees in front of the teller's window, and poured out his soul in a prayer of thanksgiving to the Lord for deliverance from debt. His voice was plainly audible upon the street, and a large crowd was attracted by the incident."

Too many of us pat ourselves on the back when we accomplish some long desired end and forget that the credit belongs to God for making it possible.—"Ram's Horn."

Whole-Hearted.

John R. Mott visited a college in Ceylon where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired: "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago", they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said that they had instructed their cook that every tenth handful of rice should be laid aside, that they might sell it, in order to have Christ preached a little more widely.—"Kingdom Tidings."

Russia's Drink Monopoly.

In the general moral progress of the peasantry the Russian drink monopoly, which now embraces all European Russia, is a very important factor. The monopoly has decreased the number of drink shops by about six-sevenths, but it has failed to decrease consumption and has led to increased street drinking, secret distilling, secret selling and other abuses. In its immediate purpose it has hitherto failed. But one of the accompanying measures is likely to play a very beneficial part in Russian social development. That is, the institution of boards of guardians of public sobriety. The function of these boards is to create counter attractions to drink, and each board has a branch and a district representative, so that there are now in Russia about twenty thousand persons whose chief duty it is to fight the drink evil. The boards have established all over the country thousands of tea houses, cheap dining rooms, temperance inns and shelters for workingmen, and they have built or subsidized hundreds of "people's theatres" and lecture halls. In these halls and sometimes in the open air—lectures are given upon the evils of drink, upon hygiene, history, literature and domestic economy. The boards also occupy themselves with the free distribution of pamphlets against drink and in favor of wholesome living.—"Springfield Republican."

Good Interest.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy whom you can trust, who will take this money and pay you interest for it, you may lend it to him; and if you invest this wisely I'll increase your capital." When night came the banker said, "My son, how did you invest your money to-day? "Well, father," replied the little fellow, "I saw a boy on the treet without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker; business is business. But I will try you once more. Now, here is a dollar to invest; see how well you can do it." The boy laughed aloud and then explained: "My Sunday-school teacher said giving to the poor was lending to the Lord; and she said He would return to us double; but I did not think He would do it so quick."—James R. White, in The Christian.

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Editorial.

Japan and Russia on the verge of war. The millennium is still a good way off.

We have not yet been able to review the work done for our pages during the year 1903, as we were able for the year 1902. In due time we will sum up and present the statistics available, comprising the mission contributions, the record made by our correspondents, and other items likely to be of interest. We are somewhat behind in our acknowledgment of the foreign mission contributions, but these also will promptly appear, and must appear before a complete summary for the year is possible.

Our correspondence column was well filled last week, and we are sure our readers were glad for them. Keep up the good work, brethren. Send in something good as often as possible. Learn the art of making news, even though the happenings in your church and community are only of the ordinary sort. Many events that seem of small importance can be worked up into something interesting, if you dress and garnish them into readable shape, just as a good cook understands how to set an excellent table from scraps of meat and potatoes.

On our second page this week we insert a lucid exposition of a phase of Scripture truth too often forgotten or ignored or disbelieved in theses days. It is entitled "The Two Distinct Stages of the Coming of the Lord", and is from the pen of Rev. I. M. Haldeman, pastor of the First Baptist church of New York. It first appeared in the author's "Friday Night Papers" and we take the liberty of copying it. It merits not only a casual reading but a prayerful study. It shows a zealous attention to the teaching of the New Testament with respect to two of the most momentous events of the prophetic future. We imagine the apostle Paul would be able to heartily commend this admirable summary of his own teaching, to the careful perusal of the Thessalonian brethren, who needed to know these truths for their own comfort. There is no branch of spiritual knowledge in which a minister of the Gospel should prove himself more of an expert than that of rightly dividing the word of truth, which is in such delightful evidence here. At least Timothy was expected to excel in it. We want no reader to miss this article. The coming of our Lord—what better thing could be desired by any of His disciples? If it were not distinctly emphasized in the Word, we would certainly want it to be.

"Parsifal" is the title of an opera composed by Richard Wagner, which is now on the boards of New York theatres. Our Saviour is one of the characters in the drama, and it is needless to add the comment that any devout Christian will recoil from the idea of Christ on the stage. And it has aroused the ire of divers clerical gentlemen of that great and wicked city. We have not seen it, nor have we any desire to see it. But it is a satisfaction to quote a "well-known musical critic" in this connection —Mr. J. G. Huneker—who cannot be accused of fanaticism, though any man speaking from a religious stand-point could not guess at the truth any better. After saying that in America, "new religions sprout daily as do potatoes in dark cellars", Mr. Huneker continues: "no matter how overpowering it may be architecturally it yet lacks the truthful note that is to be found at any Christian church. With all its grandeur, its theatric pathos, its conjuring of churchly and philosophical motives, its ravishing pictures, its marmoreal attitudes, 'Parsifal' falls short of one thing—faith; a faith you can find in any roadside Bavarian wood-cutter's hut".

Exactly. Any generation whose religious sense and good taste are so utterly spoiled as to crave the representation of the historic Christ upon the stage is not merely an evil, and an adulterous, but likewise an unbelieving generation. Theatres are crowded for the sake of amusement, not for the strengthening of faith. Something is radically wrong when men are spectators of that in which they should share, when that which should be a part of their life is degraded into a mere spectacle. But at the same time it is a consolation to remember that such a perversion of things is not demanded by the humble "Bavarian wood-cutter", but only to satiate the unnatural hunger of the curiosity-seeking upper crust.

Our Evening Services.

In a recent address before a Presbyterian Association at Cambridge University, England, "Ian Maclaren" (Dr. Watson—) discussed certain defects in the conduct of public worship prevailing in the church of to-day. Especially noteworthy are his suggestions as to the nature of the second or evening service on the Lord's day. "If the same people are to attend morning and evening service on Sunday, the evening service must have a character of its own. Would it not be worth considering whether the sermon at morning service should not be devoted to the edification of believers in their holy faith, and deal largely with experimental religion within the Christian sphere, while the evening sermon should be devoted, say, to lectures on the Bible, on the history of the church, on the great doctors, leaders, heroes, and saints of our faith, on foreign missions, on the regeneration of the people, on the presentation of Christianity to them who are without and the defense of Christianity both as a creed and as a life?"

There is wholesome food for thought for all churches, including us Mennonites, in these suggestions. We believe that it would be a wise and capital plan for all of our ministers who hold evening services to give practical talks on most of the topics suggested by Dr. Watson, especially foreign missions, the history of the church, the Bible, the evangelization of the community, and other practical subjects. Our preachers ought to keep our people posted on the achievements, the difficulties, the conditions and needs of our foreign missions. All other things being equal, giving always sustains a direct ratio to intelligence on missions. Many of our people give little or nothing for Indian or India missions because they know next to nothing about our undertakings in these fields of effort. Then, again, there are thousands of facts about our church, hundreds of truths vitally related to our faith, of which our people are uninformed, which ought to be explained, declared, emphasized. Nor would it be out of the way for the pastor to say a word or two once in a while about our church papers. In churches where only morning services are held, the morning sermon can occasionally be set aside and one of these practical talks substituted. If these innovations are tactfully introduced, so far from being displeased, it is safe to say that the people will take kindly to them, and instead of going to sleep, as they often do under the stereotyped sermon, will kindle with renewed interest in their religion, their church and their Christian duties. We do not wish these remarks to convey the impression that nothing is done along these lines in many of our churches; but that there are some churches that need such a hint, none will deny.

Correspondence.

WAYLAND, Iowa. — Just a few days before Jan. 1 we reorganized our Sabbath-school and we found that the greater part of the officers and teachers were re-elected for one year. The growth of the Sabbath-school was very good in 1903 and we hope to make it still better in 1904.

Our church work in 1903 was very good and our records show that our pastor, Bro. Musselman, is performing his duties most faithfully. We believe him to be very watchful and prayerful and he has preached most excellent sermons during his entire work here. May God's blessing be upon him and strengthen and encourage him to continue in doing good for us, is the prayer of the writer.

UPLAND, Cal. — Christmas is coming! has been the joyous ring among young and old for many days and Christmas did come, even in beautiful and sunny California it came. We trust its happy echoes are still resounding in our hearts and are calling for an ever true remembrance of the sacred day all the year around. Amid sunshine and roses with doors and windows wide open we were permitted to celebrate Christmas, the happiest day of the year. In the morning our pastor, M. M. Horsch, preached a stirring sermon from the text Psa. 118: 24. In the afternoon preparations were made for the Christmas entertainment of the S.-school which took place in the evening at 7: 30. Beside the beaming Christmastree roses and lilies filled the air with their sweet fragrance. An appropriate program, consisting of recitations, dialogues, two addresses, one in German and the other in English, exercises and songs by the children was carried out. The children were duly rewarded, but instead of the customary and much desired orange in the East, the much desired apples were distributed. It certainly was a joyful occasion for us to celebrate Christmas under such favorable circumstances. God has bestowed rich blessings on us during these days, may we ever prove his grateful and faithful followers.

Several weeks before Christmas we had an addition of five members by letter to our church. Sunday before Christmas three young

persons were baptized by our pastor and taken into the church. It was a blessed as well as a joyful occasion for us all to receive the young souls into the church. May it prove an everlasting joy to them and a lasting power to our church. The occasion being so near Christmas, the church was beautifully decorated with ferns from the mountains, holly, mistletoe, palm leaves etc.

Sunday after Christmas we celebrated the Lord's supper and a goodly number took part. We truly felt the blessing of the sacred communion through the sacrifice of our Lord Jesus Christ.

On New-year's morning our pastor preached a very appropriate sermon from the text Josh. 24: 15. In the afternoon the annual business meeting of the church was held at the home of Bro. and Sister Schmutz. The regular church services however are now held in town, where we have rented a suitable room. At the business meeting Bro. Schmutz was elected deacon to take the place of our departed Brother Wm. F. Harms who died last summer. Also a janitor for the church was appointed and a correspondent for the church papers elected. On New-year's evening a church choir was organized with Jacob Haury, who recently moved from Oregon with his family to this place, as leader and director. The re-election of our S.-school officers also recently took place and the S.-school teacher's meeting is held every Wednesday evening.

To-day the first meeting of our Ladies' Mission Sewing society, which was organized on Thanksgiving last, was held and we had the pleasure to have almost every sister of the church come out and join in the work. Although our number is small we greatly rejoice to be privileged to help a little in the cause for the Master. The meetings of the society are held monthly every first Thursday of the month. May our Father in heaven bless and crown our efforts with success in helping build up his kingdom.

We are still having warm and sunny weather, roses and lilies still in bloom and the golden oranges are now harvested.

A Misapprehended Word.

It is often supposed that repentance means feeling bad, and that our repentance is acceptable to God just in proportion to the dimensions of our misery. It is not uncommon therefore for young people who desire to become Christians to make strenuous efforts to feel bad, and if they do not succeed they sometimes reach the conclusion that their repentance is not sincere, and give up their intention of becoming a Christian altogether.

But any one who will take the trouble to dig down into the Greek word which is translated in our Bible "repent" will discover that it is not a word of feeling at all. Feeling may and often does accompany repentance, but it is not of the essence of it. To repent is to change one's mind, and to change one's mind means to change one's course, and there is no reason why anybody should render himself miserable by asking if he has felt sufficiently wretched to please God. If one has feeling enough to give up his sin and turn to God for help he has feeling enough to enter the kingdom of heaven. Sometimes the turning to God is accompanied by great floods of feeling, but in many cases there is no feeling at all. Instead therefore of trying to work oneself up into a frenzy of wretchedness over his past sins he should simply turn his back upon them and learn henceforth to do well. No amount of weeping will avail if one does not cease to do evil. The sense of sin is not often deep at the beginning of the Christian life; it deepens with one's advance in spiritual living, and it is the mature Christian, and not the beginner who feels most keenly the extent of his transgressions. One of the terrible features of sin is that it does not disclose its hideousness to us at the start. Rousseau once told a lie upon a servant girl and caused her to lose her place. Forty years later he wrote: "The unsupportable weight of remorse yet hangs on my conscience and the bitter recollection of it, far from weakening during a period of forty years, seems to gather strength as I grow old. The cruel remembrance of this transaction sometimes so troubles and disorders me, that in my disturbed slumbers I imagine I see the poor girl enter and reproach me with my crime as though I had committed it but yesterday." Do not therefore feel bad because you cannot feel bad; you will feel bad enough before God gets through with you.

Down Hill.

Never rest from prayer because you are weary of it. Whenever prayer becomes distasteful it should be a loud call to pray all the more. No man has such need to pray as the man who does not care to pray. He is on the brink of ruin who forgets the mercy-seat. When the heart is apathetic towards prayer, the whole man is sickening for a grievous disease. When a man grows weary of breathing, surely he is near to dying. When a man grows weary of praying, surely we ought to pray anxiously for him, for he is in an evil case.

Does anyone say, "I have been long prayerful and watchful, and I shall now take things more easily?" Yes. I saw a good man taking it easy the other day; he was riding a bicycle with both feet off the pedals. I did not blame the cyclist, but one thing was quite clear—he was going down the hill. He would not have had his feet on the rests in that fashion if he had been on the up-grade. Brother, whenever you begin to put your legs up, and have no more work to do, you are going downhill, and there is no doubt about it.

Avoid setting any time to God in your prayers. A wife said she would pray for her husband for ten years, and if he was not converted then she would conclude that there would be no use in further pleading. To that good wife I would say, "You are right in praying ten years, but you must not limit God. Who are you to put your finger down on the almanac and say, 'God shall answer me on such a day, or I will pray no more'?"—Ex.

The Saving Habit.

The Labor Day and the summer-excursion picnics are now over, and their remainders of food wastefully flung about in grass or bush, lake or sea, go to their original elements. Parts of the seashore about Boston are said to have been reeking with bananas, good, indifferent and decayed, tons of which were thrown overboard because it would not pay the fruit company to assort them. The wastage of one-half of the human family would doubtless feed the other half better than millions of the latter are now fed. And of that which the first half deems saved by swallowing, the eminent Dr. Abernethy used to say, "One-half of what we eat sustains us, the other half we carry at the risk of our lives."

Some of us laugh at, and some commend the person who is alert to pick up the pins he sees on the walk, to save the left-overs of the table for another meal, to turn the cast-offs of the luxurious into comforts for the needy, or to hoard up things of value for possible future use. And yet He who said after feeding the multitude, "Gather up the fragments, that nothing be lost," commended this very thing. It is, indeed, unjust to Divine Providence, to destroy, except to produce a greater or higher value, any value which we could not create; or wantonly to let a thing of use perish when we would not miss of a better usefulness by saving it.

Included in our Lord's care for the fragments of food, was a concern for habits of thrift and economy in men whom He would save; and by teaching us economy in things that perish would He build up a habit of economy of the crumbs of that bread which comes from heaven. "That is not first which is spiritual, but that which is natural; and afterwards that which is spiritual." Such is our educational history towards the spiritual life. Form a saving habit in to-day's living, and it will be the same habit for the things of one step higher to-morrow, and the same habit for fragments of the highest values when they eventually come to us. If we deplore to see a value lost, because it is a value, as we are enabled to have some sense of spiritual values we shall likewise hate to see any particle of durable riches lost from its intended use. The divinely intended drift of a saving habit is towards saving grace. Our Lord would continually invite the economical tendency of men to "come up higher." Being lifted up from the earth, he would draw all men's economy unto Him, to make the most of every intimation of his inspeaking Word. Here is value indeed, — durable riches of eternal grace, of which the soul cannot afford to lose a particle, or a whisper of its still small voice! Christian living is made up of gathering up these fragments, that nothing may be lost; that all may be accounted for when the Reckoner asks, "What hast thou done with thy Lord's money?"

But the saving habit of itself is not soul-saving. A Saviour or it dies to the spiritual life. Unless the spirit in man yields to the upward drawing of the Spirit of Christ, it becomes as "the spirit of the beast which goeth downward to the earth." A man's life consists not in the abundance of things which he can accumulate. With no eyes in him except for his earthly gains and gaining, these become his idols, his gain being his godliness instead of godliness his gain. "So is every one who heapeth up treasure unto himself and is not rich towards God." His saving habit was a right one in its place, but it pushed past the danger-line into the realm of danger ever darkening when it ceased to cherish spiritual above carnal values.

So wilful waste of intimations of grace in this life "makes woful want," when the soul increased in goods awakes to the

discovery that he is "poor and blind and naked." And there are yet other paupers of grace, —having a form of retaining it by hoarding the talent in a napkin, but not "having grace" in the sense of occupying it for its designed uses in this world. To him who thus hath, it shall be given; from him who hath—that is, occupies or obeys—not, "shall be taken even that which he hath." So the miser of grace and the pauper of grace are one. The widow's mite while she held it was her penury, but when she offered it, became her might. "Grace for grace" gives our growth in grace, grace saved unto salvation by our right heeding and performing its pointings. Christ did not say, "Gather up the fragments that nothing be lost," without ever showing a saying habit. "He saved others," himself He did not spare!—The Friend.

Revival Persistency.

When our Lord was upon earth, He said that "The children of the world are wiser in their generation than the children of light!" How true this is! The children of the world will stand hour after hour upon a crowded street, in the dust and din and discomfort — what for? To see a show parade! People will drive in the country for miles around, and put up with all sorts of inconvenience, to see a few elephants and camels, and a few hideous clowns acting the fool.

God's people gather together to worship Him. Perhaps the meeting has been held an hour or an hour and a half. There are precious, immortal souls at stake; there ought to be an altar call, and not only an altar call, but consecrated souls who would be willing to stay by the seeking and really hold onto God for them. But the people are tired. They must get home and get dinner. The salvation of souls is apparently not so important to them as seeing the show parade is to the children of the world. The show people can put off their dinner and put up with a cold lunch; it does not matter if they get weary, for they can rest afterwards. But with God's people it is different.

Even in our holiness meetings, I fear there is a great tendency to try to rush souls through at the altar, to talk them or sing them into "believing" before the Holy Ghost has done His work. Unless the Holy Ghost takes a soul through he never gets through. He may be talked into believing he has got the experience, but sorrow and dissappointment will follow. May God help us, as followers of His, to gladly toil and suffer, and spend and be spent, that precious souls may be saved!—Sel.

A Mother's Victory.

A woman once said, "As for me and my house *we* will serve the Lord." She stood alone, the only Christian in the family, but she had faith in God. She prayed, and one was converted; *they* prayed, and another was saved, and they kept on until the whole household was brought to know and fear the Lord.

Says The Christian Advocate: "There are difficulties in many a family which others little dream of, and one of the hardest things is divided counsel, where husband and wife are not one; and yet the one who has the deep spiritual life (and especially if she be the mother) will, I believe, win in the end. I read some time ago of a deeply devoted Christian mother, whose husband had become skeptical, and the mother endured untold agony as the father made sport before the children of what was to her most sacred and dear. Not one word passed her lips, however, as she would not lower him in their estimation. When they were in bed she took her New Testament, and *read the life of the Saviour to them*, making no comment on what they had heard from their father, and the truth was the effectual antidote. Three of her boys she lived to hear preach Christ, and all her children followed her into the church. She had religious life in her family."

Mother, hold fast your anchor. Pray on and labor on, and you shall not pray and labor in vain.

An Alpine tourist set out at early morning to climb the Matterhorn. The air was bracing, and he passed a peasant going on with steady strides, and to himself he said, "Slow fellows these, hereabouts," and on he hastened. But the path was steep and rugged. Ere noon his steps lagged, and he reclined to rest under an overhanging crag. Then along came the peasant with that steady, swinging gait, and passed on before him. It is but another version of the hare and the tortoise, a lesson which holds true in spiritual as in secular life.—D. J. Burrell.

The Sunday School Lesson.

Subject for January 17: Baptism and Temptation of Jesus. Matt. 3: 13—4: 11.

Golden Text: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3: 17.

LESSON TEACHINGS.

While John was baptizing in the Jordan the time drew near when Jesus was to begin his work, and first of all he must be baptized. As Jesus stepped into the water with the rest of the candidates John did not know Him (see John 1: 33), though the appearance and bearing of Jesus attracted John's attention and drew from him a certain amount of homage and reverence. It was the human nature of our Saviour, in all its nobleness and dignity that asserted itself. This same human nature overawed the people of Nazareth when they tried to cast Him over the brow of the hill.

Notice Jesus' reason for the necessity of His baptism — "to fulfil all righteousness." There is no more glorious truth than that Christ was made under the law to redeem them that are under the law. See Gal. 4: 4, 5. He voluntarily became subject to the law that we might receive through Him grace for grace. John's baptism was meant for all Jews and was a part of the old dispensation. All who were baptized confessed their sins. If Jesus confessed any sins, it was the sins of the people He came to save.

After the baptism Jesus emerged from the water. He had voluntarily put Himself under the law in His Father's service; and now the Father was ready to honor the Son. Notice the phenomena that appeared in nature. The skies parted and the Spirit descended upon Him in the shape of a dove, followed by a voice which said within hearing of John and the multitudes, "This is my beloved Son, in whom I am well pleased." It was the Father's voice bearing witness to the divinity of the Son. See John 5: 37. John now knew who this mysterious and awe-inspiring stranger was. See John 1: 33, 34. He was face to face with the Messiah, the Son of God. The time will come when Christ will own us before the Father and the holy angels if we have not been ashamed of Him in our generation and before men.

But Christ's fulfilling of all righteousness did not end with the baptism. He was led of the Spirit into the wilderness to be tempted. It was not the only time He was tempted. See Matt. 16: 21-23. His experience in Gethsemane was temptation of the severest kind. He was tempted in order that His sympathy for us poor fallen men and women might be sharpened and broadened. See Heb. 4: 15.

Our lesson gives us the details of three temptations. But it is not likely that these three were the only ones. They took place at the end of the forty days, which doubtless were filled with temptations.

The devil approached Jesus by way of the senses. Christ was an hungered, and hunger was to be the excuse for unbelief and sin. The devil makes use of the senses to-day as avenues to sin. Hunger and thirst become excuses for gluttony and drunkenness. The first temptation is the suggestion of a doubt as to whether Jesus really is the Son of God. He had heard the voice from heaven and had been anointed by the Holy Ghost; hence the question, "If thou be the Son of God" was quite superfluous. To ask for another proof, and pretend to ignore the heavenly witness, would have been sinful. Moreover, it would have been tempting God to ask that the stones be turned into bread—a gross distrust of His providence. Christ's reply to the tempter is full of lessons for us. Notice, first He falls back on God's Word. To Him the Word of God is the Sword of the Spirit, sharper than any two-edged sword. The Scripture Christ quoted was no human writing or utterance, or He would not have put it to such exalted use. That part of Deuteronomy from which our Lord extracts his quotations must be inspired. And what an example to us? Can we do better, when we are tempted, than to have God's Word hid in the heart, ready for use against the enemy of our souls?

The second temptation is an attempt to excite the lust of the eye, as the first was an attempt to excite the lust of the flesh. Now we hear the devil quoting Scripture. The devil can do this, and then he becomes most dangerous. But he does not quote the whole passage. This is characteristic of those who quote merely to deny or to mock. Jesus again quotes from Deuteronomy—a short and sharp passage. Had He yielded to the wiles of Satan this time He would have been guilty of the most unpardonable presumption.

The third temptation is an effort to tickle the pride or vanity of life. From the high mountain Jesus must have cast His eye over a wonderfully beautiful panorama, and the temptation must have been unusually subtle which offered Him what He came to save — the world. But Christ would not take the world at such an awful price—the worship of Satan. He quotes the third time from Deuteronomy, and the victory is won. The devil leaveth Him, though only for a season. At different periods in His public life He was tempted, as we have seen. Holy angels then ministered to His needs, brought Him food and satisfied all His natural appetites.

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News of the Week.

Domestic.

REPUBLIC OF PANAMA

COLOMBIA MEANS TO FIGHT.

COLON, Jan. 12.—United States naval authorities here appear to be convinced from the tenor of the reports which are continually brought in that Colombia is determined to send an army to attack Panama.

The Panama authorities yesterday received official confirmation of the fact that the Colombian troops at Titumati number at least 4,000 men under the command of Gens. Ortiz, Uribe-Uribe, Bustamente and Novo. These troops are well armed and supplied with ammunition and have four guns, three steam launches and a large supply of cattle. The district is an unproductive one and the provisions and other supplies which the troops possess have been brought to them from other places. The government learned these facts from a reliable informant at Titumati, who contrives to send news of events from that district to Colon by means of signals and trustworthy messengers.

News has also been received that the Indian chief, Inanaquian, returned yesterday from Cartagena to interview the Colombian officers regarding a request made by them for 300 Indian boats to be used by the army at Titumati in crossing rivers.

Col. Villamil, who is now stationed at Rio Mandin, at the mouth of the San Blas bay, in command of a hundred Panamanian soldiers, in a report sent yesterday said he had no need of more troops. The colonel said he had already sent out scouts as far as Conception to the east, and Culebra to the west, who have confirmed the belief that the mountain trails are so difficult that it would be an easy matter for the colonel's command to stop any army attempting to pass over them.

ROOSEVELT ISSUES WARNING TO COLOMBIA.

WASHINGTON, Jan. 12. — Shortly after the cabinet meeting to-day Secretary Root issued the following statement regarding the isthmian policy of the administration:

"The publication in various quarters of news indicating that the government is preparing to send troops to the isthmus to carry on military operations against Colombia has been the source of considerable annoyance to the executive and to the war department. No state of war exists between the two countries; no inauguration of hostilities is contemplated by this government; no preparation for war is being made. It is not believed by the president, or by the secretary of state, that any occasion for the employment of troops on the isthmus is likely to arise. They have used their utmost efforts to convince Gen. Reyes and the Bogota officials of the friendly intentions of this government toward Colombia, and of their readiness to use their good offices in the settlemept of any questions in dispute between Colombia and Panama. It is difficult for them to believe that the authorities in Bogota can be so blinded by passion and prejudice as to declare war against us; and even if this ruinous step should be taken by Colombia, this government would be in no haste to respond to her challenge. The president makes all possible allowance for the natural excitement in Bogota over a state of things for which the Colombian government alone is responsible and of which it was fully forewarned. But the Colombians must sooner or later recognize the irresistable force of accomplished facts, and the sooner this is done the better for all parties. We have done them no wrong; we would like to be of service to them: if they are wise they will not put it out of our power to help them by any act of rashness and violence."

HOT DEBATE IN SENATE.

WASHINGTON, Jan. 12.—For almost five hours to-day the senate debated the Panama question and it was still under consideration when the senate adjourned, The discussion arose over a resolution looking to the arbitration of Colombia's claims on account of the Panama resolution.

Ruth Cleveland Dead.

PRINCETON, N. J., Jan. 7.—Ruth Cleveland, the eldest child of ex-President Grover Cleveland, died at the Cleveland home here to-day very unexpectedly, the immediate cause of death being a weakening of the heart action during a mild attack of diphtheria. Dyckoff, the attending physician, said that Miss Cleveland had been ill with a mild form of diphtheria for four days and that the heart affection was not anticipated. She was fifteen years old.

No Prize to Negro Girl.

DES MOINES, January 9.—Judges of pianoforte music seated in an adjoining room and not permitted to see the performer, awarded first prize at the recent State Eisteddfod, held by the Welsh people of Des Moines and neighboring cities, to Marguerite Field.

Marguerite was born with a black skin, and the wise men of the Eisteddfod called a meeting to discuss the race question. It was decided that according to the rules of the association the color line must be drawn, and that the prize that had been awarded by the judges could not be given to the colored girl.

The Iroquois Theatre Fire Inquest.

CHICAGO, Jan. 12.— Building Commissioner George Williams was the chief witness to-day in the inquest over the victims of the Iroquois theatre fire.

He testified that during the construction of the building he had visited but once, that time being about two weeks prior to the opening of the theatre, on November 23. He said that at that time the structural part of the building was completed, but that little things which go to finish it were not in place. He had never looked at the plans of the building except on one occasion when, according to his own statement, he saw them for perhaps ten or fifteen seconds. He said that he personally knew nothing of the construction of the building save what knowledge he had obtained from an inspector. This inspector did not report to him personally, and Mr. Williams said that all the reports were written in books and that he never examined the books unless somebody made a particular inquiry concerning a certain building.

Mr. Williams admitted that his department knew what the ordinance required concerning exits, fire fighting appliances, etc., and then said that the office had never been informed by the inspector that none of these requirements had been fully met, and he did not know when the theatre burned whether they had been complied with or not.

Neither he nor any member of his department so far as he knew had any knowledge as to whether automatic sprinklers had been placed in the theatre or not. When asked whether he had questioned Inspector Laughlin, he said he had asked him no questions at all.

Coroner Traeger demanded to know if there was anybody in the office of the building commissioner whose business it was to see whether the inspectors did their duties, Mr. Williams' reply was: "Once in a while I have done so."

General Gorden Dead.

ATLANTA, Ga., Jan. 10. — The remains of Gen. John B. Gordon, who died last night at his winter home near Miami, Fla., will reach this city early next Tuesday. It is stated that the body will lie in state in the state house for several days preceding the funeral.

At a conference between Governor Terrell and the relatives of General Gordon, it was decided to hold the funeral exercises in the house of representatives when, in conjunction with the religious exercises, speakers prominent throughout the south, and veterans of the confederate army will deliver eulogies.

Governor Terrell will issue a proclamation to-morrow, requesting the citizens of the state to observe the death of General Gordon, and the different confederate organizations throughout the south will be requested to take part in the funeral services.

Low-Cut Gowns Condemned by Pope.

ROME, January 6.—Members of the Black Society, an organization composed of the faithful of the Holy See, are much disturbed over the announcement that the Pope has written to M. Martha d'Antas, Portuguese ambassador and dean of the diplomatic corps credited to the Vatican, expressing the desire that women should not wear low-cut gowns at receptions attended by cardinals and other prelates.

Great interest has been aroused by the Pope's action, especially among the women of the diplomatic corps.

Fifty One Lost in Shipwreck.

SEATTLE, Wash., Jan. 9.—The steamer Clallam of the Seattle-Victoria fleet, went down early this morning, midway between Smith Island and Dungeness, in the straits of Juan de Fuca, Fifty-one persons were drowned.

Foreign.

RUSSIA AND JAPAN.

FINAL CONFERENCE AT TOKIO.

TOKIO, January 12.— The final conference before the throne to decide upon the response to Russia began at 2 o'clock this afternoon. It was attended by all the members of the Cabinet, five of the elder statesmen, Admirals Ito and Ijuin and General Kodama.

Previous to the conference Admiral Yamamoto, representing Premier Kaisun, who is indisposed, had a private audience with the Emperor. Foreign Minister Komura and Marquis Ito also conferred privately.

The formal conference before the throne was of long duration and its result is unknown. It is said, however, that the response, which was drafted yesterday, was approved and that it will soon be delivered to Baron de Rosen, the Russian minister.

This answer of Japan is regarded as the final step in the negotiations. Public interest in the outcome is at fever heat, and developments are anxiously awaited.

ST. PETERSBURG, January 12.—Japan's reply is expected in two or three days, according to reliable information received here, and there is good reason for believing that the reply will be so worded as to prevent an immediate rupture, leaving both governments in a position to continue negotiations looking to a pacific settlement.

PORT ARTHUR, January 12. — It is reported here that, owing to threatening news from Korea, the commander of the Seventh Russian Brigade has gone to the Yalu river to select temporary camps and effect a concentration of troops.

Owing to the apprehension of a daring dash on the part of the Japanese at Port Arthur, the authorities here have taken extraordinary precautions in and about the town and along the whole line of the Manchurian railroad. Rumors were circulated some time ago that the Japanese intended to take advantage of the festivities incident to the Russian Christmas and surprise the warships here. Consequently a vigilant watch was kept night and day. The whole Russian fleet is now in fighting trim.

MAY RATIFY BY CABLE.

PEKIN, January 12. — The United States and Japan are strenuously endeavoring to establish their rights in Manchuria under the new commercial treaties before war breaks out. The ratifications of the American treaty were to have been exchanged at Washington, but with the view of obviating the delay involved in mailing the Chinese copy to Washington. Minister Conger is urging the government to send a telegraphic copy, and to authorize the Chinese minister at Washington to make the exchange therewith. It is believed there are precedents for such a proceeding.

JAPAN CANNOT ACCEPT TERMS.

LONDON, Jan. 12.—The Times' Pekin correspondent, cabling under yesterday's date, says that the Chinese minister at Tokio, at the request of the Japanese foreign office, telegraphed the following communication to Prince Ching:

"The second Russian reply to the Japanese proposals has been received at Tokio, but it is unfavorable and cannot be accepted by Japan, who will, unless Russia recedes, be compelled to promptly resort to arms.

"In view of such an eventuality Japan urges and expects China to maintain the strictest neutrality, to preserve order throughout the empire, to guard foreigners resident in the interior and to take special care to preserve order in the provinces of Shang-Tung and Yunnan, lest foreign powers might seize the pretext of disorder and make aggressive movements therein."

The correspondent says that the dispatch has deeply impressed the Chinese, who now believe war to be inevitable.

He adds that notes looking to the ratification of the treaty between China and Japan were exchanged yesterday afternoon.

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Vol. IX. BERNE, INDIANA, JANUARY 21, 1904. No. 7.

"I Have Kept the Faith."

Now, let me go!
I hear my loving Saviour call;
I see the evening shadows fall;
At last my earthly work is done,
Beneath the circle of the sun.
Now, let me go!

Now, let me go!
The dreams and hopes of youth are dead;
The snows of age are on my head;
The friends of other days are gone,
And I am lingering here alone!
Now, let me go!

Now, let me go!
My course is run; my days are past;
I've fought the fight unto the last;
I've kept the faith, and now I see
The crown of life that waits for me!
Now, let me go!

Now, let me go!
'Tis lonely on this earthly shore!
My loved ones long have gone before!
Their faces dear I yearn to see,
And where they dwell, I want to be!
Now, let me go!

Now, let me go!
I feel the power of Jesus' grace!
I see the vision of His face!
My fears before His presence flee;
His rod and staff they comfort me,
Now, let me go!

H. B. HARTZLER, in The Evangelical.

Items of News and Comment.

The British and Foreign Bible Society now issues Bibles in 370 distinct forms of speech.

John D. Bergey has been chosen deacon of the Second Mennonite church of Philadelphia.

General Booth, of the Salvation Army, has chosen his successor, and his name is now in a sealed envelope.

Miss Salrena Mosiman, formerly a student of the C. M. College, Bluffton, O., left for Chicago to spend the winter with her brother, Rev. S. K. Mosiman.

J. B. Funk, of the Hereford congregation at Bally, Pa., and Milton B. Schantz, of the Upper Milford congregation at Zionsville, were both re-elected deacons for a term of five years.

The Mennonite Sunday-school of Schwenksville, Pa., has elected the following officers: Superintendent, S. H. Heimer; assistant superintendent, M. C. Gottshall; secretary, M. M. Kremer; treasurer, H. B. Kratz; organists, Miss Susie Kremer and Mrs. S. H. Heimer.

The venerable missionary, J. G. Paton, is now in Australia, but hopes soon to return to his station in the New Hebrides, from which he receives very encouraging reports concerning all the mission stations.

A gambler who made thirty dollars a week by betting, was converted through the preaching of Dr. R. A. Torry in Manchester and said afterwards: "My becoming a Christian brought me six dollars a week instead of thirty, but that is better with Christ in my life."

The main building of the Goshen College was formally opened for use Friday evening, Jan. 8, an address by a professor from Northwestern University, Evanston, Ill., being the principal feature of the program. The Bible term began last week and will continue during January.—"Herald of Truth."

Mountain Lake, Minn., recently dedicated a $25.000 schoolhouse, and the "Mountain Lake View" of January 8 celebrated the occasion by publishing the cuts of prominent school officials, including H. P. Goertz, Abram Janzen, David Ewert and Frank Balzer, all of whom are connected with the Board of Education of that town.

Helen M. Gould offers $1750 in prizes for the best essays on the double topic: (1. The Origin and History of the Version of the Bible approved by the Roman Catholic Church, and (2. The Origin and History of the American Revised Version of the English Bible. This offer had its rise in a controversy between her and a Catholic "Father" concerning the Catholic and Protestant versions.

A number of Nebraska Mennonites convened in a sort of teachers' institute in Jansen, Neb., on December 30. Several prominent questions were discussed, particularly worthy of mention of which are Corporal Punishment and The Teaching of Church History in the Public School. One speaker on the former subject remarked that "Of ten blows inflicted by the teacher nine belong to him". A student of Bethel College opened the discussion of the latter topic, and both he and the speakers that followed him believed it advisable to teach church history in schools. A sketch of Abraham Lincoln's life was to have been given by Peter Jansen, but he was absent.

At the annual business meeting of the Boyertown, Pa., congregation, Bro. A. T. B. Stauffer was re-elected as deacon for the ensuing term of three years. John B. Bechtel, Jarius B. Stauffer, and Frank Gottshall were made the board of trustees for the same term. The Sunday-school was organized for the year by the election of a full corps of officers, and provision made for the appointment of regular teachers for the different classes. By special motion Bro. Jonathan Yoder, the erstwhile superintendent of the school, was asked to teach the German adult Bible class.

The following statistics may throw a side-light on the article in another column on "Is the World Growing Better?" by Rev. J. S. Moyer: The "Chicago Tribune" says, "There were 8,976 crimes resulting in death by various forms of violence in 1903, a small increase over 1902, when there were 8,834. There were 8,597 cases of suicide in 1903. The following figures show the steady increase of self-murder: In 1899, 5,340; in 1900, 6,755; in 1901, 7,245; in 1902, 8,291; in 1903, 8,597. As has been the case during the last three or four years, poisoning and shooting have been the principal methods, the two numbering 7,677 out of 8597. The ease with which poison may be obtained accounts for 4,050 of these cases."

An interesting census of church attendance in New York City was taken the last four Sundays in November and the first Sunday of December. It was taken by the Church News Association. A little over 21 per cent of the population of Manhattan Island (2,007,350) go to church Sundays. If the Jews are included the per cent. is 27. The "Church Economist" says of the statistics: "The fact that a fourth of the entire Protestant population of New York is in the habit of attending church service regularly is most impressive. No other summons calls so large a proportion of New York's inhabitants together for any stated purpose. We doubt even if the numberless branches of business occupation yield so large a roll of wage-earners. It exceeds the total registration of male adults for the requirements of citizenship; it vastly surpasses the daily totals of attendance on secular amusements, and, in short, it is a new proof that religion is now, as in the days of Lord Bacon, 'the chief bond of human society'".

"The facts of Christianity", says Prof. G. Frederick Wright, of Oberlin College, are worthy of being taught as any other historical facts are. Indeed, no other facts of past history are so well substantiated by so great a variety of evidence as are those pertaining to the nature, the life and the work of Jesus Christ. We shall be indeed in a strange condition if we teach nothing in our schools but what the individual can 'demonstrate and verify'. Ninety-nine one-hundredths of what every one believes he receives on authority. We believe the theories of astronomy because expert mathematicians and observers tell us that they believe them. How does an Eastern investor learn that it is safe for him to invest in a mine in the Rocky Mountains or Alaska? It does not take long reflection to see that for the most of our practical knowledge we depend on 'expert testimony'. Such witness we have in that of the apostles and the early church, who were the contemporaries of Christ, and who preserved their faith in the face of every possible opposition; and their testimony has been supported by the results."

Rev. R. F. Coyle, moderator of the General Assembly of the Presbyterian church, somewhere preached a most searching gospel sermon on "The Missing Note in Modern Preaching," on the texts found in Luke 19: 10 and John 19: 18. We extract the following ringing sentences:—

"For a good many years the old note of Calvary has been too feebly heard or missing altogether. For the explanation of it we must turn to criticism, to

sacerdotalism, to pride of intellect, to growing wealth and worldliness, to materialism, to the persistent tendency in man to stop with form, and in various other causes. But now, thank God, all signs go to show that we are at the dawning of a new era; that the missing note of evangelism is coming back and is soon to lead the whole chorus of modern Christianity in singing the grand music of the gospel. Evidences are multiplying that the Church is tired of what is negative, sick of criticism and speculation, and is hungering for the positive, the aggressive, the real; not sentiment, science; not subjective theorizing, but objective fact; an atonement as real as Calvary and filled with all the saving efficacy of the Christ who died there — this is what the Church is beginning to long for, and to cry out for preachers to stand in the pulpit with the message of God; preachers to rebuke men boldly for their sins in the name of the Lord; preachers to assure the penitent of divine mercy; preachers to declare, with confidence, that Christ has finished the work of salvation and to offer that salvation without money and without price to all who believe. For the breaking of this new day many have been longing and praying, and now that they see its light shining along the East they thank God and take courage."

Good Dr. Coyle! Good old Dr. Cuyler could not have done better. We also are longing for the light of the old-fashioned evangelism.

A Pleasant Reception.

The members and friends of the Allentown congregation on the evening of the 7th assembled at the house of Menno Sell to the number of about forty to participate in the reception to be given to their newly married minister and his wife. The arrangements for the occasion in their cheerful simplicity were befitting the circumstances. The gifts brought together, whose greatest value consisted in their being selected with an eye to usefulness, gave evidence of appreciation of the brother's services and of hearty good wishes for the happiness of the young couple. The evening was spent in pleasant social intercourse interspersed with a few addresses and some singing. Simple refreshments had been provided by the ladies and contributed to the social enjoyment of the evening. The members of this little band who are standing together to form the nucleus of what is hoped to become some day a flourishing congregation, give evidence of self-denying devotion to the cause they are thus espousing. With the liberal help of their brethren in the older congregations the prospects are good that under the blessing of God the work here may be established as a center of Christian testimony and influence.

Menno-Friendly Beneficial Association.

Second annual report of the Menno-Friendly Beneficial Association, of Philadelphia, Pa., January 1, to December 31, 1903: To the Officers and Members:

Your secretary respectfully submits the following report of the work of this Association for your consideration:—

RECEIPTS.

Cash on hand December 31, 1902	$224 90
Entrance fees received during the year	40 00
Monthly dues received during the year	498 50
Bank interest added	6 36
Total	$769 76

DISBURSEMENTS.

Sick benefits paid	$183 00
Relief Committee	17 38
Building and Loan Association	55 00
Incidental expenses	29 50
Salary, postage, &c.	28 22
	$313 10
Balance cash on hand	$456 66
Cr. by building and Loan Association.	55 00
Total assets	$511 66

Total membership, December 31, 1903, 64; admitted the year, January, 5; February, 6; March, 5; April, 3; June, 4; July 5; November, 1; total admitted during the year, 29; total membership, December 31, 1903, 93.

The proposed amendment of which all the members had notice was adopted at the last meeting. Since each member had received a copy of the same we suggest that it be pasted in your copy of the by-laws. In doing this you will always know what the amendment is.

At the annual meeting of the Association Walter B. Bertolet, Joseph B. Bechtel and Abraham M. Geisinger were elected directors for three years.

The Seven Musts.

1. What must I do to be saved? Acts 16: 30.

2. Ye must be born again. John 3: 7.

3. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. John 3: 14.

4. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved. Acts 4: 12.

5. Then all the congregation answered and said with a loud voice, As thou hast said so must we do. Ezra 10: 12.

6. And Jesus said, Zaccheus, make haste and come down, for to-day I must abide at thy house. Luke 19: 5.

7. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad. 2 Cor. 5: 10.

Ministerial Conference.

ALLEN M. FRETZ.

As per announcement and program in our issue of Jan. 7, the following ministers of the Eastern District Conference met in the Bethany Mennonite church, Quakertown, Pa., on the 11th inst. in a ministerial conference: A. B. Shelly, J. S. Moyer, W. S. Gottshall, N. B. Grubb, S. M. Grubb, W. H. Grubb, A. S. Shelly and A. M. Fretz. The object of these periodical meetings is self-improvement in the ministerial calling and discussion of matters pertaining to the care and welfare of flocks over which those that participate are placed as shepherds.

The morning session was opened with a scripture lesson, and prayer, led by Bro. A. S. Shelly. This was followed by a season of prayer, participated in by nearly all present. Following this Bro. N. B. Grubb led in a period of meditation. Various selections from the Psalms were read, which tended to bring our minds into a meditative frame, so we could listen while the Lord spoke. Then followed a ten-minute quiet meditation, with bowed heads in sweet communion with the Lord. We tasted indeed:—

Sweet the moments, rich in blessing,
Which before the cross we spent;
Life and health and peace possessing,
From the sinner's dying Friend.
Sitting there intently viewing
Mercy's streams in streams of blood:
Precious drops, our souls bedewing,
Plied and claimed our peace with God.

Bro. A. B. Shelly took the subject of Service and as the oldest of our ministerial fraternity spoke to us about the call to, motive and character of, and reward for true service, we felt that the brother spoke from experience.

Bro. J. S. Moyer, the second oldest, came with a heart filled with praise. He read a number of Scripture selections thus firing our hearts to praise. Then he spoke of the need of praise, the nature of praise, etc. Upon his invitation we had a praise testimony period, in which we forgot our own works in the ascription of all the praise to God. Suitable hymns from our English hymnal were frequently sung throughout the session. Bro. W. H. Grubb led in the closing prayer.

Bro. Aaron S. Moyer and his good wife, Hannah, who recently moved from their former home in Milford Square directly across the street from the church, and who always have warm hearts (and a warm home) for the church and her ministers, did much to make the meeting pleasant by inviting a number of us to their well-loaded table of viands during the noon intermission. The rest found a good supply from the larder of U. S. Stauffer and his wife, Adaline.

Bro. A. S. Shelly led the afternoon devotional service, in the absence of Bro. H. S. Gottshall. Rev. A. M. Fretz read a paper on "Marriage: Why? Who? Where?" As the paper will appear next week it suffices here to note that the general feeling of the conference on the subject of marriage was that there is too great laxity and indifference regarding this sacred ordinance, not only among young people, but also among parents, pastors and the church. The need of marrying in the church and for the church as especially in and for the Lord, was emphasized. The main reason for the many unhappy marriages and many divorces may be found in such laxity and indifference. The wish was expressed that all might read and profit by the paper.

"Our Ministry — Its Relation to the Church and to our People," was the subject of a very able and comprehensive paper by Bro. S. M. Grubb. My pen fails to do justice in giving notes, so I will only express the hope that Bro. Grubb will some time give us some of the same good things through the columns of THE MENNONITE.

Bro. A. B. Shelly led the opening devotions of the evening session in the absence of Bro. F. F. Gabel. A. M. Fretz led in prayer.

"The Mennonites—a Historical Sketch," by Bro. W. S. Gottshall, while not a recognized historian of our church, has certainly formed the acquaintance of our best historians, as was evidenced in his interesting, far-ranging sketch. The need of knowing our church history was emphasized. Disloyalty to the Mennonite church by Mennonite descendants comes from ignorance of the glorious annals and well-attested fundamentals of the Mennonite church. Her history is not all written with pen and ink or put in cold type, but with the warm blood of thousands of martyrs, that rather than renounce their convictions regarding scriptural teaching, sealed them with their death. They were too pious for the church of their age, hence their cruel martyrdom. Menno was

not the founder, but one of the most noted leaders in the church. The name Mennonite was applied by the enemies in derision The church spread over a great part of Europe in the sixteenth and seventeenth centuries. The first emigration of Mennonites to this country was in 1683; they came on the ship Concord and settled at Germantown, Pa. The church is prospering more on American than on European soil. If we want our church to prosper we must teach our young people our history as well as our doctrine.

Bro. N. B. Grubb, our best authority on infant consecration, an old rite of our church, somewhat dropped in America, discussed the rite under the queries: where? why? how? when? The reason for it is Christ's practice and the rich blessings flowing from it. Infant consecration, not infant baptism, is scriptural teaching. The church and the home are the places for it. Prayer, supplication, admonition to parents, laying on of hands invoking God's blessing constitute the form. These are but brief and unsatisfactory notes of the paper read. May not Bro. Grubb some day give the readers his paper in full?

Bro. Grubb then spoke the closing prayer. The paper on "Marriage," was directed to be printed in THE MENNONITE.

The next meeting is to be at Schwenksville about 3 months hence, Bro. Gottshall, the pastor, to name the special day, and he, with the brethren A. S. Shelly and S. M. Grubb, to arrange a program under the general subject of Christian Evidences.

Is the World Growing Better?

J. S. MOYER.

This question was discussed in one of the Philadelphia daily papers, and I believe it would not be out of place to discuss it in THE MENNONITE. At least it is a subject worth while thinking about.

We find that even Christians differ in their opinions. Some think the world is growing better and is gradually approaching the millennium; others think it is getting worse every day and that the judgment day is surely near at hand. The first view we may call the optimistic, the second, the pessimistic view. The optimist is apt to overvalue a thing and the pessimist to undervalue it. But we ask for the true value. God is neither an optimist nor a pessimist. He looks at things as they really are, and to give a true answer to our question we must try to look at the world as it really is. But as we can only form our judgment according to outward appearances, we cannot give a truthful and perfect answer, only an approximate one. We will try to look at both sides and see if we can find the true answer.

It cannot be denied that formal Christianity and Christian activity among the young people, and mission work among young and old are increasing. And I rejoice to see so many young people active in all kinds of church work. There never was so much systematic work done as at the present time. But this may still not be a true sign that the world is becoming better. We believe that the Lord has a great number that serve Him in spirit and in truth and that are washed in the blood of the Lamb. But He may also have to say to many professors of Christianity, I never knew you. Religious activity was not lacking among the Pharisees in the time of Christ, but true faith and godliness were very scarce. An earnest thinker cannot help but question the Christianity of many when he sees their fellowship with worldly people in their pleasures, and that they conform themselves to the world.

Then when we look on the dark side of the world, does righteousness decrease or increase? If the world is growing better unrighteousness must decrease from time to time. What do the facts tell us? What would true statistics show? Is there less murder, robbery, suicide, embezzlement, fornication, adultery, uncleanness, drunkenness, lasciviousness, wrath and strife than there were ten years ago? Are people more true to their promises, more honest in their dealings, more conscientious in their work than they were fifty years ago? Is righteousness increasing, is the world as such more righteous in its dealings, more sympathetic, more kind, than it was in former times?

I do not believe that the world is becoming better. It always was and always will be in enmity with God, and will never become good. But God calls His people out of the world, and whoever will may come and become a child of God, and such, as long as they live in the world, will be the light of the world.

But they are always a separate people. They that overcome shall inherit all things, and God will be their God and they will be His children. But the world's portion on the day of judgment will be the lake which burneth with fire and brimstone, which is the second death.

The writer would like to read the views of other brethren.

Dry Rot in Character.

We do our utmost to protect great buildings from fire and tempest, and yet all the time those buildings are liable to another peril not less severe — the subtle decay of the very framework of the structure itself. The tissue of the wood silently and mysteriously deteriorates, and calamity as dire as a conflagration is precipitated. The whole of the magnificent roofing of the church of St. Paul in Rome had to be taken out at enormous expense because of the dry rot. Scientific men, by microscopic and chemical methods have investigated the causes of this premature decay, and after patient search they have discovered not only the fungi which destroys the wood tissue, but also the spore that acts as the seed of the fungus. So this obscure, malign vegetation goes on in the heart of the wood, destroying the glory and strength of minster and palace. Character is liable to a similar danger. All evils do not come from the outside. Some of the worst possibilities of loss, weakness, and ruin emerge from within; the destroying agents work obscurely and steadily, and are almost unsuspected until they have wrought fatal mischief. The scientists expect soon to provide a means of destroying this seed before it produces growth. Christians need to destroy the seed of dry rot in character. Atmosphere is a preventive of dry rot, and it is an essential thing that the breath of heaven should have free course hrough our nature. Sunshinet is a fine antidote to dry rot. The sense of God's favor must be an abiding consciousness with us. Purity keeps out dry rot. The builder must watch against unhealthful conditions, and saturate joists and sleeper with the necessary chemical solutions. So must we keep ourselves from whatever would infect, and evermore steep our moral faculties and life in the antiseptic influences of truth and grace.—REV. W. L. WATKINSON.

Our C. E. Topic.

Topic for January 24: WHAT IF CHRIST CAME TO OUR TOWN? John 4: 28–30, 39–42.

MEDITATIONS.

The texts cited above doubtless are to teach that the missionary spirit of our neighbors would be called into action if Christ should suddenly appear and that those who never knew Him before would hasten to make His acquaintance and would at once believe on Him. But the gospel wants men to believe on Him, even though they have never seen Him in the body. Faith does not necessarily come by seeing, not even by seeing Christ Himself, but by hearing (Rom. 10: 17) the gospel. There were many in Christ's time who saw Jesus but did not believe on Him anyway, and many would not believe to-day even though one rose from the dead and proclaimed his own experience, and even though Christ should appear to them. Missionary activity depends on the quality and quantity of faith behind it, and if the faith is weak, so is the missionary spirit.

It is better to look at the supposed coming of Christ into our town in another light. It must not be forgotten that the Scripture teaches that when Christ comes again it will be to judge the world. See Matt. 25: 31–46. It is, of course, blessedly true that "to them that look for him shall he appear the second time without sin unto salvation" (Heb. 9: 28), but then the world—our town—will not see Him. Our only attitude toward our fellowmen in view of Christ's second coming is to present to them the gospel and to warn them of the consequence if they reject it. Christ's coming will mean terror to those who have trodden underfoot the Son of God and have counted the blood of the covenant an unholy thing and have done despite to the Spirit of grace.

Our lives should be lived as though Christ were actually living with us, and this alone would leave a powerful influence upon our townsmen. We expect a child to be just as obedient in the father's absence as in his sight. So it should be with us in Christ's absence.

If we have no taste or heart or impulse to be a missionary for Christ while He is tarrying, we will not likely be miraculously filled with that desire when He comes.

William F. Stead, the noted journalist, some years ago wrote a book called "If Christ came to Chicago". He pictured the judgments that would probably take place in that great and godless metropolis and the reformation, political, social, civil and private, that would follow. No doubt we could with reason expect every town, including our own, to experience the same revolution.

Every one should pray that the Spirit of Christ might take possession of every soul in his town, and that when Christ actually comes, He may not need to condemn it to hell, as He did Capernaum, but on the contrary, find the town a second Bethany, and every home peopled by Marys, Marthas and Lazaruses.

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Editorial.

A word to the Bluffton (O.) brethren: "Little children, love one another." "Charity covers a multitude of sins."

The Iroquois theater disaster is goading the authorities in our large cities to spurts of activity and they are testing the safety, not only of theaters, but of various public houses, including churches. And all this to save men's bodies. How much is being done at the same time to save their souls?

An Old Question.

The question, "Is the World Getting Better?" on which we offer our readers an article in another column by Rev. J. S. Moyer, is an old and perhaps trite subject, but somehow or other, it will not down, but is constantly recurring to Christian minds. Bro. Moyer's position is certain not to agree with that of many of his Mennonite brethren. An appeal to statistics is perhaps not conclusive. Even though crime and lawlessness are on the increase, it must be remembered that the population increases, and in order that such statistics may prove either the advancement or retrogression of social righteousness, it must be shown that these figures either exceed or fall short of the increase of population.

Then, again, the other side makes a mistake when it relies too confidently on the growth of professional Christianity, the multiplication of churches, and the like forgetting that a considerable part of the professing class in our churches is spiritually dead, and that liberal allowance must be made for the existence of hypocrisy and the hanging on of worthless "stragglers" in the wake of the church army. It seems to us that the question must be decided by the authority of Scripture rather than the faulty observations and deductions of human sense and reason, and the battle seems to rage most hotly around the millennial question, one side claiming that Christ will personally initiate the spiritual Utopia, and the other side believing that His church is entrusted with that charge. The whole dispute is thus exegetical and depends upon the interpretation of certain passages of Scripture. And this very point intensifies the conflict, since in these days of the critical study of the Bible, which inevitably results in the disestablishment of a large part of its authority and especially of the authority of many so-called proof-texts and "isolated texts", many disputants will not accept Bible quotations and there is no common ground to stand upon. Editorially, we prefer the pre-millennial view—that is, Christ will Himself set up the millennial reign. But we do not desire at all to urge our personal view as God's truth, but rather feel it our duty to point out the many views both sides hold in common and how frail a thread keeps them apart, facts which in the ardor of controversy are generally forgotten. Let us review the points of agreement, accepted by both "optimist" and "pessimist".

Both believe the world is to become morally better or perfect through the work of Christ, the one side regarding the gospel as the medium, the other the person of Christ at His second coming.

Both recognize the existence of mere formal pseudo-Christianity and the prevalence of hypocrites.

Both believe in the obligation of missions and the preaching of Christ to the heathen.

Both want to proceed from a safe basis, true Christianity, and to be rid of all prejudice or bias toward either extreme.

These are a few of the harmonies that exist. There may be more which we are now unable to see, but which are worth looking for. These harmonies will bring the parties to a clearer mutual understanding and will surely simplify the question.

Bro. Moyer wants to hear from others on the matter. We repeat the invitation.

Education and the Ministry.

Judging from an article in a recent number of the "Herald of Truth" it is the opinion of its worthy editor (or of its entire editorial personnel) that Menno Simon's education while he was still in the Catholic church was of no spiritual use to him, that he disavowed it in later years, and that the citation of Menno's scholastic training is no valid argument for an educated ministry. The "Herald" quotes Menno as appealing to Paul's celebrated comparison of human with divine wisdom in the opening chapters of First Corinthians, the final conclusion of which is, "The wisdom of this world is foolishness with God", and makes Menno leave the impression upon the reader that human learning is to be shunned by a preacher of the gospel. If we have misread or misinterpreted the citation, we stand corrected.

But aside from what Menno thought and said on this matter, let us examine the subject for ourselves and see whether, after all, a minister of the gospel is asked to throw overboard as worthless whatever learning he may have acquired. We may at once assume that there is not one minister living, no matter what creed of Mennonitism he professes, who, if he will candidly speak out, would decry academic or collegiate training as a fit preparation, as far as it goes, for a successful career in the pulpit. Possibly there are some who take no stock in the regulation of theological courses, as they are arranged in many of our seminaries; and this antagonistic attitude we can readily understand, and we privately sympathize with much of it. Our theological seminaries often turn out worthless material, unconverted, pedantic asses, who can talk and rant and beat the air—anything but preach. Too often the students forget the real object of study—God's Word—and turn into mere scholars, loving the study and the library more than souls, and parading their learning rather than addressing the heart and overflowing with burning messages from God. We believe it is right to protest against a theological course that does not succeed in making effective preachers, or that side-tracks the students so that they know everything else better than their Bibles, and teaches them to talk over the heads of their hearers and convert the simple truths of the Word, intelligible to the most unschooled, into mysterious doctrines understood only by the educated. And a special ban should be pronounced upon those seminaries which teach and disseminate unbelief rather than faith.

This, then, is the sort of higher education which we believe our contemporary of the "Herald" condemns, putting his condemnation into the mouth of Menno. We can not and do not believe that he means to brand all literary and scientific knowledge as a hindrance to a young minister. If so, he must call down many a bright young minister in his own conference, who for years before he preached was the principal of a high school. He must disown Goshen College. He must deplore his own attainments in language and the art of writing. We have had fellowship with different young men belonging to the "Old Mennonite" church, and we have never met with any that were more thirsty for knowledge and culture. Some of these later on became ministers. It is simply impossible for these men to turn about face and to condemn what they previously commended.

What is the value of an academic training? In what way are geography, grammar, history, literature, Greek and Latin and the natural sciences helpful to a minister? The answer is so obvious and so simple that it is almost an insult to the intelligence of the reader to set it down. All of these studies are but the result of the common sense of the individual reaching out for more material for growth and development. "Science", says Huxley, "is but organized common sense". The rudiments of the different branches of inquiry are acquired in the cradle. Paul knew his geography, else he could not have founded churches in Asia Minor, or ever heard of a Rome. He knew Greek literature for we find him quoting it more than once. God can put our knowledge to wonderful use. Luke, the beloved physician, was doubtless the better spiritual worker for his knowledge of anatomy and physiology. The man in the pulpit can use his information in thousands of ways to illustrate and drive home divine truth.

The wisdom of this world is decidedly valuable in its place. It is only when men seek to use it outside of its sphere that Holy Writ calls it down and assigns it to its humble place. When offered as a means of salvation in place of the gospel—the wisdom and the power of God—then it is that Paul objects. The Greeks exploited their Stoic and Epicurean philosophies as remedies for soul-sickness and the Alexandrian orators fascinated and misled their Corinthian hearers by their "wisdom of words"—their beautiful theories and their fluent oratory. Against all this Paul opposes the simple gospel of Christ and Him crucified, as the only hope for a lost world, as the only remedy for a sin-sick soul. This gospel was the heavenly wisdom, by the side of which all earthly wisdom was futile.

No matter how learned a man may be if he has accepted the gospel, and does not expect his learning to save him, his attainments can only be a help to him as directed by the Spirit of God.

Correspondence.

SALEM Church, Dalton, Ohio. The week of prayer was observed and services were held every day, Rev. H. J. Krehbiel, of Trenton, being present. He administered to us the Word of Life every day in his characteristic enthusiastic, but earnest and spiritual manner. On Wednesday the yearly business meeting was held, at which occasion David Moser was re-elected as deacon and Sam Geiger re-elected as trustee.

The question of securing a furnace to heat the church was discussed. A committee of three was appointed to investigate and see what can be done.

ALLENTOWN, Pa. The Ladies' Aid Society of the congregation, at the meeting on the evening of the 12th inst., elected the following officers for six months: President, Mrs. W. H. Grubb; secretary, Mrs. Chas. Stauffer; treasurer, Emma Stauffer; visiting committee, Mrs. Levi Hiestand, Amanda Stauffer, Mrs. H. S. Kummery; committee on management, Mrs. M. S. Sell, Mrs. W. Kauffman, Mrs. Phanes Heller. The object of this Society is to aid the pastor in visiting the sick and poor both within and without the congregation, as these may come to their notice, and to engage in sewing to raise money for the church fund.

We had our teachers' meeting at the home of Bro. Chas. Stauffer last evening (12th inst), and had a very pleasant and helpful meeting.

PERKASIE, Pa.—The brethren here are agitating the matter of church organization. Most of the members living in this town belong to Rev. A. M. Fretz's charge. There are regular services held here at present in the Baptist church for the benefit of these members. Rev. Fretz has charge of the services.

SOUDERTON, Pa.—Rev. J. B. Epp, our missionary among the Indians in Arizona, who is taking a medical missionary course in Brooklyn, was with us on New-year's Eve. He preached and spoke of his work among the Indians.

We had services through the week of prayer. The brethren, A. B. and and A. S. Shelly, S. M. Grubb, and Rev. Vantoor of the Baptist church, assisted the pastor.

BALLY, PA.—The visit of Missionary J. B. Epp and his addresses given in the churches of this charge at Zionsville and Bally served well the purpose of furthering the cause of missions among us by mutual acquaintance and a clearer insight into the work done by our faithful missionaries. Bro. Epp gives evidence of possessing the true missionary spirit. He manifestly has a clear grasp of the situation in his appointed field and a warm heart for the people among whom he is called to labor for their spiritual emancipation and uplifting. The Hopi Indians as a tribe possess qualities which in spite of some other discouraging features in their character and situation, make them hopeful subjects of missionary efforts. May the Lord grant according to His promise that our labor among them may be "not in vain in the Lord" but may bear precious fruit unto salvation in His time.

DEEP RUN, Pa.—On December 27 the Sunday-school rendered the annual Christmas service with great credit. The children were rewarded with candy and books. The offering was for our conference treasury. On Jan. 1, we had a very pleasant visit from our missionary brother, J. B. Epp, who spent the holiday vacation in the churches here in the Eastern District. He preached a German sermon, then gave an account of his work among the Indians in Arizona, answering quite a number of questions relating to the work and the people in English. The offering was for our mission treasury.

Quiet Hour Thoughts.

Saturday, January 23. *Who shall separate us from the love of Christ? Rom. 8: 35*

Dr. Horton, of London, some time ago preached a sermon on the preciousness of God's Word, and gave an illustration from his own experience. He said: "One evening last November I lay sick and ill, depressed and distracted by anxiety, feeling that my cares were greater than I could bear and as if I must enter the new year, with all its responsibilities, physically weak and unfitted for them. Not knowing which way to turn, I wondered if God would send me a message and, taking up my Bible, my eyes fell upon Rom. 8: 35–39 (beginning, "Who shall separate us from the love of Christ"). No more direct or wonderful message could have come to me, I could but say:

Holy Bible, book Divine,
Precious treasure, thou art mine."

Sunday, 24. *By him therefore let us offer the sacrifice of praise continually, that is the fruit of our lips giving thanks to his name. Heb. 13: 15.*

"Praise is the normal breath of the heart who is in harmony with God. The first impulse and inspiration of the soul newly born of God is to praise Him, and this continues and developes on through the life. When praise is allowed to flow and overflow, it becomes a bulwark to the soul, as well as a source of perennial joy. Satan can gain no advantage over the Christian who persists in praising."

Monday, 25. *Because the carnal mind is enmity against God. Rom. 8: 7.*

Just as long as Christians have any of the carnal mind in them, they will instinctively and invariably take sides against deep spirituality and perfect righteousness, unless they are earnestly seeking after holiness. They will condemn all gross and outbreaking sins, and at the same time compromise with every sinful principle in small matters.

It is sad to see multitudes pleading for reform, and outward righteousness in general, and with the next breath taking sides with the "Old Man", and pleading for the continuance of inward heart sin. For lack of spiritual discernment they are constantly getting entangled with error, and taking the wrong side against scripture truth without knowing it, because they look at things through fleshly reason and not a spiritual understanding. The unsanctified mind gets everything mixed up.—Sel.

Tuesday, 26. *For I am not ashamed of the gospel of Christ. Rom. 1: 16.*

When Dr. Dwight assumed the Presidency of Yale College he found there a large body of students who boasted of their infidelity and many of whom had assumed the names of the world's noted infidels. Soon he called them together and reasoned with them from the Scriptures. It was not long before they were made sorely ashamed of that which had been their pride and the great tide of infidelity rolled back into the bottomless pit whence it came and these students became humble followers of the man Christ Jesus, the Son of God, their Savior. Then they saw that infidelity unmanned them while Christianity made them men.

Wednesday, 27. *A man can receive nothing, except it be given him from heaven. John 3: 27.*

No man can boast of himself; and if, in the presence of God, we could ask all these justified sinners—Have you been saved by your own strength? all would reply as with one voice, "Not unto us, O Lord, not unto us; but to Thy name give glory."—Savonarola (Martyr, 1498).

Thursday, 28. *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. 6: 26.*

"The child leans on its parent's breast,
Leaves there its cares, and is at rest;
The bird sits singing by his nest,
And tells aloud
His trust in God, and it is blest
'Neath every cloud.

He has no store, he sows no seed;
Yet sings aloud, and doth not heed;
By flowing stream, or grassy mead
He sings to shame
Men who forget, in fear of need,
A Father's name."

Friday, 29. *Lo, I come ..... to do thy will, O God. Heb. 10: 7.*

The end of life is not to do good, although many of us think so. It is not to win souls although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? I can give you an outline of a little Bible reading:

The object of life, "I come to do Thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother and sister and mother."

You want education: "Teach me to do Thy will, O God."

You want pleasure: "I delight to do Thy will, O God."

A whole life can be built up on that vertical column and, then, when all is over. "He that doeth the will of God abideth forever".
—HENRY DRUMMOND.

The Nearness of Christ.

The ministry of angels is not definite, but it is necessary for us to receive the great assertion as taught by the Savior that the angels come to us to whisper thoughts, to awaken emotion, to diffuse gracious influence over the mind. You and I have sometimes experienced suddenly a presence, not a visible presence, but a power. Certainly all of us have experienced the afflatus of the Holy Ghost; how he has come upon us, how he has transformed us; what moral and intellectual elevation is given, so that the whole being has been enlarged, expanded and made powerful! So you and I have felt the presence of some one. Many a young man in the moment of temptation has been arrested from that temptation by the thought of mother. Take all the actions of his mind, all the thoughts up to that moment and by no principle of mental philosophy can you ascertain how the thought of mother could come to his memory, but it flashed in the soul and that broke the charm of the tempter and the young man was made free by the ministry of that sainted one. Let us therefore believe in the activity of heaven, in this great missionary work here, associating ourselves forever with the Savior and with the holy angels. Such is Christ's plea of heaven, that it is a permanent place; that it is an exalted state; that it is a heaven of activity; that it is the abode of reunited ones of exalted society, and then it is the place of the highest intellectuality conceivable, for that is a marvelous saying by the writer of

the Apocalypse that when those blessed ones are contemplating the character of God they shout out, "Great and marvelous are thy works, Lord God Almighty!" It seems to me that a new and better conception of heaven is to come to the church, and the sooner it comes the better—when we shall grasp it as a great reality, as a sublime fact, as a place of development and of activities. Then certainly it will not be a land of dreams or a land of shadows or a land of hope-so's, but it will come to us with the reality that Europe comes to us; it will come to us with the reality that the sunbeams come from the fountain of the sun day after day, and when this great reality shall take hold of the faith of the church, then shall come an uplifting, lifting us up above this world of trials and of temptation.

This, then, is the great truth, my friends. Take it to your hearts; accept it as coming from Jesus. It is inseparable from his teachings: "If I go away, I will come again", and "I go to prepare a place for you, that where I am, ye may be also." Let us pledge each other before God and His holy angels that we will so deport ourselves, so confide in Christ by the living faith, so bear His honored cross that we will meet Him there. Meet there! Shall we know each other there? Suppose we must see Him and meet Him there? Does that make him unhappy? Will that make the angels unhappy? Will that make you unhappy? What right have you to meddle with the execution and administration of the divine justice? Some of the old divines have suggested that a blissful oblivion will come upon the spirit. I want no blissful oblivion; I prefer to look at the manifestation and administration of divine justice. No matter who is the victim; it is immaterial to me, for God must always do right, and that right must always be prompted by his infinite love and enveloped by his goodness. I want to say that it is enough for me to comprehend this great and blessed truth that all may be there, and that it is your privilege to know your friends and be with your friends, and the great question is whether you will thus resolve, by the grace of Jesus Christ, to accept this glorious truth and have Him say, "Come up higher; where I am, ye shall be also."—BISHOP NEWMAN.

Any man who has a religion is bound to do one of two things with it—change it or spread it. If it is not true he must give it up. If it is true, he must give it away.—ROBERT E. SPEER.

The Sunday School Lesson.

Subject for January 24: JESUS REJECTED AT NAZARETH. Luke 4: 16–30.

GOLDEN TEXT: He came unto his own and his own received him not. John 1: 11.

LESSON TEACHINGS.

Christ was now fairly launched on his life-work, His baptism and temptation being preliminaries. He had begun His public career before this, had visited Jerusalem, preached to many there, including Nicodemus, had won the Samaritan woman and many of her neighbors to the Gospel, and now the time has come to preach to His own acquaintances in His home town. Our Lord was a Jew, brought up in a Jewish family, taught the Jewish Scriptures and accustomed to the Jewish style of worship in the synagogue. That is the reason He began His ministry by reading the lesson for the day and preaching from it, proclaiming Himself the fulfilment of Isaiah's prophecy. The whole Old Testament, history, psalm and prophecy points to Christ. Jesus understood the Scriptures far more perfectly than any of us. When He spoke He spoke with authority, and it was sublime truth when, after closing the book, He said, "This day is this Scripture fulfilled in your ears." Christ had indeed come to preach the acceptable year of the Lord, He had come to make earth a Paradise, physically and spiritually to heal, to deliver, to restore sight and to bring to the poor the gospel. For the meaning of the "acceptable year" see Leviticus 25: 8–13, 50–54. That was the year when slaves were freed and it pointed forward to that happy time when all men would be free indeed from all bondage to sin, perfectly redeemed from it, when Christ instead of Satan would be the ruler of the world, and God's will would be done throughout the length and breadth of it. This happy period would have begun then, but Christ, instead of being accepted, was nailed upon the cross, and the "acceptable year" is still in the future. But it will come as surely as Christ came the first time to announce it. See also 2 Cor. 6: 2.

Jesus loved His own flesh and blood, the companions of His boyhood and early manhood, and He wanted to give them a chance to hear and believe. If we are filled with the true spirit of helpfulness, we will not slight our friends at home, even though we do not begin there.

Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me, etc." Jesus did nothing but under the direction of the Spirit. He was baptized and filled with Him at His baptism by John. He was guided by the Spirit when tempted in the wilderness. Now He is anointed for the work before Him.

All eyes were fastened upon Him when He began to speak. We can drink in the words of God's messenger best when we concentrate our eyes and our minds upon him as he speaks. Jesus' words were full of graciousness, appealing to the sinners, to their better nature and showing by His words that He loved them. That is the spirit in which we should do all our spiritual work. Much good work does little good and is little appreciated because done in a hard, cold, loveless manner. In this respect we can learn from our Saviour.

But it was lost on these unbelieving Nazarenes. See Matt. 13: 58. And their unbelief suggested all sorts of wicked objections—"Is not this Joseph's son," whom we knew these many years and who never seemed or claimed to be anything out of the ordinary? Unbelief is not ashamed to cast reproaches into the very teeth of God.

Jesus knew their thoughts and anticipated some of their objections. They naturally resented Christ's preaching in Capernaum (John 2: 12) before He began in Nazareth, and Jesus knew that they were indignant over it. But the trouble lay deeper. They would not have accepted Him and His Gospel even if He had begun among them. When men do not want to accept Christ it is because they do not want to forsake their sins, although they so often pretend that they do not understand God's inscrutable ways and mysterious dealings, and then try to throw the blame on Him.

Jesus quotes two incidents from Old Testament history in vv. 25–27. They were meant to teach that the Gentiles, who as yet were "far off," would receive what the chosen people of Israel were now rejecting. Paul often had this experience. Often he was driven out by the Jews and forced to turn to the Gentiles. Jesus thus frankly forecast the unwelcome future and it cut, stung and rankled. The truth does this after we have rejected it. The hearts of these Nazarenes were hardened into millstones, and they were ready to murder Jesus—to cast him headlong over a precipice outside of the town. So incredibly had they changed from admiration into hatred. Many people admire a preacher until he lashes their own sins; then they resent it. Admiration is not always conviction or conversion.

But Jesus could not be killed, for His hour was not yet come. See John 7: 30. We need not suppose that He made use of supernatural power to escape, but simply with natural dignity and the exercise of His strong, decisive character, walked away from them. It was the last chance for these hardened Nazarenes. Now is the "acceptable time." While Jesus is in your midst, make your peace with Him.

Marriages.

ORT—LANDIS.—On January 5, 1904, in the house of the bride's parents, by A. B. Shelly, William H. Ort and Amelia Frances Landis, both of Quakertown, Pa.

Deaths.

LOUDENSCHLAEGER. — On Dec. 11th 1903, in Milford, Bucks Co., Pa., Charles Loudenschlaeger, aged 73 years, 2 months and 5 days. Funeral services held and interment made at the Trinity Reformed church. Funeral services conducted by A. B. Shelly and T. H. Limbach.

HAEFFLER. — On Dec. 16, 1903 in Haycock, Bucks Co., Pa., Lydia, wife of Simon Haeffler, aged 69 years, 9 months and 6 days. Interment was made at the Tohickon Union church. Funeral services conducted by A. B. Shelly and Rev. Fetter.

MOYER.—On Dec. 26, 1903, in Saucon, Lehigh Co., Pa., Margaretha, widow of the late Peter A. Moyer, aged 83 years, 9 months and 7 days Funeral services were conducted by Rev. Dubbs, A. B. Shelly and J. S. Moyer, and interment made at the Springfield Mennonite church on January 1, 1904.

Contributions.

Mission Gifts from the Various Sewing Societies.

BERNE: 20 pr. children's stockings, 13 pr. women's stockings, 13 pr. men's stockings, 10 pr. wristlets, 8 pr. of shoes for children, 10 pieces underwear for women, 10 pieces underskirts for women, 2 underskirts for children, 9 shirts for men, 16 dresses for children, 9 quilts, 8 cotton blankets and patches for comforts. Xmas presents: 24 lead pencils, 12 writing tablets, 4 beauty cards with Bible verses.

QUAKERTOWN, Pa., West Swamp: 3 bed blankets, 3 spreads, 7 small dresses, 6 shirts for men, 8 small shirts, 2 small petticoats, 6 large shirts, 6 pr. wristlets, 6 handkerchiefs, 6 pr. of stockings, 6 pr. of socks, 6 pr. children's stockings, 6 pr. of shoes. Xmas presents: 6 rag dolls, 2 dogs, 3 tops, 3 saving banks, 2 irons, 15 balls, 12 harmonicas, 2 doz. lead pencils, 1 package lesson cards, 1 package lesson leaves, 2 shirts.

SUMMERFIELD, Ill.: 21 balls, 11 dolls, 6 handkerchiefs, 6 wristlets, 1 fascinator, 2 shirts, 7 underskirts, 2 combination suits, 2 jackets, 18 dresses, 4 small comforts and $6 from the junior society for the Indian sewing society.

Cantonment, O. T., Jan. 5, 1904.

Heartfelt thanks to the givers,

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160	1896	150	1898	300	—	—	1903	900
85	—	—	1901	300	1902	350	1903	800
87	—	—	1901	262	1902	350	1903	800
89	—	—	1901	500	1902	700	1903	900
174½	1896	200	1901	500	1902	700	1903	900
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News of the Week.

Domestic.

FIFTY-EIGHTH CONGRESS.

MORGAN VOTES AGAINST PANAMA TREATY.

WASHINGTON, January 18. — The Senate committee on foreign relations to-day directed Senator Cullom to report the Panama treaty with three amendments. The Republican members voted for the treaty, but only two Democrats, Morgan and Money, were present. The former voted against the treaty and Mr. Money stated that he had not yet time to consider it, as it was the first meeting of the committee he had been able to attend. The three amendments relate to sanitation, limitation of cities and control of harbors. The United States, by the amendment relating to sanitation, has more direct power in all sanitary regulations. The amendment concerning the limitation of the cities more specifically defines what are the limits of Panama and Colon in relation to the canal zone. The harbor amendment gives the United States control of the harbors for the purpose of improvements.

HOUSTON, Tex., January 18.—In a signed statement telegraphed to the Post, United States Senator J. W. Bailey says that he will "retire from public life before dishonoring my State and party" by voting for the ratification of the Panama treaty.

In his statement Senator Baily asserts that the President's personal influence was used to secure favorable action toward the Panama route as opposed to Nicaraguan, but that when the Colombian Senate refused to ratify the treaty submitted by the United States it was the President's duty to take the alternative.

PANAMA STILL ON.

WASHINGTON, Jan. 19. — After the passage of a half dozen bills the senate returned to consideration of the Panama question. Mr. Quarles spoke for almost two hours in support of the course of the administration, and was followed by Mr. Patterson, who criticized the president's course in Panama. Mr. Patterson was subjected to many interruptions and had not concluded when the senate adjourned.

A conference of democratic senators to discuss the Panama situation was held to-day at the committee room of Senator Gorman. More than two hours were taken to consider the plans suggested to get full information concerning the alleged participation by United States officials in the revolution of the Isthmus.

Nearly every senator spoke, and it was the unanimous opinion that the republicans are in possession of facts which have been withheld from the democrats. Despite this feeling it was agreed there is no way the canal treaty can be defeated in the senate. It was admitted that a number of democrats must vote for ratification of the convention, as their geographical position and the consequent commercial conditions demand it.

Great Convention of Mine Workers.

INDIANAPOLIS, Jan. 18.—The greatest single trades union in the history of the world, and the only millionaire union, this morning began, in Tomlinson Hall, a remarkable convention. The 1,000 accredited delegates from twenty-six States, called to order at 10 o'clock by President John Mitchell in the fifteenth annual meeting of the United Mine Workers of America, represent approximately 340,000 to 350,000 miners affiliated with the organization. The interests of over 1,000,000 mine workers and their wives and children are directly and vitally centered in the deliberations of this body of men, and of the miners and the operators in this city during the next two weeks. This organization last year reached the $1,000,000 mark in its treasury fund, and enjoys the distinction of being the first "capitalistic union" in the history of labor organization. Not only will the 350,000 union miners in the country be affected by the outcome of the conventions to be held in Indianapolis during the two or three weeks, but indirectly will also be affected the 100,000 or more nonunion miners and their families.

For nine days the United Mine Workers will be in annual convention, giving attention to all the affairs of their organization—the governing of the bituminous and anthracite districts; the formulation of demands to be made on the operators through those of the central competitive district, composed of Indiana, Ohio, Illinois and western Pennsylvania, to govern wages and working conditions during the year beginning April 1. The joint wage conference with the operators of this central competitive district will begin in Indianapolis, January 28, and will continue until an agreement is reached and contract is signed, or until adjournment is taken without an agreement, which would mean that unless an agreement should be reached by March 31, all of the union mines in this district would be closed, provided that operations were not continued by agreement pending a settlement by arbitration.

The importance of the settlement reached for the central competitive district can hardly be appreciated by people not directly connected with the mining industry. Not only is the status of mining for the 115,000 miners in these four States fixed, but on this settlement are based the contract deliberations in all other bituminous mining States. In the anthracite district the organization is not reorganized to the extent of joint-wage conferences, and in those districts the terms of the finding of the Anthracite Strike Commission are still operative. The interests of the 8,000 miners on strike in Colorado and Utah, the 4,000 in the Meyersdale district in Pennsylvania, and the 1,000 in West Virginia, will especially center in the conventions.

REPUBLIC OF PANAMA

PANAMANS READY TO MEET ATTACK.

PANAMA, January 15.— Authentic information from the frontier is anxiously awaited here, as the belief is widespread that the Colombians have already started to march upon the isthmus.

The Panama troops are ready to leave on a moment's notice. The conscription has been completed and 12,000 fighting men can be placed in the field.

There is great bustle in the armory in preparation for the shipment of rifles and ammunition to the Indians of the interior, who have agreed to join against the Colombian forces.

Colonel Barette, of the Panama army, said: "We who were Colombians until yesterday can not be deceived by any tactics which the Colombians might employ.

"For hundured to five hundred men, stationed in the only three passes available, can defeat any army. We have all the men we actually need, for the fighting will be done in the mountains.

CONSTITUTIONAL CONVENTION.

PANAMA, Jan. 15.—Members of the junta and several consular representatives were present to-day at the first session of the constitutional convention, which was also attended by a great crowd of people.

Dr. Pablo Arosemena, temporary president of the convention, delivered the opening address, which was repeatedly interrupted by enthusiastic applause. Among other things Dr. Arosemena said:

"The republic will live less by its material power than by the virtues it will practice. Independence must be maintained and the republic must adopt, without reserve, that policy of probity which is born of justice and knowledge."

Dr. Arosemena reviewed the favorable auspices under which the republic had been born and said:

"Its security is protected by a powerful people in whose veins runs the rich blood of those puritans who shook off with the dust of their sandals the torment of religious intolerance and the opprobrium of political despotism."

Dr. Morales delivered the junta's message to the convention, after which the ministers left the meeting.

The convention appointed a committee to draw up an answer to the junta's message. Representative Burgos proposed that the convention should send a patriotic salute to the junta for its distinguished services to the country. This was unanimously approved.

Would Repeal Fifteenth Amendment.

JACKSON' Miss., January 19.—In his inaugural address delivered to-day before a joint session of the Mississippi Legislature, Governor James K. Vardaman declared that education is the curse of the negro race, and urged an amendment to the State constitution that would place the distribution of the common school fund solely within the power of the Legislature. Governor Vardaman said: "As a race the negro is deteriorating morally every day. Time has demonstrated that he is more criminal as a free man than as a slave; that he is increasing in criminality with frightful rapidity, being one-third more criminal in 1890 than he was in 1880." The facts revealed by the census, he said, showed that those who could read and write were more criminal than the illiterates. The Governor declared that the people of the nation should rise up and demand the repeal of the fifteenth amendment.

Boat Capsized in the Mammoth Cave.

LOUISVILLE, Ky., Jan. 18.—A party of excursionists, representing members of the National League of Commission Merchants and their families, had a thrilling adventure in Mammoth cave yesterday afternoon and are thankful they escaped with their lives. Eighteen of them were thrown from their boat into the icy waters of Echo River, and their lights being extinguished by the swamping of the boat, it is almost a miracle that all escaped.

In crossing the river one of the women of the party stood in the boat. Her head struck the low roof of the cave. In her fright she upset the boat.

The guide, Mrs. Muehlbronner, Mr. Harris and Mr. Smith were able to leap ashore and Mr. Smith fortunately carried a lantern, which gave the only light while the party was struggling in the water.

The rescue was made upon a slope of forty-five degrees by forming a human chain. All the party was safely escorted out of the water. In a short time another section of the party came up with more lights.

Ohio Ice Gorge.

EVANSVILLE, Ind., January 19.—Not in twenty years have conditions along the Ohio river been as alarming as at present. With the river at a five-foot stage, far too low for safe navigation, and an ice gorge sixty miles long threatening to sweep down upon shipping, the river men fear that the worst river wrecks ever known on the Ohio must come. To-day seventy-five steamboats that usually run the greater part of the year are tied up in little Green river, nine miles above Evansville, and fear to venture into the Ohio because of the ice. Only small tugs and two packets have appeared at this port in days.

Foreign.

King Peter May Abdicate.

VIENNA, January 19. — King Peter, of Servia, according to a report from Cettinje, Montenegro, is prepared voluntarily to renounce the throne and allow the powers to nominate his successor.

The Prince of Montenegro is said to have received a mandate from Russia to clear up the precarious situation in Servia and King Peter is alleged to have recognized the untenability of his position and to be willing to abdicate.

All reports indicate that affairs in Servia are steadily growing worse and that they are causing the greatest anxiety in Russia and Austria. The Servian conspirators are said to be openly threatening to take revenge on Europe by joining in the expected Macedonian outbreak in the spring.

Natives Kill Settlers.

BERLIN, January 18. — Further advices from German Southwest Africa say the Hereros are murdering settlers and burning homesteads over wide areas. The German colony troops in the disturbed districts are wholly insufficient to deal with the rebellious natives.

Ultimatum to the Pope.

ROME, Jan. 15. — The French government has presented the Vatican with a note, in the nature of an ultimatum, regarding the appointment of bishops to five vacant French sees. France substantially says that the pope must approve the selections of the governmeot or they will be announced officially without the approbation of the holy see. In addition the papal nuncio will be asked to leave Paris and the clergy will be forbidden to collect Peter's pence in the churches, but the concordat will not yet be denounced.

The rumor that the pope has decided to approve the appointments is incorrect. The Vatican hopes to be able to continue the negotiations.

Ruin at Bloemfontein.

BLOEMFONTEIN, Orange River Colony, January 18.—A water spout yesterday destroyed three hotels and many houses here, and, it is believed, resulted in loss of life. Hundreds of persons have been rendered homeless and destitute by the disaster.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Once in a While.

Once in awhile the sun shines out,
And the arching skies are a perfect blue;
Once in awhile, 'mid clouds of doubt,
Hope's brightest stars come peeping through;
Our paths lead down by the meadows fair,
Where the sweetest blossoms nod and smile
And we lay aside our cross of care,
Once in awhile.

Once in awhile within our own
We clasp the hand of a steadfast friend;
Once in awhile we hear a tone
Of love with the heart's own voice to blend
And the dearest of all our dreams come true,
And on life's way is a golden smile,
Each thirsting flower is kissed with dew,
Once in awhile.

Once in awhile, in the desert sand,
We find a spot of the fairest green;
Once in awhile, from where we stand,
The hills of Paradise are seen;
And a perfect joy in our hearts we hold,
A joy that the world can not defile;
We trade earth's dross for the purest gold,
Once in awhile.

—NIXON WATERMAN,

in "Union Gospel News".

Items of News and Comment.

The Berne Mennonite church has a catechetical class numbering eighty-four.

The Herald church, near Shelly, Okla., has elected Jacob Klaassen assistant minister.

Dr. Torrey says the only things God asks you to give up are the things that are doing you harm.

The Scriptures are still in great demand in China. Over half a million copies were issued from the Shanghai depot last year.

Rev. J. W. Kliewer, now pastor of the Berne church, last Sunday began a series of ten sermons on the Ten Commandments.

The Mennonite Old Peoples' Home at Frederick, Pa., now has eleven inmates, the last to enter being Mrs. Elizabeth Remaley, of near Lansdale, Pa.

The "Review" says the "Mennonitische Blaetter," has brought forward a new portrait of Menno Simon, which is to be the genuine one. The old and familiar portrait presents a spare face and long, pointed beard; the new, a full face, bald head, mustache and chin whiskers.

A society of Mennonite young people has been organized in Amsterdam, called the "Menno-Simon Kring." Its object is similar to that of the Young People's societies in our churches.

Rev. H. J. Krehbiel, of Trenton, Ohio, closed his successful series of services at the Salem church, Dalton, O., on the 10th inst. These meetings were of evident blessing to the community.

Last Sunday a Bible conference opened at the C. M. College, Bluffton, O., and will last until to-day. The Berne male choir has arranged to send several of its members to sing during the sessions.

The Deer Creek, Okla., pulpit, left vacant by the death of Bro. M. S. Moyer, was on the 17th inst. supplied by Rev. H.J.Gaede, of Medford, Okla. "Several", says an exchange, "have promised to preach occasionally", until a permanent successor is chosen.

Among the speakers at the C. M. College Bible Conference this week are Dr. Julius August Bewer, of Oberlin Theological Seminary, Rev. J. W. Kliewer, Rev. H. J. Krehbiel and Rev. J. C. Mehl. To-day is the Day of Prayer for Colleges, and will be observed accordingly. This evening the oratorio of "Elijah" by Mendelssohn will be rendered.

Prof. J. F. King, well known in Mennonite communities throughout the central states as a singing teacher, was suddenly taken ill while conducting a class in Washington, Ill., and on Friday, the 8th inst. died of Bright's disease and pneumonia, aged 48 years. His home was at Orrville, O., where he was a member of the Presbyterian church. Several of his surviving brothers are also vocal teachers.

It is to our sorrow that we record the fact that the Mennonite Publishing Company has been placed in the hands of a receiver at Elkhart, Ind. The assets are $156,000, the liabilities, $60,000. $14,000 of this amount was due to the company from the defunct Indiana National Bank. But after the creditors have been paid off, which seems to be entirely possible, there is a chance to grow with a stronger concern than ever.

James E. Sprnnger, now a member of the Senior class of Oberlin Theological Seminary, whose experience in Northwestern Canada whither he was sent by the Home Mission Board of the General Conference, were so graphically narrated in the MENNONITE a few months ago, has been promoted to the Y. M. C. A. secretaryship of Oberlin. His predecessor was Mr. W. M. Owen. Nearly six hundred students are in the Bible study class, and nearly a hundred in the Mission study classes.

February 14, 1904, has been appointed as the Universal Day of Prayer for Students, it being the second Sunday of February. Students from Germany, Great Britain, the United States, Canada, the Scandinavian countries, Holland, France, Switzerland, Australasia, South Africa, Japan, China, India, Ceylon and other lands, embracing over 1600 separate student societies and 89,000 students and professors, have endorsed and adopted this day for intercessory prayer. John R. Mott is the General Secretary of the General Committee of the World's Student Federation.

Dr. A. J. Gordon was once dealing with a lady who claimed to have accepted Christ, but who did not feel saved. All efforts to help her were unsuccessful, until finally he asked if she owned the house in which she lived. She said she did. "Do you have a certain 'at home' feeling in this house which you do not have in any other?" "Yes." "Is that why you know the house is yours?" "Certainly not. I suppose I might feel as much at home in a house which was not mine, if I lived in it long enough." "How then do you know that this house is yours?" "Because I have the deed which conveys the property to me, and have read it with my own eyes." "You are sure then that this house is yours because the record says so?" "Yes." "And you would be just as sure even if you did not have that peculiar 'at home' feeling of which you speak?" "I think so. The feeling is very pleasant, but it is no proof of ownership." "Now if you could see a deed by which God had given to you eternal life, would you believe the record?" "I certainly would." "Would that record be sufficient to convince you without additional evidence?" "I think it would." He then asked her to read 1 John 5: 11, 12, "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." When she had read the verses, he asked her if she knew that she was saved and she said, "I do." "How do you know it." "Because I have God's Word for it."

Echoes from Winona Conference.

In the large tent Dr. Balcolm Shaw commenced his address, with the statement from a distinguished New York clergyman that "The greatest problem which the church to-day has to solve was not to save sinners, but to save the saints." By this he meant that there was a great tier of earnest-minded, right living men and women who believed in Jesus Christ, respected Him, admired Him and secretly desired to follow Him, but who held themselves aloof altogether from the church, refusing in any way to affiliate with it or identify themselves with its enterprises, and that to make any impression upon them was far more difficult than to evangelize the hardened classes and commit them to a religious life.

This obtains chiefly with the two extremes of society, though the great intermediate class is not free from it.

There are three classes within the church that need reviving:

1. A large body of men and women,—chiefly men—living excellent lives, but who declined to enter the membership of the church.

2. Those who have formally connected themselves with the church, but they are like the man who said he had so much respect for the truth that he sel-

dom used it.

3. Those who go through the motions of the religious life, but whose religion, as Carlyle describes it, is only "Algebraic piety", or as Ruskin designates it, "Dramatic Christianity" — playing, not living religion.

For the work of reviving these the Christian church needs four requirements:

1. It must live a more winsome life before these people, before all people.

2. The church must preach a more winsome gospel—not merely the love of God,—there is altogether too much preaching.

There are three notes in the chord which the gospel is set to sound. (a) Certainty, (b) Reality, (c) Authority.

3. The church will need to turn a more winsome face to those people if it would do the work which is laid to its hand.

4. The church must do a more winsome work. The church has assumed an indifferent attitude toward the class we now have in mind or, at least, has been singularly inactive in their behalf.

So many tender words and true
We meant to speak, dear heart, to you,
So many things we meant to do,
But we forgot.

The busy days were full of care,
The long night fell unaware.
You passed beyond life's leading prayer
While we forgot.

Marriage — Why? Who? Where?*

ALLEN M. FRETZ.

When the request came to me to prepare a paper on the above theme I began to question the need and propriety of the discussion of a matter chiefly pertaining to young people who may be thinking of matrimony and in which, to the minds of worldly-minded people, ministers have no interest save the tying of the knot. But, immediately, upon a moment's reflection, came the response—there is need, the greatest need, there is propriety, the best propriety; and while our consideration of the subject may be confined to a small body, what is written and said may possibly be given wings, and thus made to fly to those to whom it seemingly applies more especially, helping them in holy courtship and blessed marriage bringing blessings on individuals and the church.

In answering the query *Why?* of our theme, it will be necessary to consider the subject as to its origin, nature and need. Marriage is a divine ordinance. God himself is its author and institutor. It was instituted during man's innocency, in the earthly Paradise. It was ratified by Jesus Christ, the teacher and lawgiver of reclaimed humanity, and declared by the apostle to be "honorable in all". The institution of the family grew out of creative wisdom and kindness to the human creature; for the benefit of the race, to increase human happiness, to repress irregular affection, to support social order, and to provide that through it truth and holiness might be transmitted from one age to another. God saw it was not good for man to be alone, even in the most sacred and holy condition that he could be placed in, and so gave him woman for his companion and solace, in a union so intimate and so tender that they were regarded as "no more twain but one flesh". It is pointed out alike by the word of God, and the relations and experiences of our race, as eminently conducive to human happiness. It is the source of purity and permanency of domestic, social and civil institutions. Wherever it has been dishonored, the fountains of domestic affection have flowed with the mingled and bitter waters of jealousy, alienation and strife; the education and happiness of the rising generation have been neglected; the sanctions of private and public virtue impaired; and the stronghold of society sundered. Prayerless and unholy courtship often terminate in the fruit of the "lust of the flesh"; and illconsidered and hastily cemented unions are the cause of a very large proportion of the immoralities and domestic infelicities now so frightfully prevalent, a few examples of which we are just now having in the Bloch and Bechtel murder cases in Allentown; the Chase divorce proceedings of a town a little further north; the Watkins —Graeber breach of promise case seeking justice in Philadelphia; the fifteen-year-old bride, of Washington, Pa., tiring of married life after a trial of three days, returning to the parental roof. These are but a few examples in a very limited territory and time. Certainly the time is ripe, as there is ripest reason, for men and women to seek a better understanding and a wiser interpretation of the meaning of marriage, for if the simple laws of nature and justice continue to be violated, the patience of the Lord may soon be exhausted and untold misery will punish the wrong. A nation finds its fairest warrant in the happy marriages of its citizens, and bases upon them its firmest hopes of perpetuity.

They are the surest guarantee against discontent, pledges of interest in the general weal, and anchors enabling the Ship of State to ride royally the teasing, chopping sea of politics. And so we find loyal citizens exerting themselves in behalf of more stringent marriage and divorce laws; laws against polygamy; the debarring of Mormon representatives from seats in our legislative halls, etc. True marriage should be encouraged. The young men may be the church's glory and the nation's hope, but churches do not flourish on glory nor nations live on promises to pay. The quiet family man is the real element of growth, strength and greatness.

The instinct of the older nations led them not only to encourage marriage, but even to ordain severe penalties against such as insisted on celibacy. Sparta may have been unreasonably cruel in this respect. Bachelors in her realm were not allowed to witness the public gymnastic exercises of the maidens, but were compelled to exercise themselves by nakedly taking winter marches around the market place, singing a song composed against themselves, and expressing the justice of their punishment. Rome, perhaps less cruel, was not less rigid. Bachelors were deprived of all public positions, as their stake in the interests of the nation was not held to be sufficient to warrant their fidelity. Any unmarried person to whom a legacy had been left, was obliged to marry within one hundred days after the testator's death, or lose one-half the amount willed to him. Modern legislation has with perhaps increased wisdom shrunk from such attempts at co-ercion, yet our legislative bodies, might enact more harmful laws than statutes taxing bachelors for the education of the children of the poor.

Without marriage, and the acknowledged laws that govern it, the weak would be at the mercy of the strong, beauty would be the prey of the robber, and innocence the wallow of the brute, and love would no more root in our common soil than the color of the clouds leave eternal dyes upon the rocks. Without it men could never have advanced beyond the rudest stage of being. See, now, in our modern life how the man of the unhappy home grows cross and querulous, fitful and faultfinding, unable to attend to business, distrustful of friends, and quick to make foes. Then let us imagine so desperate and altogether horrible a matter as a world without a home, a restless, uneasy, savage world, a theatre of murder and hatred decimated by the very pestilence of atrocity, and without marriage! This is truly what the world would be. Free love is the quarry from which eager demons cut the stones that make the masonry of hell; conjugal love the place where joyous angels find the shapely marbles wherewith to raise the wondrous mansions of future glory.

WHO?

From the somewhat lengthy consideration of the why? we are led to consider the query who? of our theme. Perhaps we have already somewhat anticipated the answer and yet we want to stop a few moments—to be, if possible, more explicit.

Who may marry? 1. Too near relatives should not marry. The Divine law as propounded by Moses (Lev. 18) prohibits marriage of all under first cousins; our own state law recently enacted on the matter includes first cousins in its prohibitory provision, which may be, undoubtedly a wise provision. 2. There should be perfect equality. By that I do not mean that the contracting parties must necessarily be alike in all the different functions and qualifications of life, but there should be such a harmony in their diversity that when the two are placed on opposite platforms of the scales of human nature, there may be a perfect balance. The Divine intention was such an equality. Of *man*, not of any superior or inferior material was woman made. Neither did God take another lump of red earth and form a wife out of it; they would then have argued for the first place and all time would not have settled the dispute. Of *man* he made man's other part, that he should not despise himself. Nor is there evidence that He created woman a separate soul; but it would seem rather that so perfect was the primal union, that from Adam's very soul, as well as from his body, was the first woman created. Thus though separated in body, they became united in essence through the spiritual nature of the marriage bond.

3. There must be true love. Not money, nor lust, nor worldliness should be the motive behind the marriage vow. An affection which transcends every other earthly love is indispensable to the happiness in this relation. The human heart weighs heavier than all the gold that was ever rived from mine, or washed from river bed, and its virtues are choicer than diamonds or the jewels in kingly crowns. True marriage is a divine ordinance. Any other marriage may be a contract, but there is a great difference between a sacred ordinance and a contract. The marriage into which money, lust or worldliness enters rather than true love, is a mere game of chance. *One* is bound to lose, and it will be a strange thing if both do not lose in the end. Jonathan Edwards is said to have refused to give his daughter to a young and ardent suitor, and when the young man asked the reason, rather indignantly, the blunt minister replied: "Because she has such a bad temper that she would make hell on earth for you".

4. There should be oneness in the Lord. Both should be Christians. The child of God must refuse the offer of marriage of a person worldly-minded and inclined to evil habits. God abhors such unions. He desires spiritual oneness. The Levitical law is very emphatic. Concerning this see Deut. 7: 3, 4,. The church at Corinth had with her other errors probably also this one, so the apostle wrote (2 Cor. 6: 14) "Be ye not unequally yoked with unbelievers" etc. Piety and virtue should be the first objects sought in seeking or accepting the offer of a partner for life. By virtue is meant here not mere personal chastity, (though that indeed is included), but that intention of well-doing which includes all qualities of goodness and purity. A person may be chaste and still not virtuous, since virtue takes care not only of the interests of the body, but also of the mind and soul. Virtue is the foundation upon which the edifice of true happiness in the marriage relation can be built.

5. There should be ability for self support. By this I would not suggest the idea that each should be independent in self-support. But there should be such ability so that when circumstances and conditions make it necessary either one of the union will be able to give assistance to the other. When all things are agreeable and the Lord's blessing rests upon the home, their united abilities may be a great blessing to such as need aid.

6. As to age, I would say, do not marry too young, do not wait too long. Young people should not marry while in their minority, they should not wait till thirty. Between the ages of twenty-one and twenty-seven, as circumstances will justify, are the proper years for marriage.

7. There should be the approval of parents or guardians. This statement I will qualify with, *by all means*, and pass on to the consideration of the Where? I do not consider the place of so very much importance if other conditions are proper; still some places seem to be more suitable than others. The sacredness of the ordinance should by no means be lessened, but rather increased by the place and its surroundings. Marriages are performed at the pastor's residence, at the parental home or the home of a friend, in the church, sometimes in magistrates' offices or other public places. I have even heard of people going to "Jersey" or "York" to get married. Well, what of that? Oh, nothing, if the object of going is not to evade the just and righteous marriage laws of our own state and set at defiance the law of morality and virtue given by God for His people and His church. If I should name my preference as to place I would say: First the parental home, secondly, the church.

In conclusion, marriage is the mother of foundations, of cornerstones, capacious mansions, of all dwellings that are not canvas, and of all homes that are not tents and wigwams. The latter do not invite comfort, nor call luxury to abide in them. Marriage implies stability and comfort, all else being grievous uncertainty. How much also the religious life of the race depends upon it needs not be argued to the minds of intelligent men and women. If then the suggestions expressed in this paper will be helpful in elevating the sacred ordinance in the minds and hearts and lives of parents, and young people who are looking forward to married life, and in the administration of the rite of marriage by pastors, then I shall consider my time and efforts well spent. And so in closing I pray God's richest blessings on the same.

Soudertown, Pa.

*Paper read at Ministerial Conference Jan. 11, 1904, Quakertown, Pa.

1904.

World's Sunday-School Meeting in Holy Land.

The fourth world's Sunday-school convention will be of special interest, for it will be held in Jerusalem, the Holy City, April 18, 19 and 20. An army of Bible students will gather and study the life work of Christ on the scene of His labors.

The itinerary of the trip as planned is to sail from New York to Madeira, stopping a half day; thence to Gibraltar, where the fortifications, galleries and parks will be visited. Algiers, the African port, will be seen next, then Malta, with a side trip to Citta Vecchia. Three days will be spent in Athens and three in Constantinople, with a side trip to Roberts College. From Smyrna a side trip will be made to Ephesus. At Beirut the American College will be inspected. The trip from Damascus to Jerusalem may be made overland. Galilee is one of the places to be visited. A week, including the three days' convention, will be allowed for Jerusalem.

Homeward bound, the travelers will visit Alexandria, Naples, Pompeii, Rome, Nice, and make a side trip to Monte Carlo (if the delegates wish). The program is being carefully prepared. W. J. Semelroth, of St. Louis, is chairman of the subcommittee on program. Dr. W. B. Chamberlain, of Chicago, is compiling a a hymnal of worship to be used in the convention. Two large tents will be used for the meetings at Jerusalem and meetings will be held at Bethany, Olivet, Bethlehem hills and Gethsemane. The world's central executive committee is composed of E. K. Warren, W. N. Hartshorn and A. B. McCrillis.

Most of the delegates who are lucky enough to be selected for the trip expect to share the results with the stay-at-homes and are arming themselves with cameras with a view to having stereopticon slides made.

One of the side trips, which doubtless will be left out of pictures taken by ministers and delegates, is the one to Monte Carlo. Doubtless all of the delegates will want to take this trip, just to see what the place looks like, but there will be no group photograph taken of the Sunday-school convention delegates on the steps at Monte Carlo.

Missionary Unbelief.

The Christian who does not believe in foreign missions does not believe in the Great Commission: "Go ye and make disciples of all the nations." Repeat it, and see.

The Christian who does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it, and see.

The Christian who does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it, and see.

The Christian who does not believe in foreign missions does not believe in the doxology in long meter. Repeat it, and see.

The Christian who does not believe in foreign missions believes that two-thirds of the earth's population should perish without hope.

How many more millions must die before the church of God moves forward? "If thou canst believe, all things are possible to him that believeth." — Selected.

Our C. E. Topic.

Topic for January 31: EVERY CHRISTIAN CALLED TO BE A MISSIONARY. Luke 24: 44-49.

MEDITATIONS.

In Mark 5: 19, we are told that Jesus enjoined the man out of whom He had cast a legion of devils, to "go home to his friends and tell them how great things the Lord had done for him". This poor fellow was hardly a learned man. He would not have succeeded as a missionary to the scribes and Pharisees. But he knew what the Lord had done for him, he had a tremendous fact to fall back upon, and he was to tell his unlettered friends what had happened. And this is what he did. He went back to his people "and began to publish in Decapolis how great things Jesus had done for him". He was a missionary among the common people who heard Jesus gladly.

The Samaritan woman went back among her people and all she could say was, "Come, see a man which told me all things that ever I did: is not this the Christ?" This was all she knew. Yet what was the result? "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, "He told me all that ever I did."

So it does not need a foreign country to be a missionary. It does not need great learning. The "common people" need one of their own number to bring them to a saving knowledge of Christ, and often the most influential preacher among them is one who can move among them and testify how the Lord saved him from the curse of strong drink or "made a man out of him".

Every Christian parent is called to be a missionary to his own children, every Sunday-school teacher or worker to his own class, every business man to his partners or associates in business, every Christian to the social set in which he mingles, every man to his neighbor. This missionary necessity is not so much a duty as it is an impulse from within. In Mark 1 we read of the leper that had been cleansed by Christ, and afterward forbidden to publish the miracle, but "he went out and began to publish it much, and to blaze abroad the matter;" with the result that "they came to him from every quarter". This cleansed leper was a missionary constrained by love and gratitude, and he thought like Paul, "Woe is me if I preach not the gospel".

Many of our churches are built up more by what enthusiastic laymen do than by the official labors of their own pastors.

If every Christian were to win one soul to Christ this year there would be over four million souls as the fruit of such work.

The impetus to individual missionary work is the actual work of Christ in and for the individual. When a man once realizes what Christ has done for him he cannot but say, like the blind man in John 9: "One thing I know, that, whereas I was blind, now I see".

The Mennonite.

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Editorial.

THE MENNONITE is here to stay —do you realize it? As long as a General Conference of Mennonites survives, so long a church paper will be in demand. Of course, just now the German tongue holds the balance of power, but as the demand for English literature increases (and we believe it does), the circulation of THE MENNONITE, or its successor or substitute, will enlarge. Don't judge by appearances or rumor. Look the whole matter squarely in the face, and notice the drift of things.

G. Campbell Morgan.

We have seen and heard the noted evangelical preacher and teacher, G. Campbell Morgan. He gave a series of practical addresses in Philadelphia for eight days, at 12 o'clock noon each day, and at 3: 45 p. m. talks or lectures on Bible books and teachings. His fame had long preceded him and we had read some very good things from his pen. Naturally, we jumped at this opportunity to come under the spell of his personality. We found him as homely as his published likenesses make him, and if anything, more so, his sharp, angular features being accentuated by the superabundance of wavy silvcriny hair that hangs over them, and his expression in repose being almost repelling because of its dark and gloomy frown. But God can place halos of splendor and glory around the homeliest of His servants, and we remember that it is said of Paul in 2 Cor. 10: 10 that "his bodily presence was weak". When Morgan is fairly launched on his theme he is irresistible. The halo glows and flashes like summer lightning around the horizon of a distant eminence in the calm summer night. What strikes one most in listening to his fluent, fervent speech, is the richness and fulness of thought material at his command. There is very little wordiness. A new idea or a new development of an old idea is born with almost every sentence. And the thoughts are always pertinent and profound. They never seem forced or fanciful. This is what makes him such a favorite as an interpreter of God's Word. The hearer is very promptly impressed with this preeminent talent. And he is eloquent. His voice, though not rotund or stentorian, like that of some orators, is, however, pleasant and possesses good staying qualities, never growing hoarse. Whenever he becomes fervent he seems to throw his whole heart and his rather slight body into the burning sentence, and no one can fail to be moved by his sincere earnestness or charmed by the rich and glowing language of his appeal. He uses very few illustrations, and his evident purpose is to get his audience to do some thinking of their own.

Withal, he has learnt the art of keeping an audience in good humor, as his sallies of wit abundantly prove. We remember one. He was giving a talk on the Epistle of Philemon, and was trying to show how Christianity in those early days of its history changed a robber slave into a self- sacrificing servant and a cruel master into an indulgent brother and equal. "O, you say, that was long ago, when people were better than they are now", said the orator, anticipating an objection. "Not so", he continued, "the Christians of to-day are far better than the Christians of those days. *Why, even the Presbyterian church is not as low down as was the Corinthian church*". (Laughter).

It is a pleasure to record, too, that he is thoroughly evangelical, in other words, orthodox. He does not come with theories, but with the same old gospel our fathers loved, and his originality consists in the skill with which he can make that old gospel alive and real. It is only necessary to read his most ambitious work, "The Crisis of the Christ", to see how he clings to every jot and tittle of the text, yet shows the fulness of meaning that animates every expression. His insight into the spiritual significance and content of texts is universally conceded, by reviewers and readers, to be remarkable. He sees wonderful tact in Paul's management of the delicate task before him in Philemon of reconciling master and slave, and thinks it far more plausible to suppose that a woman wrote Philemon than Hebrews. He finds three valuable lessons in Philemon: 1. The Christian triumphing over circumstances; 2. The Christian triumphing over authority for the sake of the deeper victory of love; and 3. The Christian triumphing over his personal inclinations in his passion for righteousness.

His Bible reading on Ephesians was masterful. He dwelt on the heavenliness of the Church, her heavenly calling and walk, and his imagination drew a splendid picture of the occupation of the church in the ages to come, on the basis of the passage, "To the intent that now unto the principalities and powers in the heavenlies might be known by the church the manifold wisdom of God." In this connection a few quotations may be apt:—

"There is no word in the Bible actually equal to our 'eternity'."

"Time writes no wrinkle on the brow of Deity."

"No angel can ever tell the story of the love of God as a ransomed sinner can tell it."

"I have often said in the past that I shall preach in heaven; now I am perfectly sure about it."

"When the Church of Christ loses its 'other-worldliness' it loses its power to touch this earthly life."

"O what a poor thought that of getting to heaven to have a good time there! O the infinite monotony of it!"

"If you are going to live the heavenly life on earth you have to fight for it."

These are but a few of the striking things said in his talk on Ephesians. It will suffice us to quote a few more from his talk on Philemon the day before:

"You ask me, 'Mr. Morgan, may I go to the theatre?' I won't tell you. I am not a priest. Go into your closet, look into the face of the Crucified One and ask Him."

"I like Jacob because he was too many for Laban. Laban is the meanest man I can find in the Old Testament."

"When Paul says 'wherefore', he's coming to something practical."

"Pathos and humor are twin sisters; the man capable of laughter is capable of tears."

"The responsibility of every member is the responsibility of the whole church."

"A man never knows how shameful sin is until he has quitted it."

We looked around during our two attendances on these talks to see some of our Mennonite ministerial brethren present but failed to detect them. They missed a good deal by staying away.

Correspondence.

SUMMERFIELD, Ill. — Christian Krehbiel, son of Dan Krehbiel, and Valentine Krehbiel, son of Valentine Krehbiel, made short visits here. They are both located in St. Louis. Chris will return soon but Valentine intends to stay if he can find employment in the city.

Mrs. John Ruth and her sister Marie Duek have been visiting with Rev. C. van der Smissen for the past few weeks.

About 5 inches of snow fell Thursday, but since the ground was not frozen, its stay will be very temporary.

A baby came to bless the home of Mr. and Mrs. H. Meyer, a young couple of our church.

The interment of Samuel Haury, an aged member of our church, took place Monday, Jan. 18. The deceased was over 81 years of age, having lived in this community about 35 years. Rev. C. van der Smisson conducted the obsequies.

Rev. C. van der Smissen has organized a Bible class which meets at his home every Thursday evening. At present there are about 12 members.

BLUFFTON, Ohio. — While no doubt many of the readers know that a Mennonite Church has been organized here in Bluffton, yet a brief summary may be of interest to some of the readers.

For a number of years the need of a church home here in town has been felt by some of our people and especially has this been the case with the teachers and some of the students of our College. Our souls were often hungering for spiritual food.

The Conference and the friends of the College desired, and had a right to expect for the students of the College, a church home thoroughly in harmony with the College and the Conference of which it is a part.

To meet these needs and to offer to others in and around our town an opportunity to develop a larger spiritual life, some of the members of the country church, who live in town, together with the teachers of the College organized a congregation, known as the "Mennonite Church of Bluffton, Ohio", and on Oct. 2nd, it was received into the Middle District Conference, at its last session, held in Trenton, Ohio.

No new Sunday-school and Young Peoples' meeting was organized, as the S. S. and Y. P. M. which were organized nearly ten years ago, requested by a unanimous vote, that the new congregation accept them with all their belongings, as its S. S. and Y. P. M. and at the annual business meeting of the congregation they were so accepted; so that now we have a S. S. which meets regularly every second Sunday evening.

Up to the beginning of this year we had only occasional

preaching services; Rev. S. M. Musselman, of Wayland, Iowa, preached for us on the evening of Oct. 6th; Rev. D. Y. Schultz, of Lima, Ohio, on Sunday evening, Nov. 22, and Rev. David R. Roth, of Grabill, Ind., in the morning of Jan. 3, 1904, but the congregation held its "Prayer and Praise" service regularly every Tuesday evening.

For this year we have rented the Lutheran church in which to hold our services, and with the kindly assistance of the "Evangelizing Board" of the Middle District Conference, have arranged for regular preaching services every second Sunday, both morning and evening; for the first six months the following persons will preach; J. E. Sprunger, of Oberlin Seminary, Oberlin, Ohio; S. K. Mosiman, of McCormick Seminary, Chicago, Ill.; P. P. Hilty, student in our College here; and Prof. N. C. Hirschy.

On Sunday, Jan. 17, J. E. Sprunger preached in the forenoon, in German, using for his text, 1 Tim. 4: 7, and in the evening in the English language, using as a text, Phil. 3: 13, 14. Before the evening sermon, Mr. Sprunger gave a brief, but interesting description of his second year's work in the Northwest.

On Sunday, Jan. 31st, Rev. J. C. Mehl, of Middlebury, Ind., will preach for us, and will serve the communion.

We have before us a year of opportunities in the Master's vineyard, and our heart's desire is that we may not let a single opportunity go by unimproved. We solicit an interest in your prayers that our work, both in the church and the school may be a success as the Lord counts success.

Sincerely,
I. B. BEESHY.

High Time to Awake.

Surely the men of this generation are wide awake. Is not this a time of intense activity? Men and women are running to and fro, toiling, studying, buying, selling and getting gain. If these people are not awake where shall we go to find men who are? Is not alertness of mind a sign that men are awake? Is not everybody alert, quick to discern the interests that belong to this life? We are advised that a cold wave or a hot wave or a storm is approaching many hours in advance with considerable degree of accuracy. In other matters men are quick to understand the signs of the times and take advantage of them.

We are all awake to our temporal interests. Men are wide awake in matters of business and of study. They can discern the face of the sky, read the testimony of the rocks, and anticipate political changes. They can discover the secrets of nature, develop the resources of the earth and the faculties of the mind. But they are not so wide awake in reference to spiritual and eternal things. They are not so keen in their appreciation of the things of the Kingdom of God. They are slow to hear the voice of God calling them to repentance. They are slow to discover and embrace their opportunities to serve their generation. Even the church is not awake to its duty, its privileges and responsibilities.

Some ar put to sleep by gold, some by pleasure, and some by skeptical opinions. Here is one who has read a book that has put him to sleep. Since reading that book he has abandoned the Bible, the Church, and the mercy seat. Here is another who has entered into the atmosphere of worldly companions and worldly pleasures, and it has proved to him like unto the enchanted ground in which Bunyan's pilgrims felt a strange drowsiness creeping over them. Once he was a consistent church member, an active and happy Christian. He loved the house of God, the hour of prayer, the Holy Bible, and the work of the Lord, but since entering into that atmosphere he has fallen asleep and forgotten that he was purged from his old sins. It is time for the minister to awake and preach the pure Gospel with the Holy Ghost sent down from Heaven. It is time for all professing Christians to awake to prayer and holy living and earnest work for God.

But is not the Church awake? Do not more prayers ascend to Heaven to-day than ever before? Do not more people read the Bible to-day than at any former time? Is not more money contributed for Christian benevolence, Christian education, and the extension of the kingdom of God than at any other period in the history of the world? Are there not more Sunday-schools, more young people's societies, more churches, more Christian missions than ever before? This is all true, and yet we are not more than half awake. We are like the bride in Solomon's Song, who said, "I wake, yet I sleep."

We are not awake to the drift of the Church. The mission of the Church is very simple. It is to save men. The tendency to depart from its true mission has always been very strong. We have a history of the early Church in the Acts of the Apostles. With what simplicity, directness and singleness of purpose these messengers of God carried on their mission! They did not stop to build churches, to plan great cathedrals, to effect strong organizations, or to build up a system of Church policy. But it was not long before the spirit of the world crept into the Church. Again and again the Spirit of the Lord has lifted up a standard against the spirit of the world, and as often has the Church drifted from its moorings. Thoughtful people may easily discern a doubtful trend in present Church movements. Almost unconsciously the church is turning over the work of saving souls to city missions. The churches are putting forth strenuous efforts to maintain favorite ecclesiastical systems and make a good record of outward church life. If this trend shall continue for another quarter of a century whither will the church have drifted? Is it not high time to awake?

We are not fully awake to the perils about us. We are sometimes alarmed at the progress of intemperance, gambling, and other vices. We are startled at the rapid increase of immigration and danger to our institutions from foreign influences. But we do not duly regard the dangerous tendency of the materialistic and commercial spirit of our times. We encourage education enthusiastically, but are not sufficiently impressed with the fact that the advancement of intellectual culture without a corresponding progress in religious life is a curse instead of a blessing. A recent report by Mr. MacDonald, the specialist in the United States Bureau of Education, reveals the alarming fact that crime has rapidly increased in the United States since 1850. With our boasted increase in wealth, in population, in intelligence and culture, criminals have increased fourfold. Whatever explanation may be given of these unpleasant facts, they surely call loudly upon us to awake out of sleep.

We are not awake to our opportunities. A time of peril is a time of opportunity. Most men consider these alarming facts concerning the increase of crime and the conflict of classes as a bar to the progress of the Church. But there is one grand passage of Scripture which should fill us with hope, "When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him." The enemy has come in like a flood; he is coming in now like a flood. The standard is lifted up. Let Christian people rally about it. The Christian church of America never had such a grand opportunity. The fields are white already to the harvest. The night has passed, the sun has risen, the day advances. It is high time to wake out of sleep.—"Christian Advocate"

The One Thing Needful.

The one thing needful in this world is development of character, or holiness; without which no man shall see the Lord. Only those who recognize Him as He is, a God of love, in this present life, shall see Him as He is when He appears the second time. By beholding Him in every experience, they become like Him; they have purified themselves; and "Blessed are the pure in heart: for they shall see God." Matt. 5: 8. They shall see Him as He is, because they endure as seeing Him, who is invisible as He now is.

The secret of character building is the recognition of God in all our experiences; in every trial, every affliction; "Let good or ill befall," When we fail to recognize Him, and see only the dark waves, like Peter, we shall begin to sink. We must be able to say, even when called upon to suffer evil, "Ye meant evil, but God meant it for good." To those who exercise authority we may say, "Thou couldst have no power at all unless it were given thee from above." This is a recognition of God's power instead of man's power; then where others see only Satan or evil men, we shall see the King in His beauty. Seeing God's hand on the lever controlling the affairs of life; recognizing that all things work after the counsel of His own will, and for our good; we can never fear, complain or murmur against what He permits to come to us for our good. Recognizing God in every trial, in every experience, alone, makes character building possible; then, even though taskmasters be set over us to afflict us with heavy burdens, and our lives be made bitter with hard bondage, and in all manner of service, it will be witnessed "the more they afflicted them, the more they multiplied and grew." Ex. 1: 12.

No one can interfere with my Christian growth and the development of my character but myself. The best place for me must be where I am. That which I need to develop character God permits to come to me daily; therefore, daily I must take up the cross, expecting to be crucified thereupon, "I die daily;" but a daily death means a daily resurrection, to walk in newness of life; this is development of character. When the Moabites cast the dead man into the sepulcher of Elisha, he revived, and stood upon his feet. 2 Kings 13: 21. Trials are designed to kill: "But although

our outward man perish, the inward man is renewed day by day." It is at this daily death we are brought in contact with Christ. When this contact is made, we, too, experience resurrection power. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river (of life); and shall not see when heat (or adversity) cometh; but his leaf shall be green, and shall not be careful in drought; neither shall cease from yielding fruit." Jer. 17: 7, 8. —D. H. KRESS in the Life Boat.

Red Men in a Christian Council.

More than 1,500 Christian Sioux met in annual conference September 10–13, coming together from the two Dakotas, Minnesota, Nebraska, and Montana. Two hundred delegates were enrolled, representing every church and every organization of an educational or a religious character under the auspices of the Presbyterian and Congregational denominations among the Sioux. For sixty-nine years these 2 bodies of Christians have been carrying on the work of missions among this tribe. Of the 30,000 Sioux, fully one-fourth are under the dominating influences of these 2 churches. There are organized among them some 50 congregations, with an aggregate membership of 2,500 communicants and 1,500 Sunday-school members. They have churches, Sunday-schools, prayer-meetings, Young Men's Christian Associations, Young People's Societies, Christian Endeavor, and missionary societies—all the machinery of modern church organizations in efficient operation. One of the most striking features was the anniversary of the woman's missionary associations. These women of the plains contribute annually more than one dollar per capita to missions.

Throw Away That Cigarette.

Not long ago, I was sitting in the office of a wealthy merchant. He had advertised for a clerk, and was interviewing an applicant when I entered.

"So you think you'd like to try the place, eh?" he asked the young man. "Can you figure correctly and write a plain hand?"

"Yes, sir."

"Do you live at home?"

"Yes, sir; that is, part of the time."

"Ah, not always! Where, then?"

"Down town, with some of my friends."

"Do you smoke?"

"A little, now and then."

"Do you drink?"

"I take an occasional glass for sociability's sake."

"That is sufficient. You are not the man I want. I desire a man who can give me his undivided time and attention. I want a clear, level head, and a brain not deadened by liquor or tobacco poison. Good morning."

Turning to me, the merchant said, "I make it a rule to employ only those who neither smoke nor drink, and, as a result, our business is in a flourishing condition, and our employees well-paid and contented."

Young men, consider this question carefully. Weigh the prospect of a happy, useful, prosperous life without tobacco, and an unhappy, useless, and poverty-stricken existence with tobacco.

Weigh the prospect of becoming a man of influence, power, and distinction with a clear brain and hardy body, without tobacco, with that of a drunkard, a man with no ambition, pale, weak, and unenergetic, and often in the criminal ranks. Which life will you choose? — Epworth Herald.

I refuse to be disappointed; I will only praise.—JAMES HANNINGTON.

The Sunday School Lesson.

Subject for January 31: JESUS CALLS FOUR DISCIPLES. Luke 5: 1–11.

GOLDEN TEXT: If ye continue in my word, then are ye my disciples. John 8: 31.

LESSON TEACHINGS.

These four disciples were Simon Peter, Andrew, James and John, two pairs of brothers. Andrew is not named in this lesson, but in the parallel account in Mark (Mark 1: 14–20) he is named. This was not the first time they saw Jesus or even showed their faith in Him. Read John 1: 35–42, and notice that Andrew and John followed Jesus (v. 37) and that Andrew said to his brother Peter, "We have found the Messiah" (v. 41). These two men were introduced to Jesus, the "Lamb of God," by John the Baptist, and just as Andrew acted the home missionary and brought his brother Peter to Christ, so probably John did likewise and brought his brother James to the Messiah. Beautiful examples of the missionary spirit these! Would that they were more in vogue in Christian families to-day.

Three of these four disciples became noted. Peter became the "rock" on which Christ was to build His church. John became the "beloved disciple" and the colleague of Peter in the establishment of the Jerusalem church. James became the first apostolic martyr, doubtless because he was a prominent and fearless apostle. Of Andrew we know little, and the Gospels and Acts have little to say of him; it is enough to know, however, that he was one of the first, if not the very first, to accept Jesus as the promised Messiah, and this argues a good deal for his faith.

In this lesson Jesus calls them to be disciples — learners — and this implies that they are always to be with Him, learning the mysteries of the kingdom of heaven, learning to preach them themselves, constantly to see His miracles and thus by stages to be fitted to carry on the work that Jesus began. Their work begins in Matt. 10. All disciples are to become apostles some time. They are to learn in order that they may be "sent" to impart what they learn. There are still too many disciples that never become apostles.

We learn, too, that Jesus calls men more than once — the first time to His side, to believe on Him and be saved, and afterwards to actual service in the sphere for which they are best fitted. Jesus calls all classes, both to profess and to serve, and men of the lowliest occupation, like these men who were fishermen, can be prepared for apostleship. Moody was a man of lowly calling, but God used him to convert thousands of souls. Sankey was a revenue collector, yet God used him by furnishing him out with the gift of song, to win many to His side.

The event of this lesson, whereby Jesus calls the four men, need not be explained in detail. It happened at Capernaum, where these men lived. Jesus also lived there (Matt. 4: 13). He could find no fit men in His home town, Nazareth, for everybody rejected Him. Must this be said of your own town?

After Jesus was through preaching to the people, He prepared a test. He always tests men before He entrusts them with a responsible and weighty charge. He told Peter to let down his net and try to catch fish, even though fishing-time was at night and the night before had proved a bad night. Peter was a trained and experienced fisherman; Jesus was not. Peter might have said, "Lord, thou hast no experience as a fisherman, and I need not obey thy word," Instead of that, he said, "At thy word I will let down the net." "At thy word"—mark the faith. Is Christ's word sufficient for us as it was for Peter? It ought to be. Peter stood the test. His faith was rewarded — they hauled in such an immense school of fish that the nets broke. Jesus always rewards faith.

Why does Peter say what he says in v. 8? He sees, more clearly than ever before, that this Jesus is the Lord — holy, powerful and all-knowing. He asks Him to depart because he himself is a sinful man and sin is always fearful in the presence of holiness. Read the experience of Isaiah in Isa. 6. But Jesus as God in the flesh was also Love and Love said to Peter, "Fear not." The same accents of love are addressed to us when we recognize and confess our sins before Him. Even most Christians have never realized the length, breadth, height and depth of that love that passeth knowledge.

"From henceforth thou shalt catch men," said Jesus. Peter was still a fisher, but henceforth a fisher of men. Obedience is not only a test of faith but a letter of recommendation for the grandest service. We have reason to think that the other three had the same spirit as Peter. Then they all left their homes and their lucrative occupation and followed Jesus. This was a sacrifice which perhaps we little appreciate. But the most perfect service always calls for abundant sacrifice. It means the abandonment of the material for the spiritual. We have the distinct assurance of Christ, however, that all who forsake houses and lands and kindred for His sake, not only receive a hundred fold in this life, but also in the world to come, life everlasting.

Deaths.

MOYER.—On January 4th at Center Valley, Pa., Isabelle Moyer, nee Solida, widow of the late Ephraim Moyer, at the age of about 90 years. On the 7th her remains were interred from the Saucona Mennonite church, Rev. J. S. Moyer officiating, preaching on the text John 3: 14–17.

Contributions.

For the Mennonite Home at Frederick, Pa.

By the Upper Milford Congregation Pa., October, 1903. — Cash $22.50; Material: 5 lbs. lima beans; 1 package oatmeal; 2 lbs. coffee; 4 lots of soap; 5 lbs. sugar; 10 lbs. lard; 7 bu. and 4 bags of potatoes; 4 chickens; 15½ lbs. and 2 other lots dried apples; lot dried pears; 4 qts. and 2 other lots dried beans; 1 jar parsley; 4½ bu. and 1 bag oats; 6½ bu. and 3 bags corn; 25 lbs. flour; 4 pots apple butter; 1 jar cherries; 2 brooms; and 1 bu. and 2 boxes apples.

By Philadelphia brethren: Wm. K. Borneman, 12 lbs. candy; E. G. Allebach, 6 pr. men's gloves; Ammon L. Halteman, cash $1 00; a friend, cash $5.00.

Gratefully acknowledged,
JOHN L. BAUER, Financial Sec'y.

—THE NEW—

MENNONITE SETTLEMENT

In the so-called Quill-lake district of Southeastern Saskatchewan and Northeastern Assiniboia

IS NOW ASSURED.

Over 50,000 acres have been sold to Mennonites and a large number of homesteads have been taken up.

The demand for these fertile and cheap lands has been beyond our expectations and we have found it necessary to add **five** (5) more townships to the original Reservation of 20 townships.—

We offer this land until **February 15** at **$5.50** Per Acre

The purchaser pays now 25 cents per acre, has until June 15, 1904 to make his selection when he makes another payment of 75 cents per acre; the balance of $4.50 is divided into five equal annual payments with 6 per cent interest on deferred payments.—

A government survey fee of 10 cents per acre is payable to the Canadian Government when patent is issued.

Free Homesteads

Can be secured in this Mennonite Reserve by sending the Government fee of $10 per Quarter Section to our manager A. H. Hanson, Box 694 Winnipeg, Manitoba with full name and address, and he will do the filing free of charge.—

For further information, maps, Etc., write to

The Saskatchewan Valley & Manitoba Land Co., 305 Jackson street, St. Paul, Minn.,

or to **Peter Jansen, 2nd Vice President and Director, Jansen, Nebraska.**

News of the Week.

Domestic.

FLOODS, STORMS, COLD.

ALABAMA TOWNS STRUCK BY TORNADO.

BIRMINGHAM, Ala., January 22.—A tornado struck the suburban town of North Birmingham at 2 o'clock this morning and demolished or damaged thirty-six houses, many of which were occupied by negroes. A number of industrial plants were also slightly damaged by having stacks blown down. The store of Posey Brothers was destroyed. There were a number of narrow escapes, but no one was killed in this vicinity.

It is reported that the town of Moundsville, on the Alabama Great Southern, was destroyed by a tornado to-day. The railroad people here learn that a freight train and the railroad station at Moundsville were blown away and the track was torn up for a considerable distance.

A dispatch from Tuscaloosa says that a negro section hand who arrived there from Moundsville, said that that place was practically destroyed and that many people were killed and injured. He also reported that the country for several miles was devasted. Another report placed the number of dead at thirty.

WHITE RIVER ICE GORGE CARRIES DESTRUCTION.

INDIANAPOLIS, Jan. 22.—The great ice gorges in White river, from north of Broad Ripple down to Washington street, swept downstream in a roaring flood of water early this morning drowning a woman and probably her husband, wrecking bridges and water craft and doing thousands of dollars' worth of damage. Several persons persons had narrow escapes from drowning.

COLDEST WEATHER OF THE WINTER.

DULUTH, Minn., Jan. 24. — With one exception to-day was the coldest day since 1864. The government thermometer registered thirty-seven degrees below zero early to-day and at 8 o'clock to-night stands twenty-four below with prospects of equalling to-day's minimum. Forty-seven degrees below zero was reported at Ely, on the Vermillion range, this morning, while towns on the Mesaba range reported from thirty-five to forty-five below.

OMAHA, Neb., Jan. 24. — The coldest weather of the winter was recorded by the weather bureau to-day. The temperature was twelve below zero and at no time during the day did the mercury go above the zero mark. The extreme cold is accompanied by a bitter south wind and indications are for a continuance of the cold to-night.

ST PAUL, Minn., Jan. 24. — According to the weather observer the mean temperature prevailing in St. Paul to-day established a new record, being twenty-seven below zero. The maximum for the day was minus twenty-two degrees and the minimum on the official thermometer was thirty-three below. Other thermometers registered as low as forty during the early morning hours. There is little prospect of an alleviation of the cold weather before Tuesday.

FIFTY-EIGHTH CONGRESS.

GORMAN'S RESOLUTION TO PROBE ROOSEVELT.

WASHINGTON, Jan. 22.—The senate to-day adopted the resolution of inquiry concerning affairs in Panama introduced on the 5th instant by Mr. Gorman, and listened to a speech on the Panama question by Mr. Dolliver and another on the subject of recess appointments.

Following is the text of the Gorman resolution as adopted:

"Resolved, That the president be requested if not in his judgment incompatible with public interest to inform the senate:

"First—The date when, and the circumstances under which the United States for the first time and each succeeding time used a military force in the international affairs of New Granada, or Colombia, under the treaty of 1846: whether such use of military force was on the initiative of the United States or by the request of New Granada, or Colombia, or in consequence of an official representation of either; and also to transmit to the senate copies of letters, or notes, in the department of state, and of the orders by the navy department relating to such use of military force.

"Second—Also to inform the senate whether or not the United States has been asked by New Granada, or Colombia or any official representative of, either, to execute, by armed force, either the guaranty of the neutrality of the isthmus or of the sovereignty of New Granada, or Colombia, over the same; and if the United States has been so asked, then the dates and circumstances thereof; and to send to the senate copies of the letters, or notes, in each case, conveying the application and what was done thereunder by the United States.

"Third—And also to inform the senate in which, if any, of the disturbances on the Isthmus of Panama, referred to by the president in his last annual message the United States used a military force solely on his own initiative and uninvited by the government owning the isthmus, and also to inform the senate of the circumstances in each case which required such use of military force and transmit copies of the orders issued by the navy department for such purposes.

"Fourth—And also that he will inform the senate of the dates when and circumstances under which the United States has employed military force in the internal affairs of New Granada, or Colombia, on account of any revolt, or rebellion or disturbance of the people therein."

MINE DISASTER.

ABOUT 150 MINERS ENTOMBED. NOT ONE ALIVE.

PITTSBURG, Pa., Jan. 25.—From all that can be gathered at midnight, between 180 and 190 men are lying dead in the headings and passageways of the Harwick mine of the Allegheny Coal company at Cheswick, the result of a terrific explosion to-day. Cage after cage has gone down into the mine and come up again, but only one miner of all those that went down to work has been brought to the surface.

In addition to the miners who were at work when the explosion occurred it is now believed by practically all of the men of the rescue party who have come up the 220 foot vertical shaft for a warming and a breathing spell, that M. Taylor, the Pittsburg mining engineer, who plotted the mine, and who was the first to reach the bottom after the explosion happened, is also now among the list of the dead.

The explosion occurred at 8: 20 o'clock this morning and the first warning was the sudden rumble under the ground, and then a sheet of flame followed up the deep shaft.

RUSSIA AND JAPAN.

DOWAGER IS AROUSED.

LONDON, Jan. 22.—The dowager Empress of China is thoroughly alive to the peril threatening China as a result of the Russo-Japanese crisis and has, according to the Globe's Shanghai correspondent, determined at all costs to fight for the freedom of Manchuria from foreign control. Conferences between the dowager and the leading statesmen, it is added, have convinced her that any other policy would be tantamount to dynastic suicide, as the dishonor of the ancestral tombs, implied by foreign domination, would be unpardonable in the eyes of the Chinese, and unless a vigorous effort is made to reassert Manchu authority, the Taipings and Kolaohui will attempt to restore the Ming dynasty, with the result of the complete destruction of China.

RIOT IN KOREA.

SEOUL, Jan. 25.—Korean soldiers and police at Pengyang disguised as robbers, have looted all the wealthy native houses. Foreigners are growing very uneasy over the condition of affairs. The natives seemingly are apathetic. The weather is extremely cold.

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Interest payable semi-annually and guaranteed by the

Winona Assembly and Summer School Association.

The city council granted us a 50-year unconditional franchise for supplying Warsaw with water, light, heat and power. The citizens are pressing us for immediate service, as their present supply of water is drawn from a lake and is not used for drinking purposes.

All visitors to Winona know that we have an unlimited supply of purest spring water. We could easily furnish pure spring water for a city of fifty thousand people. Already large quantities of Winona water are being shipped and sold all over the country.

We have at Winona a very fine power house, well equipped with modern machinery, which furnishes power for our electric railroad to Warsaw, which is owned wholly by Winona Assembly and Summer School Association, and also electric light on the Winona grounds. We are now stringing wires on the railway poles to Warsaw; and have numerous contracts for furnishing incandescent light bor business houses and residences. There is no doubt whatever that the income of our company will be at least twice or possibly three times as much as will pay the interest on all the bonds we need to issue. The 50-year unconditional franchise from the city of Warsaw, and the perpetual franchise given by the Winona Assembly for furnishing water and electric light on the grounds, are of great present value as a foundation, and this value will increase rapidly from year to year.

A low estimate of the present cash value, exclusive of franchises, based on the actual money already paid out for the power house, water pipes and water installation at Winona; electric light plant, heating plant and real estate, is at least $110,000. Prospective investors should investigate at once.

Address THOMAS KANE, 64 Wabash Ave., CHICAGO; or SOL. C. DICKEY, Secretary and General Manager, 118 Monument Place, INDIANAPOLIS, IND.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, FEBRUARY 4, 1904. No. 9.

How Have We Spent the Day?

When the sun sets low in the western sky,
And the lengthening shadows fall;
When the world is slowly sinking to rest,
And silence is over all—
Let us think of the day that is ebbing away;
And how we have spent all its hours.
Have we walked in the paths of duty,
Or sought those strewn with flowers?

Have we cheered a heart that was bowed with care,
And longing for kindness and love;
Or did we forget the cheer-bringing word,
To lift and to point it above?
"In His name" did we offer the cool, brimming cup
To the stranger we met to-day?
Or were we too busy to notice his need
As we passed him there in the way?

Did we smile and sing 'mid the toil and the strife,
Did we do what He'd have us to do;
Or allow the world and its selfishness
To overcome the good and true?
Did we utter an angry, a hasty word,
Which pierced like a cruel dart,
Which, cutting and keen as the sharpest sword,
Has wounded some brother's heart?

If the deepening shades of the twilight hours
To our heart bring joy and rest
That is won by smoothing another's path
Then we indeed are blest.
But if a sorrow or care we've brought
To some one whose path we crossed,
Or thoughtlessly wasted the hours on self,
Then count that day as lost.

LILLIAN WHITE.

Items of News and Comment.

The publication committee of the Men. Brethren has decided to purchase a printing outfit valued at about $2000 to be set up at their new location at Medford, Oklahoma. Contributions are being solicited for this purchase.

Our editor, Bro. H. G. Allebach, is again laid on the bed of affliction. Since last week, he has suffered severely and is almost unable to perform his editorial work. Let all the readers of the MENNONITE join in prayers in behalf of his recovery.

A song service was given at the Mt. Lake, Minn., congregation on last Friday evening by rendering the Cantata "Die Stadt Davids." The collection held on the occasion was set aside for the benefit of the lepers' asylum at Champa, India.

God willing, Rev. Fred Munz, editor of Haus und Herd, of Cincinnati, Ohio, will preach at the Mennonite church at Berne, Ind., next Sunday morning, address the anniversary meeting of the Sewing Society in the evening, and the temperance anniversary meeting Monday evening.

Alexander Mackay, a Uganda missionary, wrote home to England thus: "I often think if I were in England, how I would plead with Christian men and women to leave the fashions of the world, with the terrible expense which compliance with these involves, and consent to spend and be spent in saving a lost world".

According to the missionary statistics for 1903 prepared by Dr. Leonard, the total number of mission stations and out-stations is 27,000, the total foreign mission force is 15,557, the converts to Christianity 1,414,176, the number of native adherents, 3,824,065. The Protestant churches together gave last year for foreign missions, $17,114,383, not a dollar apiece for each one. 100,000 converts were added last year.

Missionary H. L. Weiss, formerly stationed at Cantonment, and now in Chili, South America, writes of two rich merchants who were converted by the gospel. One of them also dealt in liquors and tobacco. While he was yet pleading for saving grace he opened the cranes of the whiskey casks letting the contents drain into the street, and his stock of cigars he threw away with the remark: "What I have no use for myself, I can neither sell to others."

Where Heaven Is.

A minister one day preached on heaven.

Next morning he met one of his wealthy members, who stopped the preacher, and said:

"Pastor, you preached a good sermon about heaven. You told us all about heaven; but you never told where heaven is."

"Ah!" said the pastor, "I am glad of an opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is ill in bed with fever, her two little children are ill in the other bed; and she has not got a bit of coal, nor a stick of wood, nor flour, nor sugar, nor any bread. If you will go down town and buy five shillings' worth of things, and send them up to her, and then go up there and say: 'My sister, I have brought you these provisions in the name of our Lord and Saviour;' then ask for a Bible—if you don't see heaven before you get through, I'll pay the bill."

The next morning he said: "Pastor, I saw heaven, and spent fifteen minutes in heaven."—Sel.

The Effects of a Touch.

No doubt you have all noticed at some time or other as you walked along the streets, the words, "WET PAINT" on some newly-painted gateway or railing. The painter put it there to warn the passerby. Not long after, some young fellows passing along, as they noticed the words, put forward their finger and touched it, exclaiming, "Oh! so it is."

Strange thing to do, isn't it? But it seems to be the way with human nature. When we are forbidden to do anything, that is usually the thing we want to do. Mother, before going out, instructs Johnnie not to look into a certain drawer, as there are some things in it she does not want touched. Immediately mother has gone, Johnnie's curiosity is excited to know what can be there that is forbidden to be touched, so makes for it and has a look through.

Yes, it is human nature to touch the forbidden thing.

It was so at the beginning. God left our first parents in the garden with full scope to enjoy and partake of the fruit of every tree with the exception of the one in the midst, and that one they were commanded not to touch.

We are all familiar with the story, how the serpent beguiled Eve to partake of its fruit, with the result that sin and death entered into the world.

Take heed! When God says, "Don't touch," and adds the result for disobedience to His command, He means it—Eve was punished.

You remember Moses was told by God to "speak to the rock," and the water would flow to to quench the thirst of those parched Israelites, but at that time the people were so vexing the righteous spirit of the man of God, that instead of speaking only, he "struck the rock", and for this he was punished by not being allowed to enter the promised land.

Only one touch did it.

Let us take a peep into a corner of the camp of the Israelites at the time they are plagued with the serpents (Num. 21: 5, 6). See that young lad lying sleeping outside the door of his tent. Look now at that deadly reptile creeping noiselessly along—there, it is just beside him, out shoots its poison and the lad is stung. One little touch of that serpent's sting has infused into his life what no doctor can cure, and on the morrow he will lie as cold as the stone now under his head. The deed did not take long—only one touch was the cause.

Let us now look at a goodly number of people grouped around a man (the man Jesus Christ) on the shores of Galilee (Mark 5: 25–34). On the outskirts of the crowd is a woman who has been ailing for years. She has heard of this wonderful Healer of hearts and bodies, and she thought within herself if she could get near, and but touch Him, she should be cured.

Eagerly she makes her way through, trying all the time not to be particularly noticed—her heart is beating quick—she is now within reach, out goes her hand, and the hem of His garment is all she could reach but that touch brought healing —"immediately she was made whole."

All the time the Master, with His all-seeing eye, was looking on, and methinks He would move in her direction to help her get near. One touch brought this aching, dying woman into the enjoyment of a healthy body; only one touch, I say, did it.

Now turn with me to the city of Nain (Luke 7: 11–15). Here we find a widow with a company of mourners, following the body of her only son to the grave. Just as they pass through the gate, she meets the Lord—who has a heart for everybody's

trouble—who has compassion on her; as they made to pass Him by, He touched the bier and they all "stand still". Then in a way that none other could, He said, "Young man, I say unto thee, Arise"—and he arose and began to speak and Jesus delivered him to his mother. One touch brought this young man from death to life.

And so His heart goes out to all—to men and women, to boys and girls, to everybody everywhere. Will you not, now, reach forth your hand and touch Him, and He will make you whole.—Sel.

On Going to Church.

Go early to church. Not only be punctual, but be in your place before the hour for the service is announced to begin; then you will not disturb other worshipers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church, breathe a silent pray of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought, fix your eyes on no object, utter no word which will tend to divert your mind from the holy purpose for which you have come.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.

BISHOP VINCENT.

Dust Falls.

Near the famous summer resort of Interlachen, in Switzerland, there is a beautiful mountain valley lying almost under the shadow of the Jungfrau, with its crown of eternal snow. The verdure of the little valley is indescribably rich. Flowery meadows, with silvery streams dancing through them, shadowy forests, of dark-green pine, roaring torrents, and stupendous masses of overhanging mountain, make a landscape of inexpressible picturesqueness and beauty. The name of the valley is a singular but somewhat musical one, Lauterbrunnen. It is derived from that which makes the peculiar charm of the valley, for *Lauterbrunnen* means *nothing but fountains*, and the valley is so called because of the multitude of cataracts that leap like fountains over the rim of the tall perpendicular cliffs into the valley below.

Most of these fountain-cascades are small, and though exquisitively beautiful have nothing beyond their beauty to commend them to regard. But there is one of such gigantic proportions that it has almost monopolized the name that originally belonged to them all. It is known as the Staubbach, or *Dust-Fall*, and is so remarkable as to constitute one of the wonders of Switzerland.

As you approach other cataracts of celebrity, your ear is saluted in the distance by the roar of the descending torrent, and as you draw nearer you feel the vibration of the earth beneath you, under the shock of the impinging waters.

But as you approach the Staubbach, there is no deafening roar, and no quivering rock. You reach the base of the great ledge of stone, nearly a thousand feet in height; you look up to its lofty crest, and there leaping over the rim of the precipice, as if out of the very bosom of the sky, is a little stream that glistens in the sunlight like molten silver. Down, down into the deep gorge about you, it plunges, but not as in other cataracts, with maddening rush and roar. Far above the spot where it first meets your gaze, it has been partially broken into spray by the opposition it has encountered, and so with its specific gravity already diminished ere it takes its plunge, and with the resistance which it encounters from the denser atmosphere of the valley, and the conformation of the mountain's face along which it falls, it comes down with steadily expanding volume and steadily diminishing force, until it reaches the level of the valley in showers of pearly mist that "seem to float, rather than fall," and "alight as softly as a white-winged albatross on the bosom of the ocean."

So light and ethereal are these falling mists that the mountain breezes cause the column to sway hither and thither like some bridal veil of lightest texture and of purest white waving in the wind.

As Lord Byron, in his "Manfred," has so eloquently described it,

"The sunbow's rays still arch
The torrent with the many hues of heaven,
And roll the sheeted silver's waving column
O'er the crag's headlong perpendicular;
And fling its lines of foaming light along,
And to and fro, like the pale courser's tail,
The giant steed, to be bestrode by Death,
As told in the Apocalypse."

If seen on some rough wintry day, the impression might be drear enough to suggest, as in Byron's case, some image connected with death. It could not be so with me, viewing it as I did on a clear and cloudless day in the month of August. Then the imagery suggested was only that of life in its purest and most beneficent forms. For the gentle summer breezes, as they caught on their wings the lightly descending spray, bore it hither and thither over the face of the beautiful prairie that lies at the cataract's base, watering, as from an exhaustless fountain, its carpeting of grasses and wild flowers.

And so it was, that in the midst of the August heat, when other portions of the valley lay parched and wilted by the summer sun, the verdure of this little prairie was as fresh, its flowers as fragrant, and the song of its birds as blithe and cheerful as in the early spring. The "dust stream" descending with dove-like wing, watered it as from the fountains of heaven, and made it "blossom even as the garden of the Lord."

Nothing in all my tour of Switzerland impressed me more than this gentle, kindly "dust fall," in the valley of Lauterbrunnen.

It is to me in its contrasts with other cataracts the perpetual illustration of what every true life should aim to be. There are many lives that can only be compared to the noisy, rushing, roaring torrents that you encounter so constantly in that land of mountain and glacier. They seem to be projected upon the principle of antagonism. Their mission seems to be to dash themselves in ceaseless and impotent opposition and discontent against the barriers that Providence has placed in their way, and then angered by the opposition which they themselves have invited, to go chafing and fretting on their way, murmuring against Providence and repining at the imagined grievances and wrongs that they have suffered at the hands of their fellowmen.

There are others whose lives are so quiet in their beneficence, and so beneficent in their quietness, that we only compare them to one of these "dust falls," of which the Staubbach is the most celebrated representative. Realizing that they are not earthly, but heavenly-born in their origin, that their mission is "not to be ministered unto, but to minister," that there are flowers to be cultivated and grasses to be watered, waste places to be made to "blossom as the garden of the Lord," sad hearts to be cheered, and drooping spirits to be revived, they pass through life so quietly that the great busy world is scarcely aware of their existence; and yet their gentle, quiet ministrations come down like pearly mists on the drooping flowers; their silent, potent influences go down with beneficent presence to the roots of all that is pure and lovely and ennobling in society. These are noble lives. These are the successful lives. These are the lives that are deserving of all honor—not those that fill the world with the clamor of their self-assertion; but those that, having a heaven-appointed mission to perform, quietly and unostentatiously fulfill it, leaving their memorial behind them in the hearts they have "made to sing for joy."—Exchange.

Spurgeon and the Young Dutchman.

A young man came all the way from Holland once to ask Mr. Spurgeon the oft-repeated question:

"What shall I do to be saved?"

The great preacher was sitting in his vestry, seeing inquirers, when the young Dutchman came in and spoke in broken English.

"Where did you come from?" asked Mr. Spurgeon.

"I came from Holland sir, by boat."

"And you want to know what you must do to be saved? Well, it is a long way to come to ask that question. You know what the answer is: 'Believe in the Lord Jesus Christ and thou shalt be saved."

"But I cannot believe in Jesus Christ."

"Well, now," said Mr. Spurgeon, "look here. I have believed in Him for a good many years, and I do trust Him; but if you know something or other against Him, I should like to know it, for I do not like to be deceived."

"No, sir, I do not know anything against Him."

"Why don't you trust Him, then? Could you trust me?"

"Yes; I would trust you with anything."

"But you don't know much about me."

"No, not much; only I know you are a preacher of the Word, and I believe you are honest, and I could trust you."

"Do you mean to say," said Mr. Spurgeon, "that you would trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something bad about Him. Let me know it."

The visitor stood still and thought for a moment and then said:

"I can see it now. Why, of course I can trust Him; cannot help trusting Him. He is such a blessed One that I must trust Him. Good-bye, sir," he added. "I will go back to Holland; it is all right now."

The young Dutchman was a theological student, Isaac Kuyper, of Leyden's alma mater, who became later one of the most earnest and ardent preachers of God's Word Holland ever had; the father and founder of "de Vrije Universites't" (Free University of Amsterdam) succeeded later by his son, the Rev. Abraham Kuyper, D. D., for a number of years the president of Amsterdam's alma mater, and at the present time the Premier and Minister of State of the Dutch Government, who nearly four years ago was lecturing in the United States at many of its universities, including Princeton, Yale and Haryard. — New York Observer.

Mother's Translation.

In a Bible class recently the teacher was telling of the various translations of the Bible and their different excellencies. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James' Version, and of the Revised version and how it was made. The class was much interested, and one of the young men, that evening was telling a friend about it.

"I think I prefer the King James' version for my part," he said: "though, of course, the Revised is mere scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to another version." he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives it a full meaning. There has never been any obscurity about her version. Her every day life is a translation of God's Word that a child can read, and that Saint Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."—Sel.

The Christian Life.

Did a holy life consist of one or two noble deeds—some signal specimens of doing or enduring or suffering—we might account for the failure and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford or Brainard or Martyn, Little words, not eloquent speeches or sermons; little deeds —not miracles, nor battle, nor one great heroic act of martyrdom make up the true Christian life. The little constant sunbeam, not the lightning, the waters of Shiloh, "that go softly" in their meek mission of refreshment, nor the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, indecision or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper or crossness or selfishness or vanity; the avoidance of such things as these goes far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour, in public transactions or private dealings or family arrangements; to little words and looks and tones; little self-denials and self-retraints and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality and method and true aim, in the ordering of each day —these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things will find little in Bible characters to admire or copy.—DR. BONAR.

Very Poor People.

When preaching once in a certain section of country, I met scores of people who expressed themselves as regretting that they were not able to subscribe for a holiness paper, or even buy a twenty-five cent book. It saddened me almost to tears; and yet they lived, and seemed to have enough to eat and wear. But in the same locality I found a few that had some cash money, and almost invariably these were the ones who practiced giving God their tenth. I called the attention of the congregation to this state of things, and told them frankly it was not God's will for His people, who had plenty of land, and could grow crops, and raise cattle and fowl, to be so devoid of cash money, and that if they would give God the tenth they would not be so poor.

Some of them said that the wicked around them had money; but I reminded them that God deals with His own people in a special way. The sinner who prospers in sin, will get his punishment hereafter, but God chastens His own people in this life. I am sure that thousands of Christians are kept in abject poverty as a punishment for not getting perfectly right with God, and for not paying the Lord His tenth of what they receive.—Living Words.

"No knowledge can contradict the pure religion of Christ," wrote Martineau, "so that a life steeped in its spirit and given up to be the organ of its power will continue to be the regenerator of the world, and win reverence from the secret hearts of men." This is an ultimate statement of the matter: we cannot dig deeper. Time was when a didactic sort of authority was the only sort admitted as to Jesus, when men thought His Truth in statement was its whole power. The more we learn of human nature, the more we are persuaded that the life was the light of men, that no abstract truth can be comparable with the forces of the person who lives it. Christianity is becomining less dogmatic and more personal, and those who search for Truth must not stop short of this Truth. The faith is doomed that does not, while making the truths Jesus taught clearer in their simplicity, as strongly make his influence felt. —J. W. Day in "The Friend".

Our C. E. Topic.

MEDITATIONS.

Topic for February 7: CHRIST FOR THE WORLD AND FOR ME. John 3; 14—21.

An excellent treatment of this topic appears in the "American Messenger", which we here copy for our readers.

This part of the Gospel of John has been called not only the heart of the four Gospels, but the heart of the entire Bible. If we should lose all the rest, which of course is never possible, for God's Word shall never pass away, still having these verses we would know what we must do to be saved.

The reference is to the time when the children of Israel were smitten in the wilderness. All who lifted up their eyes to the brazen serpent were healed. Some saw clearly, others saw with dimmed vision, others may have had their eyes closed with the plague and could only turn their faces in the direction of the brazen serpent, but *all* who looked or willed to look were set free from the power of the plague. The same is true to-day when the Saviour is lifted up. We have no responsibility other than to lift him up, and then to cry aloud that the message is for all who will give heed to it. The word "whosoever" is as broad as the distance from East to West and includes all classes and conditions of people.

One of the brightest ministers I know told me that he came to Christ through reading the sixteenth verse of the third chapter of John. He said, "My friends had been trying to make me come their way and had failed, and one day as a student, I was sitting on the Campus at College, when I opened my New Testament and read this verse, and I said to myself, 'If God loved the world, He must have loved me. If He gave His only begotten Son that whosoever believeth in Him, that includes me, and because He gave His Son, He must have been disposed to accept any one who would truly repent. If any one accepting His Son has eternal life and shall never perish, then God has made a sure promise. I am determined to-day to take my stand upon that word, and I shall hold on to this promise until I see Him face to face, and if I am not saved, it will go hard with His Book at the day of Judgment,' but from that moment," he said, "I came to Christ and have been filled with increasing joy ever since."

It used to be said that Christ's atonement was *sufficient* for all the world, but that it was *efficient* only for those who believed. We know, however, that Old Testament as well as the New teaches that the simple shedding of the blood of the sacrificial Lamb was not enough. The blood must be applied, and when by faith we accept what Christ has done then our sins are put away and we pass from darkness into light.

By accepting Christ we escape judgment for sin. The fear of the great white throne should never possess us, for we have nothing to do with it. Christ was judged for us and died for our sins. We have accepted him, and God could not accept the death of our substitute and then demand our own death as a result of transgression, so there is therefore now no condemnation to them which are in Christ Jesus.

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Editorial.

George F. Baer, the coal baron who once seemed to hold part of the Pennsylvania coal fields in fee simple from the Almighty, lately addressed a thousand students of the University of Pennsylvania, wherein he spoke of the varied products of this prolific old earth which was pronounced so "good" by the Creator. The "capitalist by divine right" forgot, however, that since the time the earth was pronounced "good", it was cursed for man's sake, and that the time is coming when the curse shall be lifted and the yield of the earth's increase shall be so spontaneous and so ample that capital will have no more chance to oppress labor or to possess a monopoly of the stores of nature. It would appear that George F. Baer has misread his Bible as flagrantly as he once misapplied its moral injunctions.

New Wine in New Bottles.

"Can it be true that the 'churches' have so promulgated Christianity as to make the Church organization useless? Or is there something about the church organization that repels human nature?" So rather sadly philosophizes a writer in "The Friend" after considering several disheartening facts in connection with the numerical decline of Quakerism in several localities. In one Society of Friends outside of Philadelphia there was an annual loss of membership of seven hundred. But he simultaneously recalls the remark of Josiah Strong, made about a year ago, that "not more than one of the church organizations (excepting the Catholics) is holding its own in numbers against the advancing flood of population". And finally he consoles himself by the remark of President Jordan, of Leland Stanford Junior University, made in Philadelphia, as follows: "It is reported with good authority that the church is losing ground in influence and in members, but I am justified by facts in saying that there never was a time when the power of Christianity was more potent or widespread".

Taking Josiah Strong's statement into consideration, we Mennonites have as good reason as the Friends to hang our harps upon the willows and weep. Mennonites are not holding their own in membership. Certain congregations may have flattering records, but they are exceptions. It is only necessary to look up the history of the Eastern District Conference, for example, to confirm the general proposition. Hundreds of Mennonite families have moved away or allied themselves with some other denomination or refused to be identified with anything. Young people go to Philadelphia or New York and are lost to Mennonitism. They marry out of the church and join those of their wives. In some cases the church of their parents is not "up to date", and they are half ashamed of it. These are some of the ways in which the Mennonite church is continually losing in numbers. Our brethren of the "Old Mennonite" persuasion can tell the same story. With them, as with the Quakers, plainness and peculiarity of garb is partly responsible for the apostasy of the younger generations. We do not know how it is exactly with our churches in the West, but we venture the supposition that while some are actually gaining, others are actually losing, and that the total gain, if any, is not large.

But it is seen above that not only Quakers and Mennonites are losing in membership, but all the Protestant denominations save one, and that one doubtless is Methodism. So we have a common sorrow, and at the same time we must look beyond local causes to account for the defection from the ranks of the historic churches.

"Is church organization useless?" asks the aggrieved Friend above. No it is not useless. As long as men band together for any purpose whatever, whether political, social, religious or whatever other purpose it may be, they are not opposed to organization as such. Look at the highly elaborate organizations of the different lodges and see how men patronize them.

Is Christianity without the need of organization? Is the religious spirit of to-day so cosmopolitan, so broad and inward and all-inclusive in tone as to be in danger of compromising its latitudinarian position by submitting to organization or identifying itself with existing creeds or reducing its principles to any given formula? We do not believe it.

We agree with President Stanford that the power of Christianity is more potent and widespread than ever before. The religious element in human nature is seen in the eagerness and readiness with which men accept "fake" faiths like spiritualism and Christian Science and follow faith healers. Any religious quack is sure of a following.

So it is not because the contemporary world has lost its religious instinct or because it refuses to be organized that it keeps aloof from the historic churches. But we believe the younger generations see something lacking in these churches and hesitate to cast in their lot with them on this account. We believe these churches are lacking in the broader idea of unity which the religious sentiment of to-day calls for.

The churches that have come down to us from the Reformation, as well as their like-minded progeny, like the United Brethren and the Baptists, have had their day, have performed their function. Protestation, separatism, creed, have been their strong points. A new day is dawning. The Salvation Army, the Young Men's Christian Association, the Student Volunteer Movement, and other bodies of late origin, stand for vital ideas which many of the older churches forgot or ignored. A little reflection will show that each of these bodies named represents some sort of missionary work, which the older churches failed to perform. These newer organizations aim to introduce the faith to the slum dwellers, to ambitious young men and to the heathen world abroad crying for more help. And there are others.

A new idea of Christian depth and unity and activity is in the air. The more contemplative class sees that the creeds and catechisms have not been large enough to fairly represent the deeper teachings of the Word. A book like the "Crises of the Christ" by Morgan shows this. It is also seen that the older churches still cling to peculiarities that are no longer deemed vital. These larger and broader conceptions of the day will ultimately crystalize into their own proper definitions and formulas and be represented by their own organizations. It is not indifference to religion that accounts for the retrogression of the historical "isms", but an honest attempt to put the new wine into new bottles.

"No part of the Bible is really ours till the Holy Spirit puts it into our hearts and lives with power."

A Call from the American Anti-Saloon League.

WASHINGTON, D. C., Jan. 22, 1904.
To Our Nation-wide Constituency:

The first hearing on the Hepburn Inter-State Liquor Bill (H. R. 4072 was had Wednesday the 20th before the House Committee on the Judiciary. The scope and intent of the measure were clearly presented by our friends, and the representatives of other affiliated churches and temperance societies are yet to be heard.

However, we do not need much time before the Committee. It has heretofore passed upon the bill and the House enacted it last January in the 57th Congress. What we want is quick action, so it come before the House and be pushed through during this Congress. The liquor people are pleading for delay. They have a large lobby—it is doubted if ever larger—under the auspices of brewers, distillers and wholesalers, and their main cry is delay, after their wholesale denunciation of temperance laws and advocates. The attorney for the brewers said to the Committee Wednesday that this is the most important legislation proposed since the Civil War. I quite agree with him, though from an entirely different view point. They mean important because "the God-given right of personal liberty is being invaded". We mean important because the issue is thus joined as to whether the states are to be permitted the effective exercise of their admitted police powers in dealing with the liquor traffic without outside interference under the protection of the Federal Inter-State Commerce Laws. We believe the people will demand and secure the remedial legislation we seek.

Our definite request of our temperance constituency in all the churches and throughout the country at this time is for individuals to write at once to their own Congressman and invoke his aid with the Committee and the House for the speedy and favorable report and the early passage of the bill. The liquor men are getting Congressmen from the centers of the distilling and brewing trade to urge delay. This must be offset at once by counter pleas from our friends as indicated. Do not delay. Do this at once from everywhere and stand ready to aid as information shall be given out from this office in regard to the contest. We have arranged that Mrs. M. D. Ellis, Legislative Supt. W. C. T. U., shall have charge of the petition work so that our efforts are not duplicated and no energies are lost or wasted. Petitions should be for the Hepburn bill only in the House and the Dolliver bill in the Senate. Couple no other measure with these so that the petitions will go to the right Committee and be effective. It is deemed unwise to divide our energies on other bills at this time. The liquor men would doubtless be glad to compromise in order to defeat this most important bill. All at it and at once will win the fight.

Cordially,

EDWIN C. DINWIDDIE,
Legislative Superintendent,
American Anti-Saloon League.

The "Hepburn bill" referred to above provides that no liquors shall be shipped into any state where prohibitory laws are in effect, from any other state, thus overruling the famous "Original Package" decision of the United States Supreme Court several years ago. The bill should be supported by all temperance people and proper pressure should be brought to bear upon our congressmen and senators for its passage.

The Week of Prayer in Oberlin College.

JAMES E. SPRUNGER.

The week of prayer has certainly been a Red Letter week for Oberlin. For several months, preparations for this week have been going on among the students in the way of organized personal work and prayer groups in every class and department. The prayers of Oberlin friends and alumni were solicited and every available force was enlisted. We felt assurred that hundreds of prayers went up all over this country in behalf of Oberlin. Letters from far away tell us that on the Day of Prayer people were engaging in earnest prayer, for a special manifestation of the power of God in Oberlin college. God has so made the human mind that it is capable of interchange of thought with Himself, He has the power to put a thought into the mind of man.

"Prayer is a power in the universe, as distinct, as real, as natural, and as uniform as the power of gravitation, or of light, or of electricity. A man may use it as trustingly and soberly as he would use either of these," says Austin Phelps.

On Tuesday and Wednesday chapel talks were given to the students bearing upon the special significance of the week. Wednesday evening Prof. Bosworth, Dean of the Theological Seminary, gave a powerful address on the subject: "The Argument for a Christian Life."

On Thursday, on the Day of Prayer, Fred B. Smith, the "Moody of this generation," gave three strong addresses. Mr. Smith, religious work secretary of the International Committee of the Y. M. C. A., is regarded to-day as one of the greatest preachers to men on this continent. During the year 1903 he addressed audiences numbering 66000 men, 4200 of whom professed conversion. During the week about 125 took a stand for the Christian life here at Oberlin. About 80-85 per cent. of the men of the institution are professing Christians. The new inspiration and better service and consistent living that class of men received is bound to tell in the days to come.

The climax of the week was reached when on Friday at chapel service we raised $1350 for the support of an Oberlin graduate on the Shansi Mission field, the present representative being Paul Leaton Corbin of the Seminary '03. The plan is to make this an annual event of the week of prayer. The sum we asked for was $1000 but the respond was so liberal that it exceeded what we asked for. It is to be remembered that about ⅓ of the men of the institution are working their way through college and besides the Y. M. C. A. raises a budget of $800 for its work.

When Mr. Corbin volunteered a year ago to go to Shansi, where five of Oberlin's graduates had gained a martyr's crown, the answer came from the American Board that he had to wait one year because they had no money to send him. This year Oberlin says: "Here's the money, go; we are with you."

True Basis of the Best Friendship.

What a fortune one has in a genuine friend! He alleviates sorrow, sweetens adversity, adds strength for bearing responsibilities, and multiplies gladness and peace. But mark, the reference is to genuine friendship; for there are many degrees if not kinds of it. It often comes about that men are drawn together in a merely conventional way, as by membership in the same business or social or professional organization. The same literary tastes form a frequent and respectable bond of union; so of like temperaments and general experiences. Blood relationship is usually supposed to form a very solid and lasting basis for friendship; and as the family expands into the tribe and the tribe into the nation somewhat the same mutual interest and positive helpfulness prevail.

And now Christianity has purified and exalted human friendships! The heathen poets have said excellent things about this virtue, but they have failed to reach the Christian level. We have heard the beautiful story of Damon and Pythias; we remember that the Romans built an altar to Friendship, and it was a Roman who said, "I love the man so well that I wish he may overlive me," but a near view of the daily lives of Greeks and Romans—yes, Assyrians and Egyptians—reveals a poor portrait of moral worthiness in any form and for any considerable time. Especially in the royal families it was in no wise uncommon for the son to assassinate the father, or the brother the brother. Not in all heathen literature can a parallel be found to Tennyson's "In Memoriam," of which the following is a representative stanza:

"My Arthur! whom I shall not see
Till all my widowed race be run,
Dear as the mother to the son—
More than thy brothers are to me."

Or, better yet, the lament of David for Saul and Jonathan: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil." And "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."

Still better the exceptional friendship between the apostle John and his Lord. Jesus loved all his apostles, save one, but there was a tender and true and sweet fellowship between himself and John not shared by the others; John saw deeper into the heart of his Lord than did the others. It appears in the last hours on the cross in a beautifully marvelous way; looking with those sad yet kindly eyes upon his mother and his friend, he needed to say only this, "Woman, behold thy son," and then turning his glance, "behold thy mother." That was enough. The true and tried friend does not need extended exhortation; a glance of the eye reveals all.

Even that most sacred human relation of husband and wife is not all that is possible if the moral worth that comes from Christian faith be absent; the silver of mere natural affection is wonderfully supplemented and adorned if there be also the gold of a godly spirit. The two may walk in joy part of the way without both being disciples of the Master, but for the rest and the best of the pilgrimage they must have the companionship of that Master or fail of the deep friendship that the relationship invites and demands.

Real friendship also makes for the best that is in man; he sometimes misjudges himself, and so is not always a safe critic; a friend will frankly tell him his faults as well as his points of strength. Flattery is the common resort of one seeking favor or favors; but it is unknown among men of moral worth; "faithful are the wounds of a friend; but the kisses of an enemy are deceitful." Nathan never did David a better service than when he frankly said to him, "Thou art the man."—W. T. STOTT, in Standard.

The Oldest Man Living.

There is a man living in California, who is presumed to be the oldest man in the world at this time. His name is Manuel del Valle. He resides in one of the suburbs of San Francisco, and has satisfactory proof of the exact date of his birth. The certificate of his birth, which is signed by the chief magistrate, gives the date of his birth as Nov. 24, 1745, making him one hundred and fifty-eight years old.

Though he lived more than a century and a half, he is still able to move about his dwelling, and does so daily. Neither is he unmindful of the progress of the outside world. He has watched San Francisco grow from a few huts to a city of sky-scrapers.

The old gentleman has never smoked or used intoxicating liquors. He has always taken a walk each day, and sits in the sun as much as possible. For some time his chief nourishment has been broth. He is a devoted Christian and gives frequent prayer as one of the necessities to long life; also sitting in the sun—his daily practice.—Young People's Paper.

God, the Father.

When life seems heartless and without meaning, when we seem too tiny in the face of heaven to be counted, and when it seems but mockery to affirm the possibility or hope of service, Godlikeness, and immortality for such feeble folk as we are—think that we are with God in the open, listening to the dizzy whir of His mill wheels; that we have been permitted to catch a momentary glimpse of the interior of His workshop and been blinded by His sight; that He stands far aloof, busied with the care of wheeling planets and revolving suns; that the eternal roadways are under His eye; and that the last, least, forwandering star may not escape His notice. We are not to think that He loves less, but that His love looks far beyond our reach, and builds the world well for our sake.

When the way seems hard and the work endless; when duty presses too heavily and nowhere appears a helping hand; when we wait in vain for the breaking of day; when we call aloud, and He answers not, or answers but to grieve and hurt — let us think that the Master is dealing with us, to teach us something of His own far-seeing ways, His love of order, and His reverence for law, that we may not at last dishonor Him.

And, when He smiles upon us, showering beauty and gladness round, and leads us in pleasant ways, holding our hands in His, or whispers some long-wished-for word of hope and good cheer, let us receive all humbly, yet joyfully, and talk back to Him as to our supreme lover and giver. To think of God in this three-fold way, adequate to all experiences and moods, is to know what it means to have God for our Father. "My Father," said Jesus. So can you and I say, if we have so seen. — REV. W. F. SKERRYE.

"Step in Anywhere."

During one of the great battles of the Civil War, a recruit, who had lost his company in the tumult of strife, approached General Sheridan, and timidly asked where he should "step in."

"Step in?" thundered Sheridan. "Step in anywhere; there's fighting all along the line."

A heavy piece of machinery was being moved into a building by means of a block and tackle. Suddenly one of the ropes parted, and the machine began to slide backward. The two men who had charge of the work sprang to stay its progress.

"Give us a lift!" one of them shouted to a bystander.

"Where shall I take hold?" asked the man thus addressed, unmindful of the fact that there was not a second to lose.

"Grab hold anywhere!" yelled the mover.

It may be that we are in a field where we are unaccustomed to work, and are timidly asking where we shall "step in." We may find our answer in the words of Sheridan: "Step in anywhere; there's fighting all along the line."

Are you waiting to be called into some special church work? "Step in anywhere." If you are willing, you can be used.

The Sunday School Lesson.

LESSON TEACHINGS.

Subject for February 7: A SABBATH IN CAPERNAUM. Mark 1: 21–34.

GOLDEN TEXT: He laid his hands on every one of them and healed them. Luke 4; 40.

The following lesson comment is taken from "The Christian".

Christ was born in Bethlehem, and brought up at Nazareth; but during much of his ministry his headquarters was at Capernaum, on the northwest border of the Sea of Galilee. This was the city which had been exalted to heaven in privilege, and was to be cast down to hades, because of their neglect of the words which He declared and the works He did.

At Tell Hum, which is believed to be the ancient Capernaum, have been discovered the ruins of a splendid synagogue, the walls of which were about seventy-five feet long by fifty-seven feet wide, and ten feet thick. This is probably the place where our Saviour taught. Was it not the synagogue which the Roman centurion, who loved the nation, had built? Luke 7: 5.

On the sabbath day He entered into the synagogue and taught. There was more freedom of speech in a Jewish synagogue than there is in many a popular church to-day, where a cut-and-dried programme includes everything that is to be done, and where a teacher rising up to speak, as the Saviour did, might be requested to keep his seat or be escorted out of the place by an usher or policeman. They were astonished at his teaching. Instead of picking over the sayings of the Rabbis and quoting and retailing their doubts and questions, he spoke the truth as he knew it and saw it, with "authority, and not as the scribes." In this synagogue was a man with an unclean spirit. The devil was in the synagogue, and the devil is sometimes found in the synagogue to-day. He cried out. There was a new power manifested. Only one person there knew that Jesus was the Christ, and that was this man possessed with the demon. "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." People dispute about demoniac possessions; but here was a spirit medium who knew things that *others did not know*; and while persons now are denying that there is any such thing as demoniac possession, there are hundreds of instances of the same malign intelligence and power manifested all around us. Those spirit mediums brought much gain by their divinations; they do so to-day. They knew things which others did not know; so do these spirit mediums. They had wonderful strength, and could not be held by chains and fetters; so spirit mediums to-day perform teats which naturally they would be unable to accomplish. We may deny the presence and power of evil spirits, but to do it we must deny the statements of Scripture and the facts which are occurring all about us.

"Jesus rebuked him, saying, "Hold thy peace" be muzzled, "and come out of him."

And then with a shriek and a convulsion, the unclean spirit came out, leaving the man doubtless exhausted and helpless, yet free. The people were amazed. Nobody had asked him to show a miracle, but lo, it was done! They were amazed at this new teaching! "With authority commandeth he even the unclean spirits, and they do obey him;" and through the region of Galilee spread the report of his wondrous works. "And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever." Peter had a *wife*, and a mother-in-law, and both he and she had enough Christianity so they could live in the same house. She was sick of a fever; and they tell Jesus of her. He took her by the hand and lifted her up; and immediately the fever left her, and she rose and ministered unto them;—got up and went about the house, getting dinner for the preachers. "At even, when the sun did set", when the sabbath was over, the heat passed, and the cool evening had come down, they brought unto him all that were diseased, and they that were possessed with demons. It was a general clearance of sick folk; the people from the synagogue had gone home and told the news to the people of Capernaum, and they took advantage of the opportunity and all the sick of the city were brought, and all the people crowded around to see and hear what was done; "and he laid his hands on *every one of them*, and healed them." Luke 4: 40. He did not heal a few and send the rest away to believe they were healed when they were not. They knew his power and were healed. Many were sick of divers diseases, and many were possessed with demons, and he suffered not the demons to speak because they knew him. It was a great day for Capernaum; the whole city was moved; they heard the words of Christ and saw the wonders he wrought. Oh, that the same gospel might still be attended with the same power!

"O Saviour, is Thy promise fled?
No longer might Thy grace endure,
To heal the sick, and raise the dead,
And preach Thy gospel to the poor?"

Marriages.

RAMBO— HUNSBERGER.— On Jan. 30, 1904, at the home of the bride's parents in Royersford, Pa., by Rev. W. S. Gottshall, William H. Rambo and Sarah Ella Hunsberger, both of the same place.

MATTHEWS — FITZMAURICE. — In Philadelphia, Pa., on January 18, 1904, by Rev. N. B. Grubb, Mr. William A. Matthews to Miss Mary Fitzmaurice, all of Philadelphia.

SAUDERS—LEHMAN.— In Philadelphia on January 30, 1904, by Rev. N. B. Grubb, Mr. William J. Sauders to Miss Stella M. Lehman, both of South Bethlehem, Pa.

Deaths.

THOMAS.—In Philadelphia, Pa., on January 17, at the home of her sister, Mrs. Ell Linn, Ann Jane Thomas, aged 63 years. Funeral services by N. B Grubb. Interment in West Laurel Hill cemetery.

FRETZ.—At the home of her son-in-law, Mr. I. W. Gross, in Philadelphia, on January 27, Elizabeth Stauffer, widow of Abraham B. Fretz, aged 74 years, 1 month and 2 days. Funeral services on the evening of the 29th by N. B. Grubb. Interment was made next day at Rockhill Mennonite church where Rev. Samuel Detweiler conducted the services.

DRESSLER.—In Philadelphia, Pa., on January 29, Sallie L., wife of Harry W. Dressler, (nee Knipe) aged 42 years. Funeral services by N. B. Grubb. Interment in Hillside cemetery.

UMSTEAD.—On Jan. 21, 1904, in Pottstown, Pa, Catherine, wife of Josiah G. Umstead, aged 66 years, 5 months and 15 days. Sister Umstead was for a long time a great sufferer from Bright's disease and for three months was confined to her bed, but she bore it all with Christian fortitude, submitting patiently to the Lord's will. Her remains were buried in the Schwenksville Mennonite cemetery. At the house her pastor W. S. Gottshall made a short address followed by another short address by N. B. Grubb and a prayer by A. S. Shelly. In the church W. S. Gottshall spoke from 2 Cor. 4: 17-18 and A. M. Fretz offered prayer.

BIXLER.—On Jan. 17, near Kidron, O., Florence, daughter of Mr. and Mrs. John Bixler, at the age of 1 year, 4 months and 24 days. On the 19th the remains were laid to rest in the Salem church cemetery. Funeral services were conducted by Rev. A. A. Sommer.

LANDIS.—On January 18, 1904, at West Point, Pa., James Frederick, infant son of Howard and Alice Landis, aged 1 year, 10 months and 2 days. Funeral services were held by A. B. Shelly and interment made at the East Swamp Mennonite church on Jan. 31.

ROBERTS.—On January 26, 1904 at Milford Square, Pa., after a lingering illness with a complication of diseases, James A. Roberts, aged 79 years, 4 months, 29 days. Funeral services held and burial made at the West Swamp Mennonite church on Sunday, Jan. 31. Funeral services conducted and funeral sermon preached by A. B. Shelly. The deceased was a member of the West Swamp church and a beloved and highly respected neighbor and friend. He leaves, besides his wife, one son living with his parents and one daughter, the wife of Brother J. B. Baer, of Bluffton, O.

—THE NEW—

MENNONITE SETTLEMENT

In the so-called Quill-lake district of Southeastern Saskatchewan and Northeastern Assiniboia

IS NOW ASSURED.

Over 50,000 acres have been sold to Mennonites and a large number of homesteads have been taken up.

The demand for these fertile and cheap lands has been beyond our expectations and we have found it necessary to add **five** (5) more townships to the original Reservation of 20 townships.—

We offer this land until **February 15** at **$5.50** Per Acre

The purchaser pays now 25 cents per acre, has until June 15, 1904 to make his selection when he makes another payment of 75 cents per acre; the balance of $4.50 is divided into five equal annual payments with 6 per cent interest on deferred payments.—

A government survey fee of 10 cents per acre is payable to the Canadian Government when patent is issued.

Free Homesteads

Can be secured in this Mennonite Reserve by sending the Government fee of $10 per Quarter Section to our manager A. H. Hanson, Box 694 Winnipeg, Manitoba with full name and address, and he will do the filing free of charge.—

For further information, maps, Etc., write to

The Saskatchewan Valley & Manitoba Land Co., 305 Jackson street, St. Paul, Minn.,

or to **Peter Jansen, 2nd Vice President and Director, Jansen, Nebraska.**

News of the Week.

Domestic.

REPUBLIC OF PANAMA

COLOMBIA UNABLE TO STEM TIDE OF INSURRECTION.

NEW YORK, Jan. 31.—This cable dispatch was received here last night from an official source in Bogota, according to the Sun:

"Government is helpless in effort to prevent war. In less than a month from now 10,000 men will be on the isthmus."

This information, confirming rumors cabled from Panama yesterday that Colombia intends organizing and sending an expedition against Panama, comes as a surprise, in view of the changed attitude of the Colombians, who had apparently accepted the inevitable and depended on General Raphael Reyes, their special envoy to Washington, to save what he could from the wreck, says the Sun.

General Raphael Reyes said to-day regarding the report that his country was about to send an army to Panama:

"If Colombia is thinking of going to war I know nothing about it and have nothing to do with it."

General Reyes expects to leave for home in a few days. He said that so far as he was concerned his negotiations with the state department at Washington ended with his note of January 18, delivered to Secretary Hay.

"Negotiations terminated then," he added, "unless the state department reopens them. I have nothing further to add to that note."

Open Abyssinia to American Trade.

MARSEILLES, Jan. 31.—The following details of the governmental mission to King Menelik, of Abyssinia, which was led by United States Consul Robert P. Skinner, have been obtained. Mr. Skinner's party arrived here yesterday on board the steamer Victoria.

The American marines and bluejackets who accompanied the expedition were left at Aden, and went on to join the American gunboat Machias.

Consul Skinner and the other members of the party are in good health, and they speak enthusiastically of the reception accorded them by King Menelik. In the course of an interview, Mr. Skinner said:

"President Roosevelt selected a most opportune time for establishing relations with Ethiopia, as Americans heretofore have been too indifferent to the remarkable development which is now going on in Abyssinia. Our cotton goods pass through many hands before being sold at high prices in Abyssinia, but now Americans have an opportunity to conduct their own trade. King Menelik will send some of the products of his country to the St. Louis exposition, as well as a commission composed of able men to show the Americans commercial opportunities in Abyssinia. The king is a broad-minded statesman who will welcome Americans."

During the visit of the Skinner party at the capital, King Menelik received them, surrounded by an imposing assemblage of 2,000 function aries. The escort of American marines established a camp called "Camp Roosevelt," which attracted a great deal of interest. The king made a personal inspection of the camp which lasted for three hours and after having witnessed the maneuvers of the marines he asked one of the men for his gun and loaded and fired it. The Americans were impressed with the assimilative ability of the Abyssinians Consul Skinner saying that the country is being rapidly modernized, and that new roads, bridges, water supplies, telephones and telegraph lines are being constructed. He considers the Abyssinians to be the "Japanese" of Africa. He points out, however, that the postal and banking systems are defective and unsatisfactory. The money is on a silver basis. Consul Skinner believes that Americans will find a large field for activity in the gold, coal, petroleum and asphalt possibilities of Abyssinia.

An official report of the result of the mission has been forwarded to Washington.

Chicago University not a Baptist School.

CHICAGO, January 28.—That the Jews of Chicago made possible the University of Chicago; that the university is not a Baptist institution, and that religious denominationalism in universities is "narrow-mindedness" were the statements made by President Harper in an address to the senior class on "The Attitude of the University Toward Religion."

In showing how the present university had been the outgrowth of the old University of Chicago, itself a Baptist institution, President Harper had told of John D. Rockefeller's preliminary offer of $600,000; contingent on the raising of $400,000 by the board of trustees. He told how $250,000 had been raised and no more money was in sight.

"When hope almost was abandoned," he continued, "the Jews of Chicago made possible the success of the project. Members of the Standard Club, composed of prominent Jews, came to our aid with a contribution of $50,000. This gift gave us encouragement and was instrumental in enabling us to raise the sum needed. We can not thank the Jews too much. We have more Jews on our faculty than any other university in America."

With reference to the relation of the university and the Baptist church, Dr. Harper said: "The university always will be a Christian institution, and will stand for the great principles of broad Christianity. But the university is not Baptist. It is not kept up by Baptists alone. It is not attended by a majority of Baptists. Its professors are elected without regard to their religious beliefs."

RUSSIA AND JAPAN.

RUSSIAN REPLY NOT READY.

PARIS, Jan. 31.—Another delay has occurred in framing and forwarding the Russian answer to the latest Japanese note, and this will result in further averting the culmination of the crisis until the middle or the latter part of this week.

The official advices received here from St. Petersburg to-day, although somewhat negative, gave definite details of the status of the note and the program it was intended to follow. Count Lamsdorff, the Russian foreign minister, had expected that the exchanges going on would have permitted the final drafting of the answer so that it could have been presented to the czar yesterday for his approval, but the expectation was not realized, and, as a matter of fact, the answer has not yet been finally drafted. It was, therefore, determined to defers its submission to the czar until next Tuesday or Wednesday. Efforts are still being made to so shape this answer as to prevent a rupture.

This new delay is interpreted as slightly improving the situation, as it indicates that Russia is making extreme efforts to bring the answer within limits acceptable to Japan.

Owing to the fact that the Russian answer is not completed, it is pointed out that the reports concerning its general terms must be taken with allowance, as the delay indicates that some of the points which presented the most serious difficulties may yet be reconciled.

WINONA LAND VALUES.

We have often said about our Winona Real Estate that "no one ever lost a dollar on it." The reason of this is largely in what we do from year to year to increase the value of the entire institution. Winona makes money, but every dollar of profit is reinvested in permanent improvements which enhance the value of every lot.

CONCRETE EXAMPLES. Notice These Figures.

Lot No.	Sold First	Amount	Sold Again	Amount	Sold Again	Amount	Sold Again	Amount
168	1898	$150	1898	$300	1900	$400	1903	$900
158	1896	200	1898	225	——	——	1903	900
160	1896	150	1898	300	——	——	1903	800
85	——	——	1901	262	1902	500	1903	900
87	——	——	1901	500	1902	700	1903	900
80	——	——	1901	500	1902	700	1903	800
174½	1896	200	1898	225	1901	450	1903	800
912	——	——	——	——	1901	300	1903	600

These are not "boom" prices—simply indicate the steady increase which results from the business policy of our Board.

We Want Buyers who will improve their lots with cottages, and so join us in the work of building up Winona. If, however, you do not want to build, we do not know of a better or safer place to put a few hundred dollars for a little while. If you want to let it lie and take your profit, the taxes on unimproved property lots are only 10 CENTS A LOT. We do not know of any investment you could make which is so sure to pay and which you can carry at so low a tax as this.

The past year is the best we have ever had. Future prospects were never brighter. Our friends are all loyal and enthusiastic. There cannot be, humanly speaking, anything but Success for Winona.

DON'T YOU WANT YOUR SHARE? For plats, etc., address

Thomas Kane, President, or S. C. Dickey, Secretary and General Manager,
Winona Assembly and Summer School, 118 Monument Pl., Indianapolis, Ind.

Just What You Want.

—THE—

"NEW DOMESTIC"

SEWING MACHINE.

Nearly Two Millions in Use.

Experience has shown that the Domestic is the cheapest to buy. It always gives satisfaction, and will last a lifetime. No other ever equaled it. No other ever will. The name is a guarantee of superiority.

ILLUSTRATED CATALOGUE FREE.

Before you buy a sewing machine examine the

"NEW DOMESTIC"

Or write us for name of nearest dealer.

We sell Repairs and Parts, Needles, Shuttles, Belts and Attachments of Every Kind for All Makes of Sewing Machines. Your Local Dealer can get them of us. If no Dealer, write us direct.

SUTHERLAND & CO.

Wholesalers of the

NEW DOMESTIC SEWING MACHINE

And Sewing Machine Supplies of Every Kind.

291 WABASH AVE., CHICAGO.

Throughout the past week the authorities here have been kept fully advised of the general tendencies of Russia, but they have not known whether or not these tendencies would be incorporated in the answer by which Russia would irrevocably abide.

It is understood that the empress of Russia has an affection of the ear which may necessitate an operation. This fact is considered as having some bearing upon the time when the answer will be submitted to the czar for approval. In any event, officials here are confident that definite results will be known next Thursday.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, FEBRUARY 11, 1904. No. 10.

Trust in God.

"Oh, the hurtful fret and worry
Which we sometimes feel!
In the world's great press and hurry,
Comfort we may steal.
When the heart is growing dreary,
Trust to-day! Heed not to-morrow!

"When the way is growing dreary,
And the soul is sad;
Think of Him who, often weary,
Made all others glad—
Think of Him and comfort sorrow,
Trust to-day! Heed not to-morrow!

"When we reach the darkling river,
And our feet shall press
On the borders of 'Forever,'
Past the wilderness,
Banish grief away with sorrow!
Soon will dawn the great to-morrow!"

Items of News and Comment.

The mission treasurer of our General Conference credited the receipt of mission money coming to his hands for December 1903. The amount was $2,464.05.

S. M. Grubb, pastor of the second church of Philadelphia, has organized a class of young people for systematic study of the Bible. The class meets once a week.

Brother A. B. Shelly had an attack of the grippe some time ago by which he was detained from filling his appointments on Sunday, January 24. He is now well again and attending to his duties as usual.

Hugh Cork, the General Sabbath School Secretary of Pennsylvania, will lecture in Bethany Mennonite Church, Quakertown, Pa., on "The Business End of the Sabbath School," on Saturday evening, February 13.

N. B. Grubb, of Philadelphia, visited the church at Bowmansville and preached both morning and evening to the brethren. In the afternoon he met the young people in the church and addressed them on the life of Jesus.

Rev. J. B. Baer, of Bluffton, O., who had gone East to attend the funeral of Mrs. Baer's father, James W. Roberts at Milford Square, Pa., filled the pulpit of Rev. A. B. Shelly at Quakertown on Sunday afternoon, January 31st.

It is reported that $22,000,000 are annually spent in our country for the purchase of chewing gum. If we consider then how much money is expended for strong drink, tobacco and other unnecessary and harmful things, is it a wonder that the church must go a begging for the means needed to carry on the work of the kingdom of God?

The churches composing the Swamp charge under the pastorate of Rev. A. B. Shelly, have unanimously elected Rev. H. S. Gottshall assistant minister for another year. Brother Gottshall is also assisting Rev. A. S. Shelly in his charge.

An unusually large concourse of people attended the funeral of Brother James W. Roberts at the West Swamp Mennonite church on Sunday morning, Jan. 31. Brother Roberts was one of the oldest and most widely known members of the West Swamp church, Pa.

The Bible training school for teachers under the direction of Rev. F. E. Dager, D. D., was attended last year by several of the young people of the First church of Philadelphia. At the end of the term the highest average of the class was awarded to Miss Sallie Bergey. Her average was 100 for all branches.

"Ye are bought with a price" (1 Cor. 6: 20). A lady went to a store to buy a dress. She asked the clerk many questions about the safe delivery of the goods, and the clerk at last told her with some spirit that she was dealing with one of the first dry-goods houses in the city, and would certainly receive her purchase safely. Then the lady said to her, "Why are you so jealous for the reputation of your house, and yet keep back something that has been bought?" The girl looked astonished, and the lady continued: "Were you not bought with a price? And are you serving Him who redeemed you?" If we are as honest with God as we are with the world, we cannot keep ourselves back from His service.—C. E. World.

The following is from a Washington county, Iowa, paper, and argues well for prohibition, for Iowa is a prohibition State: "There has not been a prisoner in the county jail since Ed. Bell was released, September 7, 1903. There was only one person sentenced to jail during the same year. That was a drunk for ten days. We are so good here that there is talk of renting the jail for a Y. M. C. A. headquarters and putting the sheriff in charge. We dislike to mention it, but, really we are afraid of the reaction." This is the county where our brother Musselman resides, and where his churches are located. We certainly congratulate our brother for so favorable a location and so sober a surrounding. We should judge that there were no sulphurous fumes to be inhaled there.

An Urgent Exigency.

E. D. KREHBIEL.

It will require but little space to set forth what is deemed by me to be an urgent exigency in Mennonite church circles. The saying "Time flies" is undeniably true but another "Time changes" is no less true. An idea, a practice or custom that answered very well fifty years ago may perhaps be inefficient and even detrimental to-day. If this be true it would certainly be wise and reasonable to change the old custom and institute a new one. What I refer to is the present system of selecting and retaining ministers. Under the present system, a minister receives a call, and having accepted goes to work earnestly and prayerfully, perhaps successfully and perhaps not. The work goes on for a number of years when dissatisfaction arises—either the minister is dissatisfied with his charge or the congregation with the minister. When this friction arises, some remedy ought to be applied to eradicate it because friction is a loss wherever it occurs but especially in church machinery. Should the minister resign, he would probably be compelled to seek some other employment outside of his chosen vocation and the congregation would be at a loss to know where to find a new minister. So the work goes on as well as it can under the circumstances, the friction increasing until finally a disruption occurs that almost disorganizes the church. We have certainly had enough examples to prove that the above is not imagination. Voting whether or not to retain the minister has been resorted to in several churches but it is not a wise expedient. If a minister were compelled to resign, it would surely destroy all his ambition and enthusiasm in the work even at another place. It seems to me it would be a wise provision if a committee of five prominent men, preferably ministers, were elected under whose care and supervision these matters would fall. Congregations desirous of a change could report to the committee. Ministers thinking they could work more successfully in a new field could also report, acquainting the committee with that fact. The committee having all reports of those desiring a change, could make all desired changes, first consulting the parties to see whether or not the proposed change would be agreeable to those involved. Acting wisely and judiciously, in this manner, the difficulties which now exist and those which will arise in the future can be eliminated.

The New Testament Call to the Ministry.

S. M. GRUBB.

The ways by which men are called to the ministry vary. There are examples of three kinds of selection in the New Testament each having, we believe, the Holy Spirit's sanction when used as the Holy Spirit directs.

1. By a special, or we might say, miraculous call, e. g. Saul of Tarsus' call was accompanied by an outward manifestation. According to human ideas Saul would have been an unlikely—an impossible choice. God, therefore, seeing in this persecutor one who had the qualifications for making the most aggressive of apostles, saw fit that such an unexpected conversion should be brought about by an unusual method. But the number of those called in this way is small indeed.

2. The obscure case — the call of Matthias by lot — gives another instance by which men entered the special work of the ministry. In the New Testament this method is used where there are several, of equal ability, eligible for an office where

but one is needed. But with this the necessity for the lot ends. It makes no allowance for the special God-given qualifications possessed by the individual candidate. It excludes the possibility of a direct call coming to the individual at any time. During her past carreer the Mennonite church has largely depended upon this method. It may be that in the early days persecution had as much to do with this method as the single scriptural example. Naturally persecution would be severe upon the ministry. Unsafe as it was for one to disagree with the state church the danger increased when one became a preacher and leader of a sect. Few indeed would seek an office so full of danger although in full sympathy with the persecuted cause. But when the office sought the man, when according to an apostolic example it claimed him he dare not refuse. A fuller examination of the New Nestament must convince us however that the most prominent and useful men of the apostolic church were not called in this way.

3. In the New Testament the education of younger men by older and more experienced ministers is not only sanctioned but very much blessed by the Holy Spirit. This was the more common and certainly the more practicable of the three methods. Educating disciples was the example Christ gave to his church. It was the method common to the ancient world and used alike by the Rabbis, Socrates and Paul.

Among the number of those who associated themselves with Paul were Timothy, Luke, Silas, Aquilla and Priscilla. If their association with Paul was not largely for the help he could give them, then it is hard to understand why they became his companions. In most of our General Conference churches the drawing of lots is a thing of the past. We are coming to look with favor upon the more common New Testament method of calling men to preach, viz., selecting young men of moral and spiritual fitness and educating them for the great work. Or in other words we are making them disciples of those who surpass in piety and a knowledge of God's word.

A Flexible Constancy.

The terms of this heading, I recognize, are somewhat pardoxical, but not to the extent of absurdity or impossibility. We hear much in praise of inflexible constancy, loyalty, devotion, etc., and come to think of flexibility in these and like good things, if not as a positive wickedness, yet as at best a weakness to be deprecated and shunned. What suggests this subject to me just now is a discourse delivered in my hearing by a learned and eloquent judge who was highly eulogizing the character of Christ for its sublime and fearless constancy amid all the oppositions and conflicts which beset it, whether from misguided religionists or blind and hardened jurists, such as was the Roman Pilate. His praise of the Master was eloquent and inspiring. But he took occasion to reflect unfavorably upon the Apostle Paul for what he deemed a "human weakness", in comparison with his divine Lord in this respect. He said Paul was politic and diplomatic. He would be a Jew or a Gentile, wise or unwise, a believer or a Pharisee, accordingly as flexibility would seem to win—he would "become all things to all men", if thereby he could gain his point. I felt that he misread Paul, and in his estimate of him he was an "unjust judge". Between the divine Master and this chief of the apostles there was no conflict. The disciple followed his Master as closely and heroically as human weakness may do in its approach to the divine. It may, indeed, be true that our blessed Lord did not need to practice the accommodations which became wise and necessary in the life and mission of Paul. Their sphere of earthly labor was different. Paul was a minister to the Gentiles. Jesus went to the lost sheep of the house of Israel. He did not need to become Greek or Roman to win a disciple. And yet when he sent forth his disciples to preach the word and be ministers to the afflicted, he instructed them to be as "wise as serpents and as harmless as doves." Lest he might offend the tribute takers at Capernaum, the Lord instructed Peter to take a hook and catch a fish in whose mouth the half shekel was found, so that he might be able to pay a sum not really due from "sons", but strangers only, and thus escape the conflict of a debatable position. He would not make opposition, only meet it when consistency required it. The Master showed a more human wisdom when he counseled his disciples, if persecuted in one city, to flee to another for safety. He would not have them rush into needless danger and court martyrdom. This became the splendid weakness of some of His mistaken followers in after years, who thirsted for "the martyr's crown."

The true disciples of our Lord are constant in their adhesion to him and his cause as the supreme end. From devotion and loyalty to him there must be no departure or variation in the face of any pains or penalties whatsoever, but there may be much choice in the time, place or mode of expressing this adhesion. There are times when the calm and dignified silence of the Master may be the most eloquent speech. There are times when one may play off one faction of persecutors against another, even as Paul did in the court of Ananias (Acts 23). These are instances of a flexible constancy.

The river reaches its destination in the sea none the less certainly because it deflects its course around obstructing hills, rocks and mountains. The osier bends to the storm which it cannot resist, while the sturdy oak is prostrated because it cannot accommodate itself to the violence of the tempest. The course of the church in its march through the centuries is marked by many a deflection because of the hindrances which have been projected across its path by the opposition of men and the devil. It has had one constant, undeviating aim, but it has had a large enduement of practical wisdom and good, common sense, as well as the guidance of the infallible Spirit. Right at the beginning it had to confront fanatical Judaism, skeptical Hellenism, persecuting Romanism, all full of arts, wiles, instruments of evil, but the church did not seek to dash itself to pieces in a "head-on" collision with these powerful and ancient forms of opposition. There was slavery, polygamy, idolatry, war, and a whole host of violences and crimes which the gospel was intent on destroying as the works of the devil, but it had the faith and the patience which could "work and wait." It must still do so if it would win. It may be more pleasant to see sycamore trees uprooted and mountains cast into the sea by a single act of supreme faith, but sometimes it is necessary to dig by slow toil and work to the end.

The inner motiye and life purpose must be kept clear. "This one thing I do." But one may have to make tents, suffer shipwreck, go to prison while doing this one thing. He who has a flexible constancy has learned in "whatsoever state he is therewith to be content," if in that state he may glorify God.

No doubt we all have our preferences and would choose many things which we cannot have, but these must often be sacrificed if we would maintain our principles. The contest between preferences and principle is often sharp and severe, but when one or the other must go, the decision ought not to be dubious or difficult. Here there is no place for flexibility. "But none of these things move me, neither count I my life dear unto me that I might finish my course with joy." Paul suffers no disparagement in the light of the highest ideal when the situation required singleness of aim, loftiness of spirit and martyr-courage. It is unjust to insinuate that he was flexible in principle, while one may grant that he was yielding in preference when that seemed required by a rational expediency. —J. S., in "Presbyterian Journal."

What Shall We Have Therefor?

Matt. 19: 27.

Jesus had just said how difficult it was for a rich man to enter the Kingdom of Heaven, when Peter, who no doubt felt safe, because he with the rest of the disciples had left all and followed Jesus, and consequently were poor so far as worldly possessions are concerned, asked this question. The answer by Christ should have been, and no doubt was satisfactory, promising a hundredfold more in this world than they had forsaken and an honorable position in the land of Glory.

This is invariably the question that young and old consider when they are about to make a change in their position in life. Though usually it is considered from the standpoint of dollars and cents. There are many things that can not be calculated by this standard. The Kingdom of Heaven deals with things in their intrinsic value, not in their relative or exchangeable value. When Mary anointed the feet of Jesus, Judas was thinking of the value of the ointment in dollars and cents, but Christ was setting down the sum total and called it Love. Devotion and Faith for which she received forgiveness. Can these be bought or sold for dollars and cents? Surely the spirit that was in her, manifested by this sacrifice was worth more than the world.

Any one entering upon a christian career or even joining a church is very apt to consider where he can have the most gain from a worldly point of view. The result is that many have chosen a standard of religion that does not require them to leave all, and of course not entitle them to the legacy in v. 29, although they are falsely hoping that they shall inherit a portion of the estate of one who has not been their father for lack of self-abnegation and regeneration.

I want to make special application of this thought to young men who may have felt that they are called to the ministry, and who are tempted to choose other positions because ministers are often poorly supported.

From every denomination comes the cry, "We are short in preachers, our young men do not want to become preachers because there is more money and more comfort and often more respect for them in other walks of life." Many denominations (including our own) are having a preachers' famine. What is the reason? The main reason is, they are standing before the above question, and decide by a worldly standard. It is true, no man is fit for a preacher who must be induced into the sacred office by filthy lucre. There have been too many of that type disgracing the dignity of the ministry. There are some who shrink from becoming preachers, not so much from a desire to become rich, as from a dread to practice so much self-denial. In our denomination the latter will be the preacher's lot. But if the spirit of devotion to Christ and loyalty to the church has taken complete possession of a man, and he desires the prosperity of his church, and does not take the possibilities of worldly vocations, or the more favorable positions of his contemporaries into consideration, there will be less hesitation in saying, "I'll go where you want me to go, Dear Lord".

If we have faith in God's providence and promises, we will not ask the question, "What shall we have therefor"? or "Is the place and work congenial to us"? but we know the Lord will provide, even if the prospects are as gloomy as they were with Peter and the other disciples.

What shall we have anyhow? We have needs and we have wants. The Lord provides for our needs but not always for our wants, and here it is where we often sin, we want things that we do not need.

When Jesus had sent out his disciples without purse and scrip and shoes, He asked them, "Lacked ye anything?" and they said "Nothing", and yet they lacked many things that we want. But they had the true equipment; faith, devotion and the power of the Spirit coupled with a knowledge of things eternal. Many with the same equipment have launched out since, and they testify to the same faithful providence of God.

And even if at times the ministers of the Lord are not permitted to enjoy the luxuries of the world it is all the better both in fashioning their own lives, and in giving prestige to their testimony against these luxuries.

Beside the promises for the future for those who leave *all* are so abundant and precious, more valuable than all the world, that they should inspire to contentment and obedience, for we have an inheritance incorruptible and that fadeth not away.

W. S. Gottshall.

The Captain of Our Salvation.

God's method appears to be always to choose two or three men in a generation, and richly to gift and endow them, that they may be the depositories of blessing for their followers. Of course he might if he chose communicate to each individual soul the whole fulness of his blessed grace, but, as a matter of fact, throughout the history of mankind it has been his plan to gift men, endowing and setting them apart as the captains and leaders of the rest.

When he wanted to possess a people for his own possession he elected Abraham to be the captain or leader of the Hebrews. When he desired to bring them across the Jordan and into the promised land it was one great army beneath the leadership of Joshua. When he desired to bring his people back from exile, he chose Zerubbabel, Ezra and Nehemia, that they might be captains and leaders of the march. So in the early church there was a Peter or a John, a James or a Paul, who was the file-leader (for so the word means) of the rest.

In our time, when God wanted to bring out a great multitude of dark-skinned slaves from the sugar plantations of Jamaica, he gave Wilberforce to be the captain of their salvation. When the time had come for the myriads of the interior of Africa to be freed from the awful slave trade, he gave Livingstone to be their captain, to discover their wrongs, and heal the open sore of the Dark Continent. Let your mind pass over all great discoveries that have blessed our race, whether in the social or economic side of it, or in the medical-surgical side, and deliverance has always been achieved by some great captain and leader whom Divine Providence has raised up.

So when God wanted to lift our race from the abyss into which it had fallen, and to make it what he intended it to be at its creation, both victorious and royal, and having dominion over his works, he gave as Captain his own beloved Son—the true Joseph, who passed through the pit, was sold into the hands of his enemies, but ultimately rose to sit upon the throne and be the true breadgiver to men.

Let us dwell on this word "Captain of our salvation." It is a very precious word and occurs four times in the New Testament, twice in the Acts, and twice in another book. Let us press close to Him as he goes down to death; let us follow as he climbs up on the Easter side; let us never lose sight of the plume of his helmet as he precedes the foremost ranks against the foes that resist him. God has made the Captain perfect, and he will make us perfect also. The Captain sits upon the throne and we shall sit there. "It became him to make him perfect through suffering, that he might perfectly sympathize with and succor us."

What a wonderful story is the story of the evolution of God's creative scheme—that great spiral law by which God's purpose has climbed up towards its consummation. But that mighty plan which began myriads of ages ago, has been working forward to the present moment, and is not yet concluded, has been at the cost of awful suffering. Open up any of the great pages of the rocks, and you will find them filled as you turn page after page with the bodies of the animals which have eyidently been overwhelmed by some terrific cataclysm, and swallowed up in order to give way to other and higher races. The march of human life has been like caravans over the sand, strewn in the road with those who have perished. All human progress is marked by suffering and pain. There is not one benefactor, teacher, or leader of humanity who has not acquired at great cost of personal suffering priceless boons for his fellow-men.

What is true in all the world around is true pre-eminently of the Divine Redeemer of men. He must suffer. The race could only progress through suffering, and he who is to lead must suffer most of all. Men look on leaders with envy. They say "If only I were captain and chief." Ah, but they do not know the sleepless nights, the anxious days, the pain, the obloquy, the storms of pitiless hate. But if this be true on ordinary and lower levels, how pre-eminently it must be true of Jesus Christ, who, in a world where suffering predominates, where suffering is the law of progress, became the prime Leader and Captain of salvation. Think how much he must have suffered upon whose heart fell every hissing dart of the enemy, and upon whose back fell the strokes due to human sin. —Rev. F. B. Meyer, in New York Observer.

A Hint to Mothers.

On one of the trains entering New York recently, says "Harper's Bazaar", a woman afforded her fellow-passengers an unconscious, but powerful, object lesson. With the woman was a little girl about six years old. The day was warm, and through the open windows the dust drifted in a fine gray cloud. Each passenger was exceedingly uncomfortable, but each forgot his discomfort in the spectacle of that suffering child.

The mother began by seating her little daughter beside her with a thump that made the child's teeth rattle. Then, at intervals of two or three minutes during the weary journey, she paid these maternal attentions: She took off her hat; she smoothedr he hair;she put the hat on again; she removed the child's little jacket and put it on again; she straightened her collar; she wiped her face with her handkerchief; she removed an imaginary cinder from her eye; she smoothed her hair again; she took olf and re-tied the ribbon on her hair; she stood her up and smoothed her down; she unfastened the bow at her neck and re-tied it.

Over and over she followed this program, while the passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it all of her short life. The world to her was a strange place, where mothers exhausted their nervous energy in useless attentions to little girls. Her small face was pathetically sad and tired. When the journey's end was reached she rose wearily, was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence, which has in it a sermon for every American mother.

"Every touch," he said grimly, "pushes that child a little nearer to the doors of a sanitarium that will some day open for her"

There were others on the train. Perhaps they took the lesson home.

The Immortality of Influence.

The influence of a human life is limited only by the boundaries of eternity. Man is related in an actual, vital manner to all others of his kind. His thoughts and words, his manners and habits, his teachings and purposes are not confined in their effects to their influence upon his personal self, but affect the wide world of humanity. The disturbance in the body of human creation is not of interest only to the individual, "for no man liveth to himself." From man to man, throughout the whole mass of humanity, the work of personal influence goes on.—"Presbyterian".

One of our missionaries stated at a recent convention, that the whole of the United States could be put one and a half times into Africa, without touching any people who have ever heard the gospel.—Christian Alliance.

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Editorial.

One of the difficulties presenting itself to those seeking information about our church is the fact that, until comparatively recent times, many of our older congregations were without record. Of course records and minutes are preserved to-day. But it would be well for us to have some method by which they, (the r e c o r d s) and all other things of Mennonite interest, might be brought together, so that when information is desired there will be no difficulty in finding it. A historical society in connection with our general conference would supply a long felt want. With headquarters in some central locality many things might be preserved for future usefulness. The meetings of a historical society in connection with the councils of our church would go far toward promoting greater loyalty. Membership in such a society would be certain to insure a greater interest in the affairs of our church and bring about the more general study of her history.

Correspondence.

SECOND CHURCH, PHILA.—Dear MENNONITE. The winter has been a busy one for our congregation. Our pastor has organized a catechetical class which meets Monday nights. A class has been organized for the study of Bible problems which meets every Tuesday for the discussion of such subjects as inspiration, ancient manuscripts, criticism etc.

During last winter our choir under the direction of Mr. E. C. Ahlum rendered the cantata entitled "The Torn Bible" which was so satisfactory that it had to be repeated. A few weeks later they were invited to repeat it in a neighboring Episcopalian church; during the next few weeks it is to be repeated in two other neighboring c h u r c h e s. There are about sixty voices in the cantata.

Our Sunday-school has added a considerable number of new scholars on its roll during the past few weeks. Because other duties were conflicting Bro. Harvey Shelly resigned as Supt. of the Sunday-school, but at the last business meeting of the school he was requested to withdraw his resignation, which he did..

The subjects announced by the pastor for our Sunday night service during the months are "Is the Bible true?" "Are we sure that there is an eternity?" "Safety for those who fear God." "The perfect man."

KATIE GRUBB.

Second Mennonite Church, Philadelphia. Feb. 6, 1904.

BLUFFTON, O.—In my last correspondence there was a slight error. Instead of reading "We now have a S. S. which meets every second Sunday evening" it should have read, we now have a S. S. which meets every Sunday afternoon and a Y. P. M. which meets every second Sunday evening.

The week of the Bible Conference was a week of spiritual feasting for all of us. Its influence will be felt in many lives for years to come. The conference was opened with a union service which was held in the Methodist church, Sunday morning, Jan. 24th. A large and appreciative audience greeted Dr. Bewer, who was our main worker. On Sunday, Monday, Tuesday and Wednesday afternoons and evenings Dr. Bewer spoke to large numbers, who came out to hear him in spite of the cold and stormy weather. Rev. J. W. Kliewer, Rev. H. J. Krehbiel and Rev. Mehl also spoke during the conference.

After the close of the Conference, Rev. Mehl remained with us and preached three very able sermons for us; Sat. evening, on Acts 4: 32; Sunday morning on Eph. 2: 5; and on Sunday evening on Isa. 41: 10. At the morning service, five new members were received into the Church, three by letter, one by baptism, and one by renewal of the covenant. The communion of the Lord's Supper was also observed for the first time at that service.

It was a fitting close for the week of spiritual feasting we had enjoyed, and served to draw the ties of Christian fellowship more closely.

Repentance.*

Repentance is sorrow for sin united with an earnest effort to resist sin. It is not sorrow alone, for that might be the result of fear of the consequences or the penalty of sin. But it is to be really and heartily sorry that we have done wrong, and to determine that we will, by God's help, do wrong no more, is to repent.

The importance of testing ourselves to prove to ourselves, to the world, and to God that our repentance is honest, is seen from the way in which John spoke to those who came to him to be baptized. "Bring forth fruits worthy of repentance;" he said. In his explanation, he stated that if people were truly penitent, they would be *charitable*. To the publicans he said, if their repentance was honest, they would stop stealing and defrauding when they collected the taxes; and to the soldiers, that if they were sincere in their penitence, they would cease their brawling violence, and stop grumbling about their wages. How intensely practical he was! How he makes us feel that our religion must be of a very everyday nature if it is to be accepted of God and man. The hardest proof put upon us by the world is the proof asked of our sincerity in the life we daily live, in the words we daily speak. The home life, the business life, the secret life, must truly prove what the religious life is. We have gotten over the old way of measuring a man by his professions. What we want is proof. First, there must be the right attitude. How does a man stand regarding certain great moral issues? How does he look upon certain questions? For what is he aiming in his own life, and in the life of the world? Which side is he on, the side of high principles, of excellence, of morality, or the side of looseness, of error? The attitude of thought and practice reveals the condition of the heart. A true penitent must also have an aggressive attitude. He wants to root out the evil which has almost ruined him. What we need is more of this intense aggressiveness. We let things go on without a word or act of protest. We grow so accustomed to wrong that we hardly think it wrong. Here our repentance proves itself weak.

The 2nd test is true affection. When a man is truly penitent, he is drawn to those who are in the condition in which he was. If we have no real loving desire to save men, if our hearts are not pained by the knowledge that men are ignorant of their highest good, if we are indifferent to the millions who have never heard the dear old story of Jesus and the Cross—then whatever repentance we may have had is faulty.

Activity is the 3rd proof of repentance. In the words of Zacheus "If I have wrongfully exacted aught of any man, I restore him fourfold," we have the best evidence of repentance. If there are no fruits worthy of repentance, there is good reason to question whether there is any root. Genuine repentance leads to prompt action. A resolution to begin a new life with the next year, or the next week, or the next day even, is not repenting. Work is a part of the life from which nevermore can the redeemed soul free itself, nor has it any desire for such freedom. Duty is privilege. Opportunity is of God.

4th. The hardest test of all is consistency. To be a practical Christian, to live as faith bids, to follow the ideal, — that is a difficult thing. If the man honestly wants to be true, and live in accord with his faith, he need not be worried if he errs through weakness and the stress of temptation. To keep on trying is the highest mark of sincerity and yet we must not lose sight of the thought that we carry the honor of the master. Men who do not know Him and His power, judge by our actions whether we are right in our belief in His might. Pettishness in the home, carelessness in society, may harden many a heart to the pleadings of Christ. Let us try to prove that our repentance is honest by living as redeemed men. Let us hold up a high ideal not only before our own eyes, but before the eyes of the world that they may be drawn to goodness and to God.

*A paper read by Miss Addie Roth at a meeting of the Young Peoples' Society of Christian Workers of Bethany Mennonite church, Quakertown, Pa., and published by the request of the pastor of the church.

From Our Mission Fields.

BY FRANK HARRINGTON.

Our native Evangelist Frank Harrington, who is assisting missionary J. A. Funk in his work among the Arapahoe Indians at Cantonment, O. T., writes as follows to the Mission Board: "Since my last quarterly report the mission work amongst my people, the Arapahoes, has been greatly blest and was a joyous occasion to us Christians. For the Spirit of the Lord has moved the hearts of some of the women and a young man who are uneducated as well as some of the young educated Arapahoes. To these baptism was administered by missionary J. A. Funk on Christmas morning, December 25th, 1903. The following, six in all, have renounced their superstitious belief and have accepted the Christian religion and were baptized: Mrs. Stander, Mrs. Good Warrior, Mrs. S. E. Hoof, Katie Cat, Dorothy Little Raven, and Frank Wood. Mrs. Stander is the mother of Ella and Martha Stander, two Christian young

women of the Arapahoes. Mrs. Good Warrior is my sister and the mother of Dorothy Little Raven. Mrs. S. E. Hoof is one of the very few pioneer school girls of the Arapahoes who are yet living, now a mother of several children. Katie Cat has three children, all girls, who are at school in different places. Dorothy Little Raven is a girl of ten years of age and is perhaps the youngest Arapahoe yet baptized by Rev. Funk. Frank Wood is the son of one of the leaders of the religion called "The Messiah of the North". At the opening of the baptismal service nineteen children were prayed for and consecrated and five candidates for baptism were also prayed for and blessed by Rev. Funk.

"In the evening we celebrated the birth of Christ by having a tree in the church for the Arapahoes. The work of fitting up the tree was done entirely by the young Arapahoe Christians. A brief exercise arranged for the occasion, was well rendered by the young people, the principal speaker for the occasion being myself. The Arapahoes are very thankful and appreciate very much the things sent them and distributed to them on Christmas. And we hope that the Societies and friends will still remember them in their benevolent work.

"So far we have been successful in our work amongst the Arapahoes and we begin to have a bright hope for these people in the future. The work has been going on as usual, preaching on Sundays and talks from the Gospel of the Lord during the week where and when opportunity permits us to speak. We have organized the Arapahoe church of Zion more firmly, have its officers elected and now the prospects for the future are more bright than they ever were before."

BY H. J. KLIEWER.

Missionary H. J. Kliewer writes of his work at Hammon, O. T.: "While we did not realize the results of our work here during the past year we had hoped for, yet we have reason to believe that our feeble efforts have not been altogether fruitless. We are grateful for the privilege of being engaged in the service of the Lord. In how far our labors have brought a blessing to the Indians the Lord knows. We know, however, that the blessing has been a reciprocal one. May the Lord make us ever more faithful in His service!

"Our Sunday devotional services were only fairly well attended during the year. That they were not better attended may, in part at least, be ascribed to the opposing influence of the 'Medicine Men'. In answer to my question, Why he and others did not come to our meetings, one of the leading priests said to me not long ago, 'When you first came here your words were new to us, and we did not know what to think of them. But they seemed good to us and the Indians all began to come to your meetings. As soon, however, as they did so they began to die out. Many of their children died. And when we began to stay away from your meetings there were fewer deaths.' That by such talk on the part of their priests the superstitious heathen are easily prevailed upon to remain away from the meetings is quite natural. And yet these assertions of the priests prove to be untrue. In most cases where children had died they were the children of those who did not attend our services regularly. This priest also claimed some time ago, to be able to cure all diseases of the lungs. Not long after, however, two of his own children died of lung troubles. The consequence was, that he gave up his practice.

"Others try to make the Indians believe that we labor for our own benefit. That the better our meetings are attended the better salaries we receive. That articles of clothing and other things are given them to compel them to become Christians. That for every Indian he baptizes the missionary receives a large amount of money, etc. But we are glad to notice that the Indians more and more begin to see the fallacy of these and similar charges brought against us. May the love of Christ soon gain a complete victory over them!

"For several months past I have been writing sermons in the Cheyenne language which I read to our Indians on every alternate Sunday. I hope by this method to get the Indians to get a clearer understanding of the word of God than they get by preaching to them through an interpreter, especially so, as no very good interpreter can be procured here. I conduct services with the school children every Sunday evening. The other spiritual work with them sister Williams has taken upon herself. She also attends to the sewing hours with the Indian women. We are very thankful for the material for sewing sent us by different Sewing Circles and mission friends. Thus far 29 women have each made a comfort for herself. They would have preferred to continue and begin with the second one at once. But as the material on hand was somewhat scarce we persuaded them to wait until after New-year. We would in this connection express our gratitude towards those of our mission friends who by their donations have made it possible for us to procure an organ for our chapel.

"We celebrated our Christmas festival with the Indians on Sunday, December 27th. We had the pleasure of having brother and sister Linscheid from Haoenaom and brother J. Linscheid from Kansas with us on the occasion. By the generosity of the Sewing Circles we were enabled to give a Christmas present to every Indian present. Those who had attended services most regularly received most. We had more gifts to distribute this year in proportion to the number of Indians than ever before, and perhaps more than some of the other stations. We would once more express our thanks to the donors of these gifts. They are a means toward making our work more easy and they oftentimes preach a sermon more easily understood by the Indians than are our words."

BY R. PETTERS.

Missionary R. Petter writes to the Mission Board: "It was not by accident that on opening the Bible at the close of the past year we were directed to the passage, 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' This passage serves us as a word of promise and encouragement while looking back upon the past and in looking for forward into the future. In spite of the many adverse circumstances and the many hindrances put into our way and in spite of the apparent hopeless condition of our people and our own weakness in coping with the hindrances and difficulties confronting us we have the encouraging assurance that a final victory will crown our efforts through Jesus Christ our Lord. Therefore we will remain steadfast and unmovable and endeavor to abound in our mission work, knowing that such work done in the Lord *cannot* be in vain.

"Many things occurred during the past year which had the tendency to make one waver and which threatened to injure and destroy the work of the Lord in which we are engaged. Other things seemed at times to get the ascendancy over the religious work done and thus threatened to destroy it. But, thanks be unto God, that in spite of all the craftiness, the efforts and the machinations of satan and his apparent success at times, we could retain the encouraging consciousness that our labor here is not in vain in the Lord, and that we never despaired of an ultimate victory for the Lord. We thus labored on patiently filled with hope for the future."

Brother Petter then enumerates some of the hindrances with which they had to contend and some of their adversaries which they had to overcome. Among the latter were two professedly learned men, who were trying to justify the superstitious ideas of the Indians and to persuade them, that their own religion was equally as good as the religion of Christ. But their sophistry was too shallow even for the Indians themselves and when one of their own educated young men narrated to them the fable of the crow and the fox, telling them in his application that these "learned men" were after the "cheese" and that on that account they bowed before them and justified them in their superstitious belief, the Indians goodnaturedly applauded him in his remarks. Then again some would-be "wise men" are trying to implant all kinds of skeptical and irreligious ideas into the hearts of our educated young Indians. Others are trying to take advantage of the Indians while dealing with them and to thus rob them of what belongs to them, while others are trying to lead them into the various sins and vices of "civilized" white people. Under such circumstances it is very hard for the young Indian Christians to keep themselves unspotted from their sinful surroundings and to remain steadfast and unmovable. It thus became necessary for Brother Petter to suspend three of the members of his church from communion on account of sins committed by them. Although these have not as yet made an open confession of repentance, yet they come to church services regularly as before and will no doubt, by God's grace, be won back again.

Brother Petter concludes: "But during all these discouraging experiences and under the many trials through which we had to pass we also experienced many encouraging manifestations of God's grace. The work unto salvation has not been in vain here in spite of all the opposition shown by the destroyer. In view of the existing circumstances our meetings for public worship were well attended throughout the year. Besides this the word of God was almost daily brought nigh to such as came to us. Twelve souls have been added to the membership of our church during the year, and many others, who have not yet made an open profession and been baptized, have been brought nearer to the kingdom. It will surely take some time and a great conflict yet before the web of unbelief, superstition and car-

nal lust will be fully broken. But the Gospel is gradually paving its way and one thread after another is sundered and the time is coming when the whole web-work will be destroyed. This no one realizes better than the arch enemy himself, therefore he endeavors to put into our way all the hindrances possible."

BY P. A. PENNER.

Missionary P. A. Penner in writing from Champa, India, on January 7th, 1904, says: In looking back upon the past quarter we find much to be thankful for. We can thank God for blessings received during and through afflictions; for the hearing of our prayers; and for visible successes in our work. It oftentimes seems to me that missionaries enjoy privileges which those at home do not enjoy. In cases of sickness at home the first thing generally done is hastily to call in a doctor. This is all right and good. But the danger is that in many cases He is forgotten who has said, "I am the Lord, thy physician." Here it is different. Here it is not so easy to call a physician and the only alternative left us is to look on high for help. And what precious experiences of having our prayers heard are we permitted to experience! The Lord giveth above of what we ask or understand. To this we can testify and this our co-laborers at Janjgir, whom we visited during the Christmas season, also experienced.

By this introduction the Board will see, that we did not all enjoy health during the past quarter. On November 6th, the Lord gave us a little daughter. During the first seven days all seemed to go well, as my dear wife was gradually gaining strength. But after that pain in her limbs set in and she had to keep to her bed for a whole month. Now, while I am writing this, she is out of bed again, but still feels very weak, so that I can not leave her alone. Our older child, as well as myself, were well and hardy.

Our devotional meetings were continued regularly and were well attended. All expected to receive gifts on Christmas. Truly the heathen belong to the tribe of "Take". On Christmas morning about 300, mostly children, assembled. For reasons of our own, only the children attending our Sunday-school received little gifts and some candy. These were therefore very glad and happy. The old, but ever new story of the Christ-child was then told them with special emphasis laid on the fact, that there is no salvation without him. May the Lord bless the seed thus sown! In the afternoon gifts were distributed among the inmates of our leper asylum. After the meaning and importance of the Christmas festival was made clear to the poor lepers the distribution of gifts began. This was a cheerful and blessed giving and receiving, inasmuch as we love them and they in turn love us. The cheerful countenances and repeated "salaams" on the part of the poor lepers portrayed to us anew the happy and joyful feature of this part of our work. It is indeed a great privilege to be engaged in helping these poor people. When a missionary is reported to have said: "When I return from my journeys wearied and disheartened, then I go to the leper asylum to gather new courage and be refreshed", we can in part understand him. In the name of our lepers we thank those who have remembered them and have made it possible for us to prepare them a joy. We say, "Thank you, may the Lord richly reward you for it."

We are glad and thank the Lord for visible success in our work. Three of our lepers have made application to receive baptism. Furthermore we are glad to have a native compounder and caretaker for our asylum, whom Brother Hahn sent us. His name is John. His work is to administer the medicine, watch over the inmates of the asylum, and under my own supervision, to instruct them. He receives 12 Rs. per month for his services.

We are now gathering and preparing material for a new bungalow and the new asylum for the lepers.

How the Liquor Men Regard the Bills.

To show the importance of the temperance bills now before the Congress and hence the necessity of immediate and earnest action on the part of temperance people, we give the following quotations which show how the matter is regarded by persons on both sides of the question, taken from the last issue of the New Voice:

The most misleading and iniquitous measure ever introduced into Congress.—C. J. Hexamer, President German-American Alliance.

The most important piece of legislation proposed for Congressional action since the Civil War. — Robert Crain, of Baltimore, counsel for the United States Brewers' Association.

The interstate Commerce Law has enabled the express companies to turn their local offices into original package liquor stores, and, strange as it may seem, most of them have not been slow to avail themselves of the opportunity. — Dunshee & Dorn, lawyers, Des Moines, Iowa, Nov. 27, 1903.

Liquors are shipped to the express office. I have known of from 50 to 100 packages being in an express office at the same time.... A package [is] sent to Thomas Jones or Dick Hughes or other assumed name. Any man can go to the office, pay for, and obtain the liquor, H. H. Abrams, State Supt. Anti-Saloon League, Iowa City, Iowa.

No Half-Price Tickets.

"Well, I cannot understand why a man who has tried to lead a good, moral life should not stand a better chance of heaven than a wicked one," said a lady, a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one: "Suppose you and I wanted to attend a lecture where the admission is a dollar; you have half a dollar and I have nothing. Which would stand the better chance of admission?"

"Neither."

"Just so. But now suppose a kind, rich person, who saw our perplexity, presented a ticket of admission to each of us at his own expense, what then?"

"Well, then, we could both go in alike; that is clear."

Thus when the Savior saw our perplexity, He came, He died, and thus obtained eternal redemption for us, and now He offers you and me a free ticket. Only take good care that your half a dollar does not make you proud enough to refuse the free ticket, and so be refused atmittance at last. — Preacher's Assistant.

Let us be quick to think well and slow to think evil of our brethren. Whether you acknowledge it or not, that is what you want others to do of you, then why not apply the Golden Rule yourself?—Sel.

The Sunday School Lesson.

Subject for February 14: JESUS FORGIVES SINS. Mark 2: 1-12.

GOLDEN TEXT: The Son of man hath power on earth to forgive sins. Mark 2: 10.

LESSON TEACHINGS.

Christ is the last Adam—the second great representative Man — who stood for all other men before God and His Law. As such Christ took the sinner's place, and so, bore the sinner's guilt. He was able to forgive the sinner's sins. For the word "forgive" simply means "give for". This is what Christ was doing when He was on the earth giving Himself for us. Therefore, Christ had power on earth to forgive sins. It is in fact only by such a transfer of obligation that forgiveness of any kind can ever be effected. The offended must take the place of the offender — the creditor the place of the debtor. For instance, says John R. Whitney, "A owes B. a thousand dollars, the fact is expressed on the account books of B by the simple entry:

A Dr. to B

For one thousand dollars.

If the debt is a just one, as long as such an entry stands B can legally claim all that it says is due him. But if he be willing to forgive the debt, the only way by which it can be removed from the records is for B. to charge himself with the amount due him, and make another entry:

B Dr. to A

For one thousand dollars."

Now this is just what Christ by His life and by His death did for us. "He gave Himself for our sins" — The just for the unjust"—and "with His stripes are we healed." Our sins are imputed to Him and His righteousness is imputed to us. Thus "forgiveness" is not so much to be received as it is a new position to be occupied. Before coming to Christ the sinner stands before God condemned by His righteous law. But coming to Him, as the paralytic did, penitent and believing, he finds that Christ has taken his place under the condemnation of the law and has died in his stead. Resting on this blessed fact, instead of being "condemned" by the law, he is justified" by the law. He passes out from condemnation into liberty — out of rebellion against God into fellowship with God; out from among the aliens into citizenship with saints; out of restlessness into rest; out of death into life. Being forgiven he stands in new relations toward God and toward man. Then, like the paralytic, he goes on his way "glorifying God."

I have read somewhere of a man who was on trial for his life. The king sent him a pardon but with the understanding that the trial was to proceed as if no pardon had been granted. Witnesses were examined, lawyers made their pleas, and the man was found guilty. Judge and jury were surprised at his calm demeanor during the trial. He looked as if he were indifferent to the whole proceeding. His calmness was explained when after the verdict of guilty he drew from his pocket a pardon from the king. He could afford to be calm when he had the pardon in his pocket. And, so every sinner can afford to plead guilty, because God has promised a pardon the moment a confession is made.

Sen. Hanna Has Typhoid Fever.

WASHINGTON, February 5. — Senator M. A. Hanna has the typhoid fever. The real nature of his illness was kept from the public until to-day, although intimate friends of the family have known for two days that there was cause for apprehension. President Roosevelt was one of the earlier callers, and was greatly shocked when the typewritten bulletin announcing that the Senator has typhoid fever was handed to him. Senator Fairbanks called just as the President was leaving, and later Senator Beveridge left his card. The following bulletin was issued by Senator Hanna's physicians immediately after the consultation at 9 o'clock this morning: "Senator Hanna has typhoid fever. The diagnosis is confirmed by the complete blood examination reported this morning by Edward Behrond."

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A low estimate of the present cash value, exclusive of franchises, based on the actual money already paid out for the power house, water pipes and water installation at Winona; electric light plant, heating plant and real estate, is at least $110,000. Prospective investors should investigate at once.

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News of the Week.

Domestic.

THE BALTIMORE CONFLAGRATION

75 Squares Burned; $125,000.000 Damage.

BUSINESS SECTION OF CITY SWEPT BY FIRE. DEVASTATED DISTRICT THREE QUARTERS OF A MILE BY ONE QUARTER IN EXTENT.

BALTIMORE, Md., Feb. 8.— Baltimore is staggering to-night under fire loss which no one has the temerity to put in figures, although insurance men think it will surely be over $100,-000,000. The important commercial district is blackened ruins, laid bare by a conflagration which raged without a momentary check from 10:45 a. m. yesterday until later in the afternoon to-day. At 3 o'clock the city officials again breathed. It was agreed that the flames were under control. They had raged twenty-eight hours, in spite of almost superhuman efforts put forth by the best fighting forces which more than half a dozen cities were able to muster. The city is overcast with gloom. The only lights in the burned district are those from the smouldering ruins. The only lights in that section which escaped destruction are from corner gas lamps. The stores are closed in nearly every street. The darkened avenues are full of jostling people talking of one subject. Apparently there is but one cause for gladness and that is that there are no homeless. The residence section of the city escaped. This phase of the situation relieved the officials from any thought rather than the saving of property.

EXPLOSIONS START FIRE.

The fire broke out shortly before 11 yesterday morning in the wholesale dry goods store of John E. Hurst & Co., on Hopkins Place, in the heart of the business district, with a series of loud explosions which were heard in remote parts of the city and spread with fearful rapidity.

In a half hour there were a dozen big warehouses in the wholesale dry goods and notions' district burning fiercely. The entire city fire department was called out, but was utterly powerless to check the spread of the flames, which were aided by high winds, and by noon there were savage fires in at least thirty big warehouses, and the conflagration was steadily eating its way into successive blocks, east, north, west and south.

Building after building fell a prey to the flames, and apparently there was no check to the onward sweep of destruction.

At 2 p. m. the Associated Press sent out a bulletin saying the flames would be held in check at the Union docks and prevented from leaping Jones Falls and placing the entire city east of there in jeopardy. At 3 o'clock that bulletin was confirmed. A score of times flames of fire were lapping the sides of lumber piles on the east bank of the falls. In some instances the lumber was tossed in the falls and this with similar heroic measures stayed the onsweep of fire.

Throughout the terrible contest in which firemen and fire waged for supremacy, humanity was handicapped by a gale which carried burning brands over the heads of the workers and beyond the reach of the hundreds of streams of water poured into the raging furnaces. But for the work of volunteers in seeking out and extinguishing these embers it is almost certain that the burned area would have been twice larger than it is. About 75 squares or 140 acres are in ashes, extending from Lexington street on the north, to Pratt street on the south; from Liberty street on the west, to Jones Falls on the east.

No one dares to guess what would have happened had the flames jumped the falls. The strugle to-day has been with the one end of confining the fire to the west side of the muddy stream. That this effort was successful is merely the result of fire burning itself out and coming in contact in front with the concerted labors of nearly a hundred fire companies, aided by the powerful fire tug, the Cataract. Again and again the terrible heat driven from the burning district across Jones falls ignited buildings and lumber piles. Furious hand to hand fights occurred, which, fortunately for the residents of East Baltimore, were won by the firemen. Several hours in the lumber district of the east side, volunteers watched every ember. Bucket brigades were formed to prevent the destructive leap of the flames across the narrow stream. Had the fire gained a foothold in the east lumber yards, it is conceded nothing could have stopped the onslaught and the departments would have been powerless to prevent damage as great if not greater than the Chicago fire.

Dynamite explosions have been constant to-day. The program adopted last night of blowing up buildings in an attempt to stay the progress of the flames was continued until the fire was under control. Then the dynamiters turned their attention to razing tottering walls which threatened to collapse. The result was almost constant cannonading and the detonating was heard in all parts of the city.

BUSINESS MEN RUINED.

The loss will not be accurately estimated for weeks. Business men prosperous yesterday morning are poor to-day. Expressions heard among these men as they peer into the collapsed properties reveal an astounding number who were only poorly protected by insurance. Few persons explored fully, even such portions of the burned district as the cooling ruins would permit. The high winds made it near impossible for any one to pass through the streets bordered by crumbling walls without grave danger to personal safety. Tangled masses of wires, cross and recross the streets and these were lashed furiously by the wind.

The buildings could be seen swaying back and forth apparently ready every minute to collapse. Many did fall during the morning carrying upward clouds of brick and mortar dust so dense that even the black smoke was obscured for the moment. Flying glass, dust and gravel, sparks and embers filled the air. In that fearful district men prominent in the commercial life were found. Many with heat-blistered and smoke-begrimed faces had been up all night and as the morning broke were taking the first inventory of losses.

WHOLESALE BUSINESS PARALYZED.

While the fire was confined within a certain territory of the city, the effect of the conflagration will be more or less national in its scope. Wholesale trade here will be paralyzed for months to come, and southern buyers a large number of whom deal in Baltimore will have to go elsewhere to purchase their goods. The manufacturing centers of the country will feel to a more or less extent by the countermanding of orders. To many manufacturers the fire will cause a positive loss in that they have been working on orders for Baltimore firms which cannot now be accepted and which will have to be carried by the manufacturers until they can find other buyers.

Excursion Rates for Fair.

At the meeting, in St. Louis, Thursday, of the American Association of General Passenger Agents, it was decided to make the following recommendations to their respective traffic organizations:

1. A season excursion rate to St. Louis beginning April 25 and continuing until November 25, selling tickets during that period at 80 per cent. of double the one-way fare.

2. Excursion rates, with final return limit of sixty days, at rate of one and one-third fare.

3. Excursion tickets of ten days' limit in territory 200 miles distant from St. Louis, at rate of one fare plus $2.

4. That coach excursions be run not oftener than one day each week by each line, at rates and with limits and other conditions as may be agreed upon by interested lines.

These recommendations will be formally considered at the meeting of the representatives of trunk lines—the New England Passenger and the Central Passenger Association — which will convene in New York February 8. It is thought that there will be no difficulty in obtaining these rates.

Color Line at Berea.

LOUISVILLE, February 4. — The friends of Berea College hope to persuade Gov. Beckham to veto the bill passed by the Legislature which, if a law, would close the institution. The measure prohibits the co-education of blacks and whites, and Berea College, founded by noted philanthropists, would be the conspicuous sufferer. The college was founded by anti-slavery Southerners in 1855. It had admitted colored students since 1865, and has now 800 white and 150 colored students.

President Frost, in public address at Berea, severely denounced the members of the committee who went to Frankfort in behalf of the citizens of Berea, and so worked up his audience, composed for the most part of negroes and the college element, that at the conclusion of his address J. M. Early, the spokesman for the Berea delegation which appeared before the House committee, was hanged in effigy on the public square.

Foreign.

WAR HAS BEGUN.

JAPANESE DISABLE RUSSIAN FLEET AT PORT ARTHUR.

Japan has won the first battle in the far East war. Monday night her torpedo fleet attacked the Russian fleet at Port Arthur and disabled three of the Czar's vessels. None of the Japanese ships was damaged. The Japanese used torpedoes freely and it is reported this will be their policy throughout the war.

The news of the Russian defeat caused consternation at St. Petersburg, where it was published in extra editions of the newspapers.

The capitals of Europe are of the opinion that the Japanese victory is a severe blow to Russia at the outset.

Secretary of State Hay is now in communication with the the European governments with the view of preserving the integrity of China during the war and after it has ended.

Russian troops are encamped along the Yalu river, and Japanese soldiers, it is reported, have been landed at Masampho, Korea. Fighting in Korea is momentarily expected.

ST. PETERSBURG, Feb. 9.—The news that Japan had duplicated her tactics at the opening of the China-Japanese war by a torpedo attack on the Russian ships off Port Arthur created intense excitement, when the bare announcement came from Viceroy Alexieff at 8 o'clock this morning.

The Czar and his ministers, who had been informed immediately of the receipt of Viceroy Alexieff's telegram, accepted the gage and prepared to face the reality of war.

Feverish activity reigned at all the ministries and war preparations were pushed in all directions.

The Russian Red Cross Society already has sent 2,000 beds to the far East and Sisters of Mercy are leaving.

The action of the Japanese in attacking the Russian fleet without a declaration of war is regarded as an outrage by the Russians generally and the result, instead of discouraging them, seems to have been to furnish the spark necessary to fire Russian patriotism. From the larger centers throughout European Russia comes information that the country is already aroused by the Japanese action in breaking off the negotiations.

JAPAN SEVERS DIPLOMATIC RELATIONS.

TOKIO, Feb. 7.—Japan severed diplomatic connections with Russia yesterday by giving the Russian Minister, Baron de Rosen, his passports and instructing its minister, M. Kurino, at St. Petersburg, to notify the Russian government of Japan's decision and prepare to leave for home at once.

The severance of diplomatic relations between Russia and Japan appears to be only a step towards war, although when the ministers of Russia and Japan withdraw from their respective posts quick and decisive action is expected. When Minister of Foreign Affairs Komura, on Saturday notified Baron de Rosen, the Russian minister, of Japan's determination to sever diplomatic relations, he is reported to have declared to him that Japan is tired of Russia's delays, evasions and insincerity and has decided to take independent action for the conservation of Japan's oriental interests. During the final negotiations Japan's repeated requests for an answer were treated in a most unsatisfactory manner. Japan waited until convinced that it was useless to wait longer and has now ended the discussion. The indications are that there will be no formal declaration of war. Japan will publicly define its position and purposes and the foreign office has prepared a new statement which will probably be announced to-night. On Monday Japan will unquestionably seize Korea and although Russia has previously intimated that it would not interfere, in view of that country's present attitude, developments are eagerly awaited.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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The Saloon—A Bar.

The saloon is sometimes called a "Bar." That's true:—

"A bar to heaven, a door to hell;
Whoever named it, named it well;
A bar to manliness and wealth;
A door to want and broken health;
A bar to honor, pride and fame;
A door to grief and sin and shame;
A bar to hope, a bar to prayer;
A door to darkness and despair;
A bar to honored, useful life;
A door to frowning, senseless strife;
A bar to all that's true and brave;
A door to every drunkard's grave:
A bar to joys that home imparts;
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it, named it well."

—Selected.

Items of News and Comment.

F. F. Gabel, pastor of the Germantown church, will be with the brethren of Bowmansville, Lancaster county, Pa., and preach for them on Sunday.

On Saturday, February 6, a new congregation was organized by the Schwenkfelders at Norristown, Pa. The first service was held on the following day when about forty persons were present. Rev. E. E. S. Johnson, of the Philadelphia church, preached. Bro. Johnson will preach for the new congregation until a regular pastor will be secured. A Sunday-school will also be held.

Abraham Krupp and his wife, aged people who reside about a mile from Souderton, were awfully tortured by masked robbers during the night of February 10. Bro. Krupp had several ribs broken and badly beaten, lighted candles were also held to his feet and painfully burned. Sister Krupp was also severely pounded with the but end of a revolver. The robbers secured twenty dollars and a gold watch. The aged couple are honored and beloved by all who know them and members of the Old Mennonite church. The physician in attendance declares theis condition serious.

From Our Mission Fields.

Missionary P. A. Penner sent to each of the members of our Foreign Mission Board a beautiful little booklet containing pictures from Chattisgarh and the Central Provinces of India, illustrating the scenery, the social customs of the Satramis and the late Famine. The books were sent by express to the secretary of the Mission Board who then sent copies of them to the different members of the Board by mail.

Missionary J. A. Funk, of the Arapahoe mission at Cantonment, O. T., reports that six applicants for baptism are now receiving instruction preparatory thereto. The work of brother Funk, with the assistance of brother Harrington, seems to be signally blest of late.

Brother and sister Linscheid have left Haoenaom and are spending the few months before their departure for their new field in Montana, with Bro. Petter at Cantonment with the view of studying the Cheyenne language more thoroughly. They are visiting Haoenaom fortnightly where Bro. Linscheid conducts services with his Indians. After Brother and Sister Linscheid's departure this station will be temporarily served by our other Cheyenne missionaries.

Need of Mission Workers.

That there is a general need of mission workers is evident from the fact that many of the Mission Boards are asking for more workers for their different fields. Thus the American Board has sent in requests to the office of the Missionary Volunteer Movement for 18 women and 17 men, the Missionary Society of the M. E. church for 5 women teachers, the Domestic and Foreign Missionary Society of the P. E. Church for one woman and three men, and the Woman's Board of Missions, Boston, for 7 female teachers and several workers for North China, and two for Guam. Truly, "the harvest is great and the laborers are few."

Blessed Assurance.

To possess this is the birthright and privilege of every child of God. It is the confident repose of the soul which Jesus holds out to us in His loving invitation, "Come unto me..... and I will give you rest". It is not the thoughtless, happy-go-lucky complacence, all too common, which is without intelligent foundation and generally unable to give a reason concerning the hope that is so vaguely cherished. It is equally far removed from the hopeless and cheerless fatalism which professes to be resigned to that which is decreed and therefore unavoidable. Christian assurance is something far better. Eagle-like it soars above the clouds and bathes in the clear sunlight of God's truth and love and rests its feet on heights accessible only to the wings of faith.

The "full assurance of faith" speaks in most positive terms. Its firm triumphant note is heard at every turn as we read the testimony of Bible saints. Job in the midst of terrible affliction could still say, "I know that my Redeemer liveth". David walking through the valley of the shadow of death could say, "Thou art with me." Paul nearing the close of his eventful life unmoved by persecution and the inconstancy of friends puts his feet firmly on the immovable rock and says, "I *know* whom I have believed".

Assurance comes by faith—faith that takes God at His word, that lays hold on Christ as the yea and the amen of God's promises. Has God spoken, "Whosoever believeth in Him shall not perish but have eternal life?" Then it must be true. I believe and I shall not perish. Has He said, "I will abundantly pardon"? Then who shall lay anything to my charge? There is now no condemnation. Have I accepted His overtures of mercy? He can not and will not go back on His word. Have I received Christ? Who shall separate me from Him who has engaged to be the Shepherd and Bishop of my soul and who can save to the uttermost? Away with doubt! away with fears! Enter love and peace and joy—all the gifts of God's free grace in Christ Jesus to an unworthy but repentant sinner.

"Blessed assurance, Jesus is mine,
O what a foretaste of glory divine,
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

"Perfect submission, all is at rest,
I in my Savior am happy and blest,
Watching and waiting, looking above,
Filled with His goodness, lost in His love."

—A. S. SHELLY.

The Influence of Woman.

The common and erroneous idea regarding the superiority of one sex to the other is absurd. Man is superior as man and woman is superior as woman. The works of Nature all portray the fulfilment of a divine plan and harmony. Each has what the other has not. Neither are complete in themselves, but the harmonious blending of both forms an ideal conception, approaching nearest the image of their Creator.

Man is the soldier, his energy for war, adventure and conquest is exercised in various capacities. Woman is the ruler, through her guiding and controlling ability and her almost un-erring judgment, she awards the crowns of conquest. From the sacred precincts of the home her silent but potent influence is felt to the remotest parts of the earth.

The true woman in the faithful discharge of her duties, molds, shapes and controls the destinies of nations. Like a skilled workman, she weaves the golden threads of character into a beautiful and costly fabric. The most humble abode, under the influence of her magical presence, is transformed into a paradise,—where she is, there is home also.

The ideal home is a place of peace, a sacred shrine set apart from the cares, anxieties and temptations of the outer world; a vestal temple, guarded by the household gods, within whose portals only Peace and Joy and Virtue find their way.

This exalted idea of the influence and the rightful position of woman is not merely the outgrowth of fanaticism or idealism. We find upon referring to the lore of antiquity that "the wisest and the purest-hearted of all ages" have had similar lofty conceptions.

Shakespeare, the king of poets, invariably represents women as wise counselors distinguished by heroism and fortitude. His purest and most perfect characters are heroines.

Sir Walter Scott clothes his heroines in dignity, tenderness and intelligence, and animates them with a fearless sense of justice and selfsacrifice.

Dante in his great love poem,

implores his departed lady to come and watch over him while he roams on earth. And she comes from her home in heaven to be his guardian angel, at last rescuing him from the very jaws of perdition.

Chaucer wrote a legend on "Good women", instead of "Good Men". If we go back to the ancient inhabitants of the valley of the Nile, we shall find that even they gave to their spirit of Wisdom the form of a woman.

The ancient Romans had little reverence for woman or the sacredness of home. A man might divorce his wife for little or no reason; if he saw a woman whom he admired more than his own wife, he would not hesitate to forsake her for another. This condition of affairs led to great social depravity, and was one of the causes of the downfall of that most powerful nation of the globe.

On the other hand, the Germanic tribes who succeeded the Romans and who laid the foundations of the modern European nations, were characterized by their great reverence for woman and home. In order to see similar effects upon modern civilization, we have but to compare the ignorance and stagnation of the Orient with the progress and enlightenment of European nations.

In addition to this, let us notice the spirit of chivalry, one of the far-reaching effects of the refining and elevating influence of woman. This noble sentiment, which is but the overflow of a truly kingly spirit, is always expressed by the true gentleman.

Formerly knights were bound by solemn vows to relieve distress, repay injustice and defend the innocent; but to-day every gentleman is a self-made knight, the creation of a generous, unselfish devotion to the cause of humanity.

Every true knight considers it a privilege to be guided by the lady of his choice; and voluntarily yields blind devotion to the one whom he loves. Yet with all this capacity for exerting influence, with sorrow, suffering, degradation and vice on every hand, there are women who complacently take their ease, surrounded by pleasures and luxuries.

But the days of weak, frivolous devotees of fashion are past. No longer a passive factor, woman must become an active, controlling power if she would fulfill her mission.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

ADA M. LANDIS.

Philadelphia, Pa.

A Great Revival.

A great revival in Allegheny County, Pa. 700 churches and 500 ministers are banded together in a simultaneous evangelistic movement which has stirred the whole county. Special evangelistic sermons were preached on Feb. 7.

It began with cottage prayer meetings in each congregation, and branching out into union meetings in the churches of each district, and will concentrate into great central meetings to be held in Carnegie Library, Allegheny, Feb. 14—28, and then divide again into district union meetings and close with services in the individual churches.

The central meetings will be in charge of Dr. Chapman and a number of eminent evangelists who are associated with him in the work, such as Dr. James M. Gray, Dr. Munhall and others.

Surely we are all interested in this grand movement and anxiously await results. It may be safe to say, however, that many souls will be saved, and Satan's power greatly shattered.

If this country is to be held for Christianity and our people are to be won for Christ, this is the one effectual method which churches must adopt and pursue. The idea of united effort on the part of churches against sin and for the salvation of mankind is the conviction of my soul and the dream of my life, and God's purpose with the church will not be attained until this idea is put into practical use. Churches must lay off their garb of bigotry and independence and roll up their sleeves and get to work. Many souls have been lost through neglect of the churches to combine their efforts, which otherwise might have been saved.

To go to work singlehanded is not sufficient, the results are so meagre that it leaves the impression of a great weakness in the church, and often only excites to ridicule. If one church or denomination sails out into work of fishing for souls, another one along side of it can soon make enough disturbance to drive the fish away. The profane way many persons enter the church, and the unscriptural method employed by many churches to get members, are simply disgusting. To engage a successful evangelist to assist a church or a number of churches in this work does not any more savor of weakness on the part of the local pastors as all the work done by the local pastors themselves savors of selfishness and pride.

A few years ago the three pastors of our town agreed on a Sunday to preach special sermons on the immoral condition of the neighborhood. The effect was good but would have been suicide to the one who would have attempted it alone.

A year later the three churches united in a week of special services which was not only enjoyed and appreciated by the members, but they were fruitful of much good.

Should such a movement be set on foot in our county or even community, I would hail it with joy. There is no reason why it should not be put into operation everywhere. If organized, united effort is effective in the kingdom of darkness, it should certainly be counterbalanced and would soon be overbalanced by organized united effort in the Church of Christ. Then we would have a great Revival, not only in Allegheny county, Pa., but all over the United States.

W. S. GOTTSHALL.

The Value and Necessity of Vocal Music.

In considering this subject I will treat it under two heads. First, What it is; second, How applied. In the language of great writers, music is the soul of the universe. If this is so, surely it ought to have first place in the way of uplifting a fallen humanity. Too little effort is put forth to put in practice vocal culture. The best way to make proper use of vocal culture is to put in practice the advice Paul gives to the Colossians: first, "Let the word of Christ dwell in you richly in all wisdom"; and then secondly, "admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

If we all would sing to admonish one another with grace in our hearts it would make life more joyful both to ourselves and to others. It would bring more life in the family circle, church and all public meetings. The desire must first be created within us, to sing not for our own glory, but for the glory of the Lord and for the encouragement of others; wishing that others should join in our song and sing as well as we do, or better.

Vocal music will even lengthen one's life. Physicians say a course in vocal music will add five years to a person's life. It is certainly therefore worth while to indulge in; for it strengthens the lungs so that you are enabled to breathe stronger.

Music is the essence of all good services; hence it is the essential thing in the making up of any kind of program, both religious and secular. Music is a sure cure for the blues; as in times of despondency it will cause trials and business difficulties to take wing. Anybody that has any feelings for his fellow beings will love music. Luther said, "it is the fairest gift of God to which the evil one is a bitter enemy, because it removes from the heart all of the fascination of evil thoughts."

Birds of the air are singing all day long while hunting their grub. "In song all the deepest, profoundest, tenderest, and most sympathetic yearnings and emotions of which the human heart is capable, find constant utterance and relief."

The question is often asked the writer, "Can I learn to sing?" or "Who can learn to sing?" Some say, I never can learn to sing. My answer always is, If you have a voice strong enough to speak plain, and have at all an ear for music, i. e. if you can detect tones of different pitches, you can learn to sing, if you try, by the aid of some instructor. Prof. G. S. Rice in his lectures on "Musical Culture" says, "Every person who can speak plain, if they have a correct ear, can learn to sing, so as to make both themselves and those around them happy." Some people throw out the idea that music is only for the few unusually smart, or clever, or specially wealthy ones. Such is indeed wrong, for the great Creator does not scatter blessings in that way.

There is also a great delusion in the idea that a person can only learn music when he is young, and when he has passed the age of twenty-five or thirty he can not learn to sing anymore. It is all folly, for instance, it is just as if a person would not use his legs for say twenty-five or thirty years, he could not begin to walk the first day nor run the second day. It is when we put in practice our God-given organs of the voice. I have had a member in a recent class, who was about sixty years of age, who made even faster progress in singing than the average young members of from 12 to 20.

There are four general principals in the proper rendition of vocal music; viz., position, breath, utterance and tone, which if properly developed will produce vocal power. We learn in the Bible that after David came back from the slaughter of the Philistines they sang and played on instruments. David also had set apart 288 persons for singing.

The question is worth consideration, What can be done in order that the art of singing will be rescued from a dormant state of existence? In the first place it will be necessary for the parents to encourage their children to study music more, both vocal and instrumental. It is a mistake that so many children are urged by their parents to learn the latter without giving any thought to the former. Some even spend hundreds of dollars to give their children a training in instrumental music without giving a single thought of learning them to sing psalms, hymns and spiritual songs. As a great musical writer says, "Yet in nothing under the great expansive heavens can we see more of the marvelous and beautiful, than in the wonderful and almost infinite variety of tones and modulations of which the human voice is susceptible and capable. In the wonderful and delicate construction of the vocal organs, we find the culmination of divine ingenuity."

It is of greater importance that children, or adults, learn first to sing before the use of the instrument, for if the rudiments or fundamental qualifications of music are once learned, the other is much quicker and more thoroughly learned. It is, however, best to study both vocal and instrumental at the same time if possible, as one helps the other along.

In order to get the young men and women interested in singing I find no other method than to have every three or five years a singing school in the town or community of at least two terms, conducted by a competent teacher. The old time singing schools ought to be rescued. Recently a man said, When I was young we had singing schools everywhere and there is where I learned all I know of music.

It is true that the public schools take it up to some extent, but very few get more than just a faint idea of music. A singing school will arouse enthusiasm in music among the young people, hence a greater desire for vocal music is created.

By getting the young to study and practice music parents will have less cause to fear of their being led into evil habits of any kind, for it is a fact that its very influence and tendency will be at war with evil of all description. A choral society organized in any town is a good thing to keep up the interest in vocal music and it will greatly aid in church and Sunday-school work. Church music in most of congregations is exceedingly weak and therefore something ought to be done in order to improve the situation. Moody said that the music in his meetings was the result of bringing out more conversions than his preaching, for they were drawn there by it, and inspired by sweet songs, thus were ready to receive the gospel.

A children's choir is an excellent thing to get the young interested in singing and for the improvement of singing in S. S. and church. Pastors should not be content with the preparation of an excellent sermon, but should not rest until they have influenced its members in the rendition of excellent music at every service or gathering. In conclusion let me quote from Shakespeare, "The man that has not music in his heart and is not moved with the concord of sweet sounds, is fit for treason, stratagem and the spoils, let no man trust him.".

M. G. OBERHOLTZER.

Feb. 10, 1904.

Solving the Great Problem.

A young man graduated with the highest honors of his alma mater. He was brilliant. He was the finest mathematician that had ever walked the halls of the great university. Soon after graduation, a minister, who had known him from boyhood, met him and said: "I understand that you are celebrated for your mathematical skill. I have a problem I wish you to solve."

"Tell me what it is," said the young man, "and I will try."

The clergyman answered: "What is a man profited if he shall gain the whole world and lose his own soul?"

The young man walked away in silence, saying to himself, "It is a great problem." The question rang in his ears, by day and night. Everywhere he went it seemed to sound louder and louder. "What if I gain the world and lose my soul?" Finally he said, "I will solve the problem." He weighed the matter carefully. He looked at the problem in a businesslike way, and said to himself: "There is no profit, if I gain all the pleasures, and all the wealth, and all the honors of the world, and lose my soul." He at once surrendered himself to God, accepted Christ as his Savior, and afterwards became an eminent minister of the gospel.—The Christian Union Herald.

The Study of the Bible in Higher Institutions of Learning.

A steady advance in the number of students enrolled in Bible study is taking place each month and the colleges are planning broadly and with definiteness to make the work more effective. At the public session of a recent Bible institute at Wesleyan University thirty new members were enrolled in Bible classes. At Yale a Bible institute has resulted in the organization of a number of group classes composed of men who had not been enlisted previously. The leaders will meet in a normal class. At Princeton 168 men were enrolled last year, but this year 330 are already taking the courses provided for daily study. At Dakota University the Bible study work has been going forward rapidly. A normal training class for leaders under the direction of Dr. Thomas Nicholson has been a useful feature in helping to maintain attendance. Fifty-three men are already enrolled with a prospect of a large increase during the winter term. During the first week in January Purdue University held a Bible study reception for the one hundred or more new students entering for the courses in agriculture. A large committee has completed plans by which every one of these new students is to be approached in the interests of the Bible Department within ten days after college opens.

A large Bible class was organized with officers at the University of Kansas, Lawrence, about one year ago. Professor Wallace C. Payne was selected as teacher. The class has had a year of excellent results and now numbers sixty students. Through it many men have been reached who would not have united with the small group classes.—Sel.

If They Only Knew.

There are many people in your neighborhood who honestly believe that God is stern and unforgiving and only loves them to the extent that they are good, and not because they are needy. They are living far down in the valley of despair when they might be up on the highlands of a satisfactory Christian experience. They are not acquainted with the loving Father that is represented by the Shepherd, who, Himself, made the painful journey in search of the lost sheep, and when He finally found it, instead of putting a rope around its neck and jerking it this way and that, when it would not lead easily, He placed, without any reproachful words, the straiyng sheep upon His shoulder and gently carried it back to the fold.

Dear reader, are you daily, on bended knee, seeking for necessary strength and wisdom and willingness to do your part to introduce wandering sheep to such a Shepherd? There is a satisfaction in this that you have sought in vain to secure in other ways. Almost daily we are receiving the most touching and encouraging letters from those who were in utter despair, without any happiness in this world or any hope for the next; when some one sold, lent or gave them a Life Boat, and from its pages they got a glimpse of God that put new hope and life and inspiration into their lives. Are you so absorbed in the things that will soon pass away that you are depriving yourself entirely of having a part in such blessed opportunities? Many of those whom you daily meet would love God if they only kew him.—The Life Boat.

Little Heartaches.

Why do you nurse your little heartaches, dear Christian brother and sister? You know they are the cause of much of your unhappiness and restlessness. They are like a swarm of insects, —if you do not chase them away immediately, they will settle down in your heart and multiply, and after a little while you will be so full of them that the little plants of kindness, sympathy and charity that grew in your heart and were the joy of your life, will have no chance to grow, and must finally wither away.

Let me tell you the remedy for these heartaches. The very next one that you get take to Jesus in prayer; just tell it all — every bit of it—as you would to a friend, and ask Him to take it away. Your conscience will often show you that you have magnified the ache, and when you think of God and His infinite greatness and goodness, you will feel that your little ache is too insignificant to waste any of your precious time over, and—bchold, it is gone! Jesus in tenderness has taken it away, and your heart has found a new peace that is very precious. At first it is not easy to lay the burden on Jesus, and although you say, "Here is my heartache, dear Jesus, take it away," you will not know how to let go; but persevere until you have learned the lesson of letting-go. After you have fully learned this lesson you will realize the blessing in the promise, "Before they call I will answer, and while they are yet speaking I will hear", and you will feel that peace in your heart almost as soon as the ache is there. Give Jesus your little heartaches, then He will take care of the big heartaches.

ANNA G. STAUFFER.

Philadelphia, Pa.

When Pope Innocent IV. parading the wealth of the Church before Thomas Aquinas, said, "You see, we can no longer, with Peter, say, "Silver and gold have I none,'" the hermit quickly rejoined, "Nor can you say, like Peter, 'Rise up and walk!" We have far declined from apostolic poverty, self-denial and worldly reproach, but we have also lost primitive purity, simplicity of faith, and power in prayer. We need primitive piety revived, even though it brings primitive persecution instead of popularity.—PIERSON.

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Editorial.

Mennonite Fiction.

Our daily papers give us the following book announcement:

"Helen R. Martin has opened what seems likely to prove a new and promising field in fiction in her "Tillie: A Mennonite Maid," which the Century Company will publish this month. Material for this study of Pennsylvania Dutch life and character was gained in Mrs. Martin's years of residence in Lancaster county, Pa., where her father was pastor of a Lutheran Church."

Since at this writing it is not yet on the market we don't know much about "Tillie" the Mennonite Maid. (Das Manischta Maedel would be just as euphonic.) We predict however that her love affair will be about the same as those of another girl less quaint than Tillie. There will be some chapters of storm with a few calm ones sandwitched between them. Chapters next to the last will probabably marry her to her adored one, while chapter the last will have a balm to spare for every one whose feelings have been jarred in the foregoing chapters. We shall undoubtedly close the book leaving behind the peaceful vision of Tillie Jr., in the sweet repose upon the lap of her nodding grandmother, while the setting sun is shedding its evening glow over the big barns, the advertisement bedecked tobacco sheds, and the fertile fields of Lancaster county.

The publishers promise that the book will be a study of Pennsylvania Dutch life and character. Of all that Mennonites must bear it has come to this, that the responsibilty for Pennsylvania Dutch life and character, be it good, bad or indifferent, rests upon them. What cause for congratulation have our other brethren, the Dunkers, the Schwenkfelders, the Strovellers, the Herrnhuter and the River Brethren, not to mention the Reformed aud the Lutheran.

According to the announcement we are led to believe that the author writes from the standpoint of one who knows, her Lutheran home having been located in a Mennonite community. In the early days Lutheran neighbors investigated Mennonite faith and practices.—Result: Some Mennonites were executed, others imprisoned, and others driven from the country. We try to anticipate a more pleasing end for this book's last chapter.

Finally, Martin is a Lancaster county name honorably borne by many Mennonite families. The author is most likely bound to the subject of her composition by ties of blood. We wonder, will she indulge in what George Eliot called "the brutal candor of a near relative" Of course, we don't know, but we will before the month is over.

The War in the East.

In the trouble between Russia and Japan, as in the case of every dispute, opinions naturally differ as to where the fault lies. On one point, however, there can be no difference of opinion, viz., that grievous fault there must be somewhere, on one side or the other or both. Nothing short of gross unreasonableness must be looked for where nations in our day resort to the terrible arbitrament of war.

That the sympathy in this country is largely on the side of Japan in this controversy is due both to the character of the two peoples respectively. Russia's history for centuries stamps that government as one of tyranny, oppression, and persecution within her own borders. Nominally Christian for centuries, her whole political and social life to the present day is characterized by policies and acts which are abhorrent to the true Christian spirit. In her dealings with other nations she has been no less reprehensible. Faithlessness and duplicity have been marked characteristics of her diplomacy. Japan having only half a century ago opened her doors to the influence of Christian civilization and being to-day still largely heathen in her religion, yet throws her Christian (?) antagonist in the shade in the absence of all tyranny, bigotry and oppression on her own soil and in her frank and faithful relations with other nations. This difference in the character of the two nations has manifested itself in the controversy that has led up to the present crisis.

It is gratifying and reassuring that the other nations led by our own government while unable to avert the conflict are united in seeking to limit its scope as far as possible. May God forbid that other nations be drawn into the fight.

Correspondence.

PULASKI, Ia. For the last six weeks our congregations have not been as large as usual on account of the extreme cold weather and sickness. Perhaps no time in the history of the church have there been more of our people afflicted at one time than now, but notwithstanding all this special effort is made on the part of many of our people to be present at the regular Sunday morning services. A hot air furnace was recently put into the church, which is giving excellent satisfaction. Miss Anna Augspurger, of Trenton, Ohio, on her way home from California, stopped with us and was at the services Sunday morning.

For the MENNONITE.

February 12th—The Lincoln Legion.

This is the birthday of one of America's greatest statesmen. — The immortal Abraham Lincoln, the great emancipator, to-day ninety-five years ago he was born in a log cabin on Nolin's creek in La Rus county, Kentucky. No doctors attended his birth. Only a few unskilled women were there to offer their service in caring for the mother. There was no fine linen in which to wrap the baby boy, no food in the house and but for the kindness of neighbors he would have perished. But he was a child of destiny, and under the grace of God grew and waxed strong. The man destined by the Ruler of nations, to free with one stroke of his pen the millions of slaves held in our "free" country; the man who had a righteous hatred for the wicked institution which he was raised up to abolish; the man who had an equal righteous hatred against that other form of slavery still fostered and protected in our beloved country — strong drink, the rule of king Alcohol. Lincoln's abhorrence of this awful form of slavery was evidenced in a speech in 1842, when concerning temperance work he said: "In it we shall find a stronger bondage broken, a viler slavery emancipated, a greater tyrant deposed, in it more of want supplied, more disease healed, more sorrow assuaged. By it, no orphans starving, no widows weeping. By it, none wounded in feeling, none injured in interest, even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. When the victory shall be complete, when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace and cradle of both those movements (abolition and temperance) that shall have ended in that victory! How nobly distinguished that people who shall have planted and matured to maturity, both the political and moral freedom of their species." This was the man who had the moral conviction and courage to address the committee who notified him of his nomination for the presidency in 1860 in the following words: "Gentlemen, we must pledge our mutual health in this most healthy beverage which God has given man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale from the well." But this awful drink traffic still exists, so we are glad to hail any good movement —looking to the lessening of its power and final overthrow.

The LINCOLN LEGION in honor of the great man whose birthday we celebrate to-day is the latest of these movements. It was launched at Oberlin, Ohio, October 21, 1903, in the course of the tenth anniversary of the Anti-Saloon League. It is a movement for the signing of temperance pledges, similar to the old-time Washingtonian movement, and it is called the Lincoln Legion because of Lincoln's personal abstinence, because of his life-long advocacy of temperance principles, and more immediately because of the still living memories of a day fifty-seven years ago, when at the South Fork schoolhouse in Sangamon county, Ill., Lincoln made a remarkable temperance address, and administered the temperance pledge to Cleopas Breckenridge and Moses Martin, who were the first signers of the new Lincolnian movement. The pledge written by Abraham Lincoln, signed and advocated by him, is the pledge to be used by the Lincoln Legion:—

Whereas the use of alcoholic liquors as a beverage is productive of pauperism, degradation, and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage.

Those wishing further information regarding this movement can procure a book by Dr. Louis Albert Banks full of interesting and valuable information concerning it and the similar movement of the past. The book costs one dollar and can be had from "The Lincoln Legion", 110 East 125th street, New York.

The movement is commended to all young people.

ALLEN M. FRETZ.

Souderton, Feb. 12, 1904.

Can We Spare Old Men?

What are you going to do with the old men? Asks the "Christian World" editorially. There is a great army of them marching with solemn tread toward the dismal dead line. Beyond that line what then? What are you going to do with them? They have borne the brunt of battle, they have builded our churches, they have established our schools of learning and helped to endow them. Are they to be pulled out of the harness and told, "Your days of usefulness are over?" This is done in many instances, and yet it remains true that generally the "old men" are able to do more effective work than the young men who make a dash, then flash up like a blazing comet and leave nothing behind. It is not always true that young men are born to set things right. In answering the question, "Can we spare the old men?" the "Independent" says: "The saddest state of affairs is found in the professions, and especially in those which in one way or another have the making of public opinion. Every little while some one asks why there is no great newspaper to-day. Time was when the "Tribune", the "Sun", the "Times", the "Evening Post", and the "Springfield Republican" helped to make history. Their opinions counted for something. That was when their editorial pages were controlled by men of ripe experience. Greeley, Dana, Raymond, Godkin and 'Sam' Bowles were men of unlike minds and of different characters, but they had one qualification in common. They had lived. They had stored up experience. They were not kids. The modern newspaper is without influence because it is a product of the kid mind. In the universities the state of affairs threatens to become even worse. The modern university president has become infected with the business way of looking at things. He thinks he is running 'a plant' like a cotton factory or a barbed wire mill, and must turn out a certain number of intellects of assorted sizes every June. For this work he needs a lot of young hustlers in the professors' chairs, who can do business on the 'step lively' plan of the trolley car conductor. As to the ministry, it is only necessary to recall the oft-bewailed 'dead line of fifty' years, beyond which the clergyman's usefulness is supposed to end. Indeed, there would almost seem to be no suitable place in the world's work today for the man over sixty unless it be the Supreme Court of the United States."

How to Pity Rather Than Condemn.

You can never help the people that you condemn, but how can you help condemning a wicked person? By assuming that he is more weak than he is wicked, and by taking for granted that while you were learning to pray and love that which was good, he was being taught how to do wicked things. While you were learning your lesson he was also learning his. So pity rather than condemn. Almost every wicked person has, at times, noble impulses that he is too weak to carry out. So endeavor to strengthen him rather than to crush him. Rom. 15: 1. You naturally try to throw a mantle of charity over the failures of your own relatives, but when you appreciate the fact that *every* soul is in the truest sense your brother or sister, and, therefore, belongs to your family, you will treat them in the same way.

When you are traveling about the world, if you truly believe in the Fatherhood of God and brotherhood of man, you will not be so likely to become homesick or lonesome, for you can never get entirely away from your family. There is a tender spot in every human heart, and genuine love and tender sympathy will help you discover it.

Effect of Faithful Preaching.

"O daughter of Edom; he will discover thy sins." Lam. 14: 22.

I was once applied to by a stranger in a place where I was laboring for a few Sabbaths only, says Thomas English, for a sight of a letter which he thought I had received calumniating his character. I looked at the man and pitied him, and cooly replied: "It would be a breach of the common principles of society, to show confidential letters written to us for the purpose of our doing people good." He retorted, "I demand a sight of it, as an act of justice due to an injured man."

I replied, "How did you know I received a letter concerning you?"

"Know," said he, "it was impossible not to know it, your language and manner were so pointed."

"Do not be too positive; you have been deceived before now, I suppose; you may be so again."

"It is not possible," said he, "you described the sin of which I am accused in the clearest language; and," looking me in the face and pointing towards me, "You said, 'Sinner, be sure your sins will find you out;' I therefore expect from you, sir, as a gentleman and a Christian minister, that you will give me a sight of that letter that I may know its contents and repel its charge!"

I said, "I do not know your name; to my knowledge I never saw you before; and as you have not told me in what part of the sermon it was so pointed, if I show you any letter I may show the wrong one; I shall therefore certainly not exhibit any of my letters to you nor satisfy you whether I have received any one about you till you describe the case attended to."

He hesitated, but afterwards described the sin of which he was accused. When he had finished, looking him full in the eyes and assuming a solemn attitude, and using a grave and serious tone of voice, I said, "Can you look me full in the face, as you must your Judge at the great day of God and declare you are innocent of the sin laid to your charge?"

He trembled, turned pale, and his voice faltered; guilt and anger struggling in his breast, like the fire in the bowels of Mount Etna, and summing up his courage, he said, "I am not bound to make man my confessor, and if I were guilty no man has a right to hold me up to public observation as you have done."

I assumed a benignity of countenance and softened my tones saying, "Do you believe the passage I cited — 'be sure your sins will find you out'—is the word of God?"

He said, "It may be." "Surely it is," said I. "He that made the ear, shall He not hear? He that made the eye, shall He not see? Can He have any difficulty in bringing your sin to light? Now I will tell you honestly, I never received any letter of information about you whatever; but I am persuaded your sin has found you out; the preaching of the Word is one method by which God makes men's sins find them out. Let me entreat you seriously to consider your state and character. Who can tell? God may have intended this sermon for your good; He may mean to have mercy upon you; this may be the means of saving your neck from the gallows, and your soul from hell; but let me remind you, you are not there yet, there still is hope."

He held down his head, clenched his hands, and bursting into tears said, "I never met with anything like this. I am certainly obliged to you for your friendship. I am guilty and hope this conversation will be of advantage to me." "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12.

—Sel. by S. Pool.

The Chief End of Life.

In the clamor and tumult of this age, in the hustle and bustle of this life, in the hurry and quickstep of human march, amidst the sweat and toil for recognition, let us pause and ask ourselves the question, What is the chief end of life? There are those who in the mad rush for wealth, eager to hold their places and gain their recognition among the money kings of this world.

Then there are those who seem to think that the chief end and purpose of life is to attain to a leadership among men, hence they bend every energy in that direction. Still others there are who believe in having a "good time," always seeking pleasure, always stooping to the demands of the flesh, always willing to sacrifice for self, eating, drinking and making merry seems to be the chief work of their lives. None of these things should be made the end of life. What then should be the purpose of life? What do we live for? Why were we born? are questions well worth our careful consideration. I answer by saying that the supreme end of life is *Christ*. We live to glorify Him. We were born to serve Him. Any aim, purpose or hope that falls short of making Christ the chief center of attraction will prove in the end to be false and altogether misleading. To be in possession of the happy faculty of being able to control profitably much of this world's goods, to be either an acquired or natural leader of men, before whom the ordinary man falls into apparent insignificance, to be surrounded with all the pleasure this world affords, are no crimes and cannot be criticised so long as these material achievements are being used as a means to the one great end, so long as the unseen dominates and Christ be placed on the throne of our hearts. There never can come into the soul aiming so high, any of the rubbish of this materialistic age. In conclusion let me say especially to the young readers of this paper, that the one mighty purpose for which you were created will have been completed when you have used all your God-given powers for the purpose of saving souls and fitting them for the skies. By so doing you will necessarily lose sight of self and unconsciously make Christ the goal of your life.

W. W. MILLER.

Pulaski, Ia.

A Counselor vs a Preacher.

An editorial writer in an English paper said not long since, in speaking of a certain class of preachers, "We do not hear from them good advice clothed in the vesture of revelation." It needs to be unceasingly insisted upon that the gospel is more than good advice, and the minister who is not also a messenger should step down from his pulpit to-day and never ascend its steps again until he can be more than a counselor. It has never been counsel or advice of which the world has stood in need. It is rather the realization of the truth which the Scripture utters. The difference between a good preacher and a bad one has been said to be that the first has something to say; the other has to say something. Behind this play on words is a whole realm of truth. What can be said of the man who so reads the thunders of Sinai and whisperings of Gethsemane and Calvary as to get no other word from them than the advice to be good and temperate? As well tell a corpse to avoid excess and live regularly as to bid men and women in the thraldom of sin and its guilt be good and unselfish. It is not advice; no, nor even incentive. It is power, and from a source without ourselves. The gospel which Paul found a power to the Jew, the Roman and the Greek, his successors would find also a power to Americans, Englishmen and heathen to-day, if they would only be content to declare the great fact of Christ's death and its meaning as he did. As a counselor *merely* there is little to choose between Christ and many other religious leaders. To get from His own words and life, to gather from the inspired writings of His followers, only good advice, is to prostitute the sacred office of leadership. The minister of the Gospel of Jesus Christ may often — should be, in fact— called on for advice; but it is a very secondary office. Rightfully he is first and last, once and always, a messenger; by the side of the broken-hearted penitent, a messenger of the cross and of forgiveness; by the bedside of the dying, a messenger of the Good Shepherd; by the open grave, a messenger of the glorious resurrection, and the coming of our Lord; before the unsuccessful and discouraged, a messenger of the boundless power of God's Holy Spirit. But never, never in this world, merely a counselor. —Record of Christian Work.

A man can no more be a Christian without facing evil and conquering it, than he can be a soldier without going to battle.—CHAPIN.

Broad-Mindedness.

We are constantly being told that Christians must broaden out in their theology. That our evangelical teachings are too narow for the enlightenment of the twentieth century; that we must be more liberal if we would bridge the chasm between the church and the masses of the people. We are told, also, that charity should move us to be more broad and liberal, more sympathetic and forbearing with those who differ from us in theory and practice.

How often we hear: "It makes no difference what a man believes, if he is really sincere." If this be so, why should we search so diligently for the truth? And why spend our time and strength defending it?

The Savior says: "The way is narrow and few there be that find it." All this talk about the Fatherhood of God and the brotherhood of all men is a fascinating, but dangerous, heresy, a a palatible but poisonous error. The Savior once denominated a class of high ecclesiastics and moralists "children of their father the devil," and candidates for "the damnation of hell." The Word says, "First pure then peaceable." Peace and charity, at the expense of purity and truth, is a costly commodity.

Let us be narrow, as well as broad thinkers; close, as well as free thinkers. As one has said: "Charity is like Gabriel when she is in right relation to the truth, but she is like Satan when she falls from that right relation and becomes the apologist of error."—H. S. W.

Speak Up Boys.

Next to standing erect and having a manly bearing I like to have a boy speak up when he is spoken to. He can never make a good impression if he mumbles or "mouths" his words when he is talking to others. Clear and distinct enunciation is a valuable trait for a boy to possess. I was in the office of the proprietor of a large business one day not long ago when he rang his bell for the office boy. The boy came in a moment, and the proprietor said:

"Did you take that package over to Brown and Smith's for me?"

"Mum-mum."

"Did he send any message for me?"

"Mum-mum-mum."

"What did he say?"

"Mum-mum-mum-mum—"

"Oh, speak up so that I can understand you!" said the proprietor, a little sharply. I do not know what 'mum-mum-mum-mum' means."

It sounded exactly as if the boy was saying "mum-mum-mum-mum" every time he opened his mouth. When he had finally held up his head and spoken more intelligently, and had then gone from the room, his employer said—

"I really think I shall have to let that boy go. He mumbles everything he says so that I can hardly understand what he means. I do not like to send such a boy with messages to our customers. I like a boy who can speak up like a man. He can do that, and, at the same time be a perfectly modest and respectful boy. Somehow I feel rather suspicious of a boy who hangs his head and mumbles everything."

I think that a good many people have that feeling, although a boy may be excessively shy and mumble all that he says, and at the same time be a perfectly honest boy; but he makes a very poor impression, and will not advance so rapidly as the boy who looks one squarely in the face and speaks up like a man when he has anything to say.—Selected.

Most of our troubles consist in worrying about the blunders and mistakes of yesterday or in fearing that we shall not make much progress in the future. If you regret the mistakes of the past, remember that Paul, shortly before his death, did not consider himself perfect, but yet he said, "This one thing I do, forgetting those things that are behind," and that applies just as much to the failures of the last few minutes, or days, as it does to those of past years. If you are anxious about the future, remember the Master's word's, "The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Many say, "If it were not for the past or the future, I would be happy." All such persons need to do is to obey the Master's suggestions to forget the past and not to worry about the future. If you are also feeling bad about the present, then remember that all things work together for good. Will you not accept these simple principles and cast your care upon Him?—The Life Boat.

"Tell Me the Old, Old Story."

The Bible women of India recently were most powerfully impressed by the words of an old Mohammedan woman in one of the villages which they visited. After giving their message she asked: "How long ago is it since Jesus, about whom you speak, died for sinful people?" The Bible women explained that this took place a very long time ago. "Then why", said the old woman, "has God never told me of this? Surely He ought to have let me know of this long ago!" The Bible women remonstrated against any one blaming God in this way; whereupon the old woman replied with great vehemence and earnestness: "Where have you been all this time, that I have never heard of this wonderful news? Look at me. I am now an old woman. All my life I have said the prescribed prayers. I have given alms. I have gone to saints' shrines. My body is dried up and become as dust from fasting. And now I am told that all this is useless, and that Jesus died to take away my sins. Where have you been all this time, and what have you been doing that I have not heard of this before?" The Bible women were conscience-stricken. — Phila. "Evening Telegraph."

What is the greatest temptation of a busy, purposeful Christian? Is it not the temptation to take his life into his own hands and carve out a career of service for himself, instead of being willing to search out God's plan for him and follow that? Especially when the work we want to do is good work, we find it hard to realize that our carefully thought out plans may not coincide with God's purposes. But the only success for a Christian is to learn what God would have him do, and to do that up to the limit of his powers.—Selected.

"Payson, when racked with pain and near to death, exclaimed, 'Oh, what a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such a thing as disappointment to me, for I have no desire but that God's will be accomplished.' "

Deaths.

ASAHL.—In Philadelphia, Pa., of consumption, on January 29, 1904. Augusta M. Asahl, aged 33 years. Funeral services by N. B. Gruhb.

MOYER.—On November 14, 1903, in Souderton, Pa., Leon Z., infant child of Frank K. and Anna Moyer, aged 9 weeks and 1 day. Interment at the Hillside cemetery. Memorial services were conducted by Allen M. Fretz in Zion Mennonite church on Sunday February 7th, 1904.

CENDLE.—On January 26, 1904 near Plumsteadville, Pa., Minnie, infant child of Mr. and Mrs. Jacob Cendle, aged 4 months and 26 days. Interment on Jan. 30 at Deep Run. Services by Allen M. Fretz.

BERRY.—On Jan. 27, 1904, near Clarence Centre, N. Y., Jacob Berry, aged 76 years, 1 month and 19 days. Mr. Berry was born in Germany and and came to Clarence Centre with his parents while quite young. On the 30th the burial took place in the Clarence Centre cemetery, the services which were largely attended were conducted by Jacob Krehbiel; text 1 Jno. 3: 14.

"Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost of only that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India."

FIFTY-EIGHTH CONGRESS.

TO VOTE ON PANAMA BILL.

WASHINGTON, Feb. 11.—The senate will vote on the Panama canal treaty on some day between February 15 and 23. An agreement was reached in executive session to-day to take action on Monday next to decide upon the time for voting on the treaty and it was determined that such date should be on or before February 23.

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160	1896	150	1898	300	—	—	1903	500
85	—	—	1901	362	1902	350	1903	900
87	—	—	1901	500	1902	700	1903	800
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News of the Week.

Domestic.

SENATOR HANNA DEAD.

END CAME MONDAY EVENING. TWO MONTHS OF GRIP ATTACKS, CULMINATING IN TYPHOID FEVER CAUSES DEATH.

WASHINGTON, Feb. 15. — Senator Marcus Alonzo Hanna died at 6:40 o'clock this evening at the family apartments in the Arlington hotel, after an illness extending over nearly two months, filled with apparent recoveries, followed by relapses and finally drifting into typhoid fever, which in his weakened condition, he was unable to withstand. When the end came all the members of the senator's family were in the room except Mrs. Hanna, the senator's wife, and Mrs. Dan Hanna. Mrs. Hanna had left the room only a short time before.

For the last two days Senator Hanna had not been conscious except at intervals and then only to obey mechanically some instructions given him by the physicians.

Fourteen hours before the end was announced life had practically been suspended, the flickering spark being kept aglow by the most powerful scientific agencies. Five minutes before death came Gen. Chas. A. Dick came from the bedside with the announcement:

"He is worse and has only moments at the most."

The statement immediately prefaced the last official bulletin, which read: "Senator Hanna sunk gradually during the afternoon and died quietly at 6:40 o'clock."

STATESMEN WEPT.

Mr. Dover, the senator's secretary, read the bulletin to the newspaper men who were waiting. Word went over the hotel like a flash. The lobby was crowded and a score of friends were waiting in Mr. Dover's apartment. Though it was known five minutes before that the word probably would be an announcement that the senator had breathed his last, the effect to his friends was almost that of a sudden shock. No attempts were made to restrain grief. Senators Fairbanks, Scott and Kittredge broke down. They had remained at the hotel the entire day and knew there was no hope, but that proved no guard against the tears which sprang unbidden to their eyes and ran down their cheeks. General Dick wept in sorrow at the loss of a friend who had been a brother.

Spontaneously outbursts of unstinted tribute were heard on every side. Men who are acknowledged leaders of the political parties, kings of finance and commerce, and men selected to serve in the highest positions in the nation were among those who expressed the country's immeasurable loss.

President Roosevelt called at the Arlington to-night personally to express his condolence to the members of the late senator's family.

Senator Hanna's fatal illness in its beginning dates back nearly two months. About the middle of December he informed his friends that he did not feel quite well, but declined to take a period of rest which all fully realized he much needed. Nevertheless he met his many appointments in New York, Cleveland and Columbus and again in Washington despite his periodical attacks from the grip. But on the 3rd of February he received his final attack which developed into typhoid fever, which caused his final collapse.

Marcus Alonzo Hanna was born at Lisbon, Ohio, September 24, 1837. He attended the common schools there until 1852, when he went, with his parents, to Cleveland. He finished the common school course in that city and afterward entered Western Reserve college where he was graduated. His life was devoted entirely to business pursuits until 1896, when he entered the political arena. Although all his life prior to that time had been devoted to commercial work, he became probably the greatest political leader of the decade, and his ability and influence finally carried him into the United States senate.

SENATE'S BRIEF SESSION.

WASHINGTON, February 16.—After feeling remarks by Mr. Foraker in announcing the death of Senator Hanna, the adoption of the usual resolutions and the appointment of the committee to take charge of the arrangements for the funeral, the Senate at 12:12 adjourned as a further mark of respect.

FUNERAL AT CLEVELAND.

WASHINGTON, February 16. — Arrangements for the funeral here and in Cleveland were completed to-day.

The special train hearing the body of Senator Hanna will leave here tomorrow evening about 7 o'clock, and will arrive at Cleveland between 10 and 11 o'clock Thursday morning. The train will be met at the border of the State by Governor Herrick, who will accompany the funeral party to Cleveland.

The body will lie in state Thursday at the armory of the Cleveland Grays. The funeral will be held on Friday at a time not yet fixed, in St. Paul's Episcopal church. The service will be conducted by Bishop Leonard, of the diocese of Northern Ohio, and his assistant.

Foreign.

THE RUSSO. JAPANESE WAR.

RUSSIAN WARSHIPS SINK JAPANESE MERCHANT VESSEL.

LONDON, February 13.—Baron Hayashi, the Japanese minister here, has received a dispatch from Tokio announcing that on February 11 two Japanese merchant steamers, the Nakanoura Maru and Zensho Maru, while on their way from Sakata to Otaru (on the island of Hokkaido), were surrounded and shelled by four Russian warships, presumably the Vladivostok squadron, off the coast of Herunsll (Okushiri).

BRITISH SHIPS SLIP AWAY FROM PORT ARTHUR.

LONDON, February 13.—The two British ships Resbera and Foxton Hall, carrying Cardiff coal, which had been unable to leave Port Arthur owing to the strict orders of the Russians, have escaped. The captain of the Resbera telegraphed from Chee-Foo to-day the news of his escape and asked for instructions.

The Japanese legation received official advices announcing that all the Russian residents of Seoul, including Minister Pavloff and the legation staff and guards, left for Chemulpo yesterday on a special train. Japanese police and gendarmes guarded the road from the railway station, and for the further protection of the Russians, General Ididte and a few Japanese guards accompanied the train to Chemulpo.

The telegraph line between Port Arthur and the Yalu river is believed to be broken, which explains the absence of direct news regarding the naval engagement off Chemulpo. However, little doubt is entertained here as to the fate of the Variag and Korietz.

The report received from Viceroy Alexieff says that the Russian torpedo transport Yenisei was blown up as the result of accidentally striking a mine at Port Arthur. The Yenisei sank and Capt. Stepenoff, three officers and ninety-one men were lost.

ADMIRAL TOGA'S REPORT.

TOKIO, February 13.—Vice-Admiral Toga's official report of the Japanese fleet at Port Arthur Monday modestly tells of the Japanese victory. The conduct of his men, he says, was cool and not unlike that during ordinary maneuvers. The number of Japanese killed and wounded was fifty-eight. Of these four were killed and fifty-four wounded.

TOKIO, February 13.—The Chinese government has proclaimed the neutrality of China during the war between Russia and Japan.

410 JAPANESE KILLED IN BATTLE.

LONDON, Feb. 15.—The Daily Mail prints a dispatch purporting to come from Port Arthur that the Japanese landed six hundred men near Dalny but that they were attacked by Cossacks and sabered, 410 of them being put to death. The remainder of the Japanese, the dispatch states, escaped, but in what manner is not given. More troops were landed in Dove Bay, and these also are reported repulsed with a loss of thirty men.

The Daily Mail's New-Chang correspondent also sends news that a considerable number of the Japanese that had landed in Pigeon Bay were repulsed with heavy loss.

ALEXIEFF SHUT IN AT PORT ARTHUR.

LONDON, Feb. 14.—The correspondent of the Express at Pekin cables: "Admiral Alexieff is reported practically isolated at Port Arthur. Direct communications between Port Arthur and Vladivostok is suspended. The telegraph lines are cut and the railroad in the rear of Port Arthur has been blown up. Sixty thousand Japanese have been landed. Heavy mortality is reported among the troops at Port Arthur and Dalny."

RUSSIANS LEAVE KOREA.

SEOUL, Monday, February 15.—The Russian consul at Chemulpo is now guarded by Japanese troops. All the other Russians in the city have been ordered into one large house, where they will be detained, awaiting action of the authorities as to their disposal. The Russian minister at Seoul has been requested by the Japanese minister, through a neutral legation, to withdraw, and he has consented to do so. He will probably leave Seoul tomorrow.

VLADIVOSTOK SQUADRON SIGHTED BY JAPANESE.

TOKIO, Saturday, February 13.—The Russian Vladivostok squadron is still in sight, cruising in the Sea of Japan. A report to the effect that Matsuima, on the inland sea, has been bombarded by the Russian squadron is untrue.

FOREIGNERS TO LEAVE PORT ARTHUR.

YING-KOW, February 15.—In consequence of the attack by the Japanese upon Port Arthur Viceroy Alexieff has ordered all foreigners and civilians to leave that place. The families of the Russian officers in Manchuria are being sent to Russia and this is causing great pressure upon the railway. Dalny was the first place to be deserted. These noncombatants and civilians have abandoned all their property at Port Arthur and Dalny.

The Russians freely admit that their unpreparedness for the Japanese attack was a terrible blunder. Only half the ships were in line of battle and their officers were ashore celebrating the anniversary of Viceroy Alexieff's birth.

JAPANESE LAND IN MANCHURIA.

NEW YORK, February 16.—The war news to-day indicates that the Mikado's army has begun a land campaign against Port Arthur. Japanese troops are reported in Manchuria to the northwest of the Russian stronghold, and not far from the railroad running to Mukden. There is also a story from Ching-Wan-Tao, on the shore of the Lia-Tung gulf, that heavy firing was heard there yesterday. New-Chwang, on the line of the Port Arthur & Mukden railroad, was reported to be receiving reinforcements of Russian troops. This point is near the scene of the reported Japanese advance and thereabouts the first land battle of the war may be fought.

SECOND BATTLE AT ARTHUR.

TOKIO, Feb. 16. — A report has just reached here that the Japanese torpedo fleet re-attacked the Russian fleet at Port Arthur February 14, and it is thought that one Russian warship was damaged.

VICEROY ALEXIEFF AND STAFF LEFT PORT ARTHUR.

NEW CHWANG, Feb. 16. — Viceroy Alexieff left Port Arthur to-day, proceeding to Harbin with General Pflug, the chief of staff and the general staff. It is said that the Russian army and navy commands will be reorganized and that General Kerpaitsky will command the Yalu divisions which is expecting to be attacked by the Japanese forces. Atrocities are daily being perpetrated on foreigners and natives both by the organized police and the incoming troops, which makes it impossible for the civil administration of New Chwang to control the situation. It is feared that a reign of terror will be precipitated if the neutral powers remain inactive. A captain of police with ten soldiers, without any provocation destroyed the contents of a hotel owned by a German where three Japanese had registered under the protection of the civil administrator. These Japanese were bound, stabbed and robbed of food, money and jewelry. They were rescued with difficulty by United States Consul Miller, together with three women refugees all of whom the civil administrator had assured Mr. Miller would be protected.

The administration admits the gravity of the situation but declares that Viceroy Alexieff alone can remedy it. It is believed here, however, that the maintenance of order at this treaty port and the prevention of these violations of international rights can be insured only by an instant international proclamation supported by an armed force.

Mines have been constructed and preparations for depositing them at the mouth of the river here, where the forts have been occupied by a field battery of artillery and guns from the Russian gun boat Svoutsch.

ANOTHER RUSSIAN SHIP DESTROYED.

ST. PETERSBURG, Feb. 16. — The Russian second-class cruiser Boyarin was blown up by a mine February 13 in the same manner as the Russian torpedo transport Yenisei. She had on board 197 officers and men, all of whom, it is understood, were lost.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, FEBRUARY 25, 1904. No. 12.

A California Outing.

The group on the accompanying picture represents the congregation of the "First Mennonite Church" of South California at Upland, of which Rev. M. M. Horsch, formerly one of our missionaries among the Cheyenne Indians in Oklahoma, is pastor. Rev. Horsch came to California on account of his wife's health over a year ago, and the members living here at once gave him a call; and it was then and there that on the 4th day of January, 1903, the church was founded with its present constitution. Bro. Horsch now has a live, growing congregation in charge.

The outing as represented in the cut occurred on the 18th of October, 1903, in the Cucamonga canyon, about ten miles from Upland. Not quite all the members are present, nor are they all on the picture that were in the outing, as some had gone up through the canyon at the time the picture was taken.

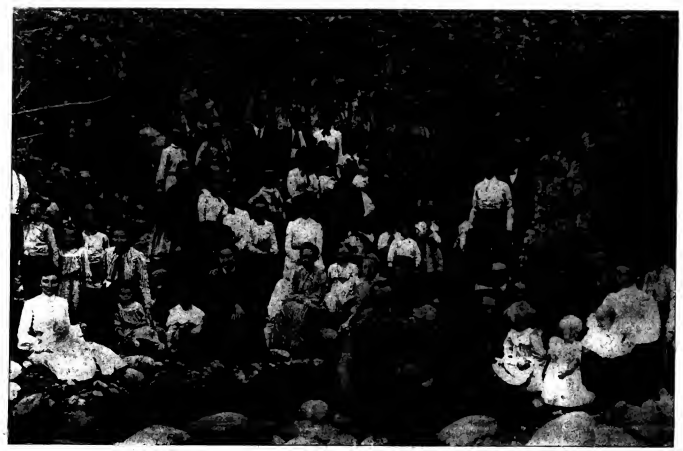
Rev. Horsch is standing a little towards the left on the picture. Missionary G. A. Lincheid and wife, who were with us at the time, are seated at the very edge on the left side of the picture. The reader may think it out for himself who and where the rest are on the picture.

An appropriate service was held, beginning soon after all had arrived. As the picture shows, the congregation was gathered by the side of a gurgling mountain stream, clear as crystal. Appropriate songs were sung, such as "Grosser Gott, wir loben dich," and "Ich weiss einen herrlichen Strom." After the Scripture reading of Psa. 104 by Rev. Horsch, missionary Lincheid preached on John 4. It certainly was an impressive service within the walls of stupendous rocks and mountains, the song of praise rising, so to speak, from out of the earth to the heavens above us.

After the service was over and the well-filled lunch baskets were emptied, quite a number proceeded upwards through the canyon, climbing over some of the beautiful waterfalls, of which this canyon has three.

The outing proved a beneficial one, spiritually as well as socially. The whole congregation got better acquainted with each other and the handiwork of our great Creator was more vividly brought under our observation. May God grant us more such blessed opportunities.

SARAH C. SPRUNGER.



MENNONITE CONGREGATION, UPLAND, CALIFORNIA.

Items of News and Comment.

"An Urgent Exigency", by E. D. Krehbiel in issue of Feb. 11th, contains a wise and timely suggestion. May not our Conference act along this line!

The teachers of the Sunday-school at Bally, Pa., have resumed weekly meetings for the study of the lessons in advance. They meet alternately on Tuesday evening and Sunday afternoon.

Anna, relict of Enos F. Lous, one time a minister in the Deep Run church, is an invalid all winter at the home of Rev. Peter B. Lous, near Dublin, Pa., a nephew, and is at this writing very low.

From a notice in one of the Kansas papers we learn that Rev. Peter Balzer, from Goessel, Kansas, the president of our Foreign Mission Board, and his wife, contemplate to start on a trip to their old home in Russia after Whitsuntide.

N. B. Grubb, the pastor of the First Mennonite church of Philadelphia, has changed his address from 2110 Marshall street, to 715 Berks street.

The Young People of the Deep Run church are anxious to have the forthcoming convention of the Young People's Union of the Eastern Conference in their midst. The convention is usually held on May 30th. They have extended an invitation to the executive committee.

The pastor of the Hereford Pastoral charge, Rev. A. S. Shelly, has issued his usual church annual. It is a thirty-two page pamphlet neatly gotten up and is useful to every member of the charge and interesting to all who are interested in the welfare of the cause of our churches.

The pastor of the First Mennonite church, of Allentown, Rev. William H. Grubb, has issued a twelve-page booklet, giving the origin and organization of the new church. The new church numbers thirty-three members and is well organized with Sunday-school and Ladies' Aid Society. Ground has been secured on which a new church is to be erected as soon as sufficient funds are secured to start the work.

Several of the aged sisters at the Home at Frederick are experts at patch-work. One of them has sent a patched cover for a bed quilt to one of the Ladies' Mission Societies to be quilted by them, the finished quilt then to be sold for the benefit of the Mission cause. The sisters there are also getting the rags ready for a new carpet needed in the Home.

Missionary H. R. Voth and his Hopi Indian companion Soyawaima left Newton, Kan., last Friday for the Hopi Indian reservation in Arizona (Oraibi) where he (Bro. Voth) will assist Dr. Dorsey, of Chicago, in Indian research work. Bro. Voth has employed Miss Henrietta Welty, of Newton, Kan., to accompany them to do stenographic work.

Brother A. B. Kolb, for a number of years the efficient editor of the Herald of Truth, and of late also editor of the Young People's Paper published by the

Mennonite Publishing Company, announces in the "Herald of Truth" that on account of failing health and "for other reasons" he expects to relinquish the editorial chair of these papers in the near future, and that D. H. Bender has been chosen to take his place as editor.

Father Ephraim Hunsberger, of Wadsworth, O., perhaps the oldest retired Mennonite minister in America, has died and the funeral over his remains is being conducted to-day by Rev. J. W. Kliewer from Berne, Ind., former pastor of the Wadsworth congregation. Father Hunsberger celebrated the 50th anniversary of his ministerial activity last fall, having been the pioneer minister of the Wadsworth congregation and is therefore well remembered by the many students of the former Wadsworth Mennonite Academy.

Two years in succession, at the close of 1902 and 1903, the pastor of the Upper Milford congregation at Zionsville, Pa., could report that no death had occurred either among the members (upwards of one hundred) or in any of their families. This remarkable record calling for special gratitude, cannot be repeated in 1904. By the death of Emma Schantz on Feb. 15th the period of immunity has been cut short. However far better than uninterrupted abiding in these tabernacles is the blessed assurance of a building from God, a house not made with hands, eternal in the heavens.

The trend of our population is more and more toward the cities. Rural congregations lose many members every year by this migration. While this is often discouraging to the pastors and members of the depleted flocks, the true pastor's chief concern is not for numbers in his own flock, but for the advancement of the Lord's cause in general, and he often finds much compensation for his loss in the knowledge that those who have passed from his immediate care are letting their lights shine in their new surroundings, as well as by the fact that the absence of some leads him to discover working qualities in others which he had not suspected.

It is at last dawning upon the Mennonites of Holland, that America has a very large number of Mennonites, and that they are well organized, have their own publications, schools, and other institutions. By way of rumor they are hearing of great things being done in America, and a writer in the Zondagsbode inquires whether that paper could not now and then bring some information of these American Mennonites. Apparently the Holland Mennonites still thought of their American brethren as engaged in blazing the forests around Philadelphia, and trading with the Indians in the frontier country at Germantown. When our sleepy brethren will finally wake up to the facts they will discover that their American brethren have outstripped them in every respect.—Review.

Rev. A. M. Fretz, of the Souderton—Deep Run charge, has issued his annual church Bulletin, a neat eight page pamphlet it is. These he has bound together with the Mennonite Year Book and Almanac, and each member is given a copy. We know of no publication so useful for the members of Bro. F.'s people. A compendium of Almanac, daily Bible reading, Sunday lessons, C. E. topics, matters historical and interesting, church record and directory, all in one. A happy idea indeed.

A union Bible class for the study of the Sunday-school lesson meets every Monday evening in Boyertown, Pa. The class was started through the efforts of Pastor A. S. Shelly. It is attended by teachers and other members of most of the schools in town and the meetings thus far have been held in the Evangelical, the Reformed, and the Mennonite churches consecutively. The class is taught by Rev. Geo. H. Culley, of Philadelphia. In his absence for some weeks on account of the sickness and death of his father, two of the pastors and another brother took turns as teachers. While benefitting greatly by the instruction of a specially gifted teacher like Bro. Culley, there is also another benefit accruing from this united study, viz., the fostering of a delightful fraternal spirit among Christians of the different churches.

For the MENNONITE.

Ventilation of Churches.

BY ALLEN M. FRETZ.

A church building should be ventilated not because it is too warm, but because it has too much carbonic acid gas and too little life-giving oxygen. We might make a very good spiritual application of the above assertion, but my object for the present is to make a literal application which is too often necessary.

Many good people, including church janitors, have an idea that churches and other meeting places ought to be tightly closed with the hundreds of exhaling and inhaling human beings until the thermometer shows a certain degree of warmth, and that only when it exceeds that point then the windows ought to be opened to let out the warm air and in the cold. How erroneous! fresh air is needed just as much in a cold room as in a warm room. The true idea of ventilation is not to displace the warm air with cold air but to displace the poisonous carbonic acid gas with pure oxygen whether one or the other or both are cold or warm. Sleeping rooms should be regularly ventilated every morning in the severest winter, yes this February weather, as well as in the most torrid summer weather. The following clipping from a worldly paper is opportune and may even give Christians hints along the line of church Sanitation. The advice the old man gave to his son starting on a journey in a suitably modified form is good here: "My son, fear God, love your neighbor, but, above all, wash yourself."

A church may become a very death-trap for a congregation if it is not properly ventilated. The air becomes vitiated and filled with the carbonic acid gas breathed out by the many people. Then the congregation goes home, the church is closed, and the impure and polluted air is allowed to remain in the church throughout the week.

The next time the people assemble they must rebreathe this same old, dead air. If it is in the winter time the air has been heated, making it that much worse. The windows are all closed. The people come in from the outdoor air and sit down to breathe this stuffy atmosphere. They become drowsy and fidgety and nervous. Their heads begin to ache. They don't know what is the matter with them. They never think of opening a window and letting in some fresh air.

When they go out into the winter air again they take cold. They have tonsilitis,, bronchitis, pneumonia, and they lay the foundation for consumption. All because the church had not been ventilated.

If you go to church or have anything to do with a church, let your voice be heard in this matter. Insist upon it that the church be aired thoroughly after every service, and that during every service there be some means of ventilation provided. If you are a preacher, preach to your people the gospel of fresh air. Provide them with air and they will not go to sleep while you are talking. Drive home to them the sin of polluting their lungs with poisonous air. Impress upon them the sacredness of the body and the harmfulness of contaminating it with the unclean air of an unventilated church. Never talk to them about saving their souls while their lungs are being poisoned by foul air.

See that your church is swept and cleaned and dusted, that the life-given oxygen is allowed to play through every corner of it, that the health and comfort of the congregation is assured—this will constitute a more lasting benefit than all the prayer and song service that could be uttered in a close, stuffy, unventilated room."

Two Scriptural Reasons Why We Should Serve God.

H. J. KREHBIEL.

I. The Lord He is God. It is He that made us and not we ourselves. Ps. 100: 3.

God created each one of us with a definite, distinct purpose of usefulness. Each person is a personification of a thought of God, and He had an end in view which He expected you to meet when He gave you existence. Man never builds a house or constructs a machine unless it is to serve some purpose. The intelligence of God is greater than that with which He endued man. The 19 Ps. tells us that God made no mistake in creating the visible universe. "The heavens declare the glory of God and the firmament showeth His handiwork." God made no mistake by placing you and me into this world, and if it can be truly said of some people, "that it were better that they had never been born", it is not because God so willed, but because they do not live to the purpose for which God has created them. In Summerfield, Ill., are the remnants of a flouring mill which went to ruin because it ceased to fulfill the purpose for which it had been built. Keep in mind that God has placed you in this world with a distinct purpose of usefulness; and whether you are criticized or flattered, whether rich or poor, high or low, educated or not, just believe there is some good which you can do, and pray God that He may open your eyes to see the opportunities as they present themselves.

II. The other reason why we should serve God is given in 1 Cor. 6: 20. "For ye are bought with a price, therefore glorify God in your body and your spirit, which are God's." And in 1 Peter 1: 18–19 we are reminded of the fact that we have not been redeemed with corruptable things, as silver and gold, but with the precious blood of Christ.

We are bound with ties of unspeakable gratitude to our Saviour, and nothing so helps us to consecrate our life to God as to remember the price that was paid for our redemption. It is said that when Handel wrote "The Messiah" and came to the place where it reads: "Despised and rejected, lead forth to the cross", he was so overcome with grief that he sobbed aloud and could not go on with the composition. Those tears and sobs are still in the music and you cannot hear it without being touched. "I would rather die to-night" said the aged Henry Varley, at the Bible conference at Winona, "than consciously to do that which saddens the heart of my Savior". How it helps us in the time of temptation to remember what it cost the Son of God to redeem us!

"In every dark and evil hour,
When sin and Satan join their power,
Let this thought repel each dart,
That Jesus bears me on His heart."

Let us remain near the atonement, for we want to be near it when we die. A boy in a New York factory was hurt by the machinery, he was taken to the hospital and after an examination was told that he could not live. He requested to see his S. S. teacher. When she came he asked her to repeat the verse about the blood. She sat by his side and said: "The blood of Jesus Christ the Son of God cleanseth us from all sins." It soothed his dying moments. Lord Nelson, the chancellor of the Victorian University in England, lay dying in his residence. The students went over in a body and stood outside and he was told that they had come to express their sympathy. He answered: "Tell them to sing: 'There is a fountain filled with blood'", and while the chorus rose upward the chancellor said: "Oh, how precious". The poor ignorant boy and the great learned chancellor drinking comfort at the same fountain.

Remain near the atonement and do something for the glory of Him (that redeemed you. It is not necessary to become great or renowned in order to be good. You need not go to Congress, or paint a picture, or write a poem, or be President in order to be good and to work out God's purpose in your life. Robert Burns was renowned, but died in a drunken sleep in a snowdrift. The black raven that sat upon the chamber door of Poe one night and said: "Only this, and nothing more" was the black raven of regret. The day laborer who is honest is worth more in the sight of God, than the politician who makes history by his eloquence, but sells his vote for influence or money. That noble young lady who dismissed the young man she loved and who was pleading for her hand, in order that she might the better fulfill her obligation of filial love toward her sick mother, is worth more in the sight of heaven than many a queen that sits upon a throne.

We are God's creatures, bought by the precious blood of Jesus; then in whatsoever state we are let us serve Him with gladness and joy.

Mistakes.

ADA M. LANDIS.

Mistakes usually result from thoughtlessness or ignorance, in either case of which the result is the same. People generally regard them in one of two ways; either with indifference or with undue sensitiveness.

Both extremes should be avoided. We should not be so calloused, so indifferent, and so self-satisfied that we are unable or unwilling to recognize a fault or acknowledge a mistake.

On the other hand, we may be so sensitive in regard to censure or praise, and the opinions of others, that if we fail to reach our intended goal, we fall crushed to the earth, dispirited and dejected, unable to rise again.

This should not be so; we should remember that the wisest and the greatest are prone to err at times. And perhaps it is well that it is so, for sometimes, "The thing our life misses helps more than the thing which it gets."

Our errors, instead of lying like stumbling blocks in our path, to debar our progress, should be made stepping stones to fortune and success. We should profit by our dear experiences and surmount them so that we may be raised higher, instead of pushing them scornfully aside and going on in the same way. Not only should we profit by our own experiences, but it is an evidence of superior wisdom and forethought to be able to learn lessons from what we see around us. He who does this will have nothing to regret and much to be thankful for. He will save himself many unpleasant experiences; and will reach nearer the goal of perfection, than one who takes the opposite course.

It is an old adage which says, "Experience is a dear school, but fools will learn in no other." It is the part of wisdom to read in the fate of others our own fate; to read in our own destiny the destiny of all mankind.

He is a dull pupil who is forced to learn under the stern master Experience, all the hard, bitter lessons of life. His progress is slow indeed; driven to his task, as a slave by the lash, his short race is nearly run, ere he has really learned to live.

Life is too short and time is too fleeting to learn all that we must learn by our own experience. How well for us then that we may take up the task where our classmates have dropped it, and thus advance faster than we could possibly do otherwise.

With but few exceptions, those who have attained fame and honor have done so only after repeated failures and discouragements.

When he first attempted to speak in public, Demosthenes was awkward, ungainly and had serious defects in speech. He was jeered and laughed at, but these very discouragements aroused in him the determination to make the people hear him; and the people did hear him!

It is also said that Napoleon made more mistakes than any man who ever went before an army, yet he achieved the most brilliant victories ever won upon a field of battle. And the mistake of Columbus in regard to the eastern coast of Asia led to the discovery of a new world.

Thus we see that even our failures may be blessings in disguise, since they may be instrumental in lifting us to a higher plane of being; so that we, like little ones in life's kindergarden, may learn our lessons well and at last look into the loving face of the Master and hear his approving "Well done."

What is Home?

Recently a London magazine sent out a thousand inquiries on the question, "What is home?" In selecting the classes to respond to the question it was particular to see that every one was represented. The poorest and richest were given an equal opportunity to express their sentiment. Out of 800 replies received, seven gems were selected as follows:

Home—A world of strife shut out, a world of love shut in.

Home— The place where the small are great and the great are small.

Home—The father's kingdom, the mother's world, and the child's paradise.

Home — The place where we grumble the most and are treated the best.

Home—The center of our affection, round which our heart's best wishes twine.

Home— The place where our stomachs get three square meals daily and our hearts a thousand.

Home — The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity. —Midland Advocate.

Holy Ghost vs. Human Demonstration.

The realization of Christ is spiritual, not physical—a religion of the heart and not of the body —and in proportion to the human demonstrations indulged in, the spiritual abates.

We may rejoice in the Lord, and it is proper to do so, but to jump and halloa and throw chairs around on all occasions, surely grieves the Spirit.

When one is so lost in the joy of the Lord as to shout without intention . or premeditation, scarcely knowing what he is doing, I can rejoice with him; but when I see one pumping up a shout, with his mind on his shout, or those about him; when I see a sister shouting and fixing her hat pin more securely, or feeling that the lap of her dress is closed, I know that that is no real shout, and it does not honor God.

God's true children rejoice under a stirring sermon or seeing others rejoice but that does not justify them to indulge in human demonstration and degrading the blessed, holy religion of God.

Find a church that goes off on noise and confusion, and I will show you one that will lose its spirituality, and sooner or later be wrecked on the rocks of fanaticism.

When a man is filled with the Holy Ghost, the devil tries to hold him back from the service to which God calls, and if he fails to do that, then he will try and rush him and cause him to degrade, in some way, the cause of Christ.

In God's name let us preach and demean ourselves in our holy religion, as to cause men to revere and fear the Lord, and not hold His cause in contempt and derision. — D. B. STROUSE in "The Consecrated Life."

The Secret Life.

A writer treating of the importance of much secret prayer remarks: "Each person lives a double life; one that is visible to men, and one that is known to God and ourselves. These two lives should be the exact counterpart of each other, without the least discrepancy between them. A man's inner life, in the long run, tells. If that be wrong, all is wrong. The reason why so many people fail in public is, they have previously failed in private. The strong-looking tree which is seized by the hurricane and laid prostrate upon the ground is either slenderly rooted, or it is diseased at its heart. The sound, well-rooted tree defies the tempest. The secret of a really strong life is a strong secret life; and it is in secret prayer that this strength is gained."

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Editorial.

Fear Not, Little Flock.

In a communication by Bro. S. F. Sprunger to the Bundesbote on the occasion of the anniversary celebrations of the Mission Society and the Temperance Society in the church at Berne, having made the assertion that the reason for the existence of such societies within the pale of the church lies in the fact that the church as such, the conferences and the congregations, is not or are not sufficiently interested in the special lines of work represented by the societies, he puts forth the following searching questions: "What does the rise of such societies in the congregations signify? Is it the harbinger of the time when our congregations as such will stand for these causes such as missions, temperance, etc., or is it the last flickering of earnest endeavor before an increasing prevalence of general lukewarmness? The existence of various societies for the furtherance of the kingdom of God is beyond question a sign of the times. Is it the glow in the western sky promising a bright, new day or the dark red of the morning foreboding storm? Will the congregations and the churches take the activity of the societies as a wholesome reminder of their duty or will they only grow the more indifferent?"

Such questions as these naturally arise with those having the best interests of the church at heart and burning with a desire for the salvation and uplifting of human lives. One thing is sure. In whatever way the congregations and church bodies as a whole give their answer to these questions, whether they will respond to the appeal of the activity of a few, or remain indifferent, or even show resentment and opposition and persecution, the only right thing for those to do who see the need and realize the duty of work along lines indicated by the Holy Spirit, is to be about the doing of it both individually and by united effort. Not in indiscreet haste, nor in unholy rivalry, nor with uncharitable selfesteem, but humbly, yet trustfully looking up to Him who would send us even as the Father hath sent Him, it is duty, yea the privilege, of every earnest follower of Jesus to stand together with many or few or even alone to carry out the mandates of the Master. The few dare not wait for the many and can not offer such waiting as an excuse for lack of activity along the line of any revealed duty. There always have been, and there will be to the end of time at least, circles within circles even in the church of Christ. Every movement of advancement and reform in its history has had its small beginning. It is in this sense as also in other ways that "the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." Alas that there is also a leaven of evil—indifference, coldness, unbelief, and sin — at work in the church! In stemming the progress of these influences the inner circles have been and are the strongholds of truth — the conservers of the remaining salt of the earth. Whether the Son of Man when He cometh shall find faith on the earth will depend primarily on the conserving faithfulness and the leavening energy of the few.

Correspondence.

UPLAND, CAL.—We were privileged to have Rev. P. Aeschliman, from Colfax, Washington, home missionary of the Pacific conference, with us from the 27th to the 31st of January. He preached for us three times during the week and twice on Sunday, and also visited most of the members living at Upland, Cucamonga, Ioamosa and San Dimas. The meetings were well attended, considering the distance which some have to come. We were richly blessed through the word of God, which the brother, in his winning way, earnestly and sincerely presented to us. May God bless the seed he sowed, that it may grow and bear fruit a hundred fold. And may the brother be blessed in his work as he travels from church to church, proclaiming the glad tidings of the gospel.

Our minister, M. M. Horsch, has commenced to preach a series of sermons on the following themes: (a) Justification, (b) Faith, (c) The New Birth, (d) Sanctification, (e) Safe Keeping.

May these sermons prove a powerful blessing to us, is our sincere wish and prayer.

The church choir is preparing and practising for Easter. God willing, an appropriate program will be rendered on Easter Sunday evening.

Southern California has bathed her beautiful garment of emerald in a splendid rain, which we had lately, washing all the dust from the trees and plants. The mocking bird is singing gleefully in the pepper tree under which we are preparing this correspondence, basking in the warm California sun, enjoying the bracing and invigorating air from the snow-clad mountains which shine forth in all their glory since the clouds have left them bare to the brilliant rays of the sun.

Orange and lemon picking is now the order of the day and the harvest is a rich one in quality as well as in quantity. Last week Rev. Horsch brought in some oranges from his ranch near Cucamonga, some measuring almost thirteen inches in circumference. Bro. Jacob Haury, who lately moved from Oregon to this place, has bought a beautiful ten-acre fruit ranch, one half mile above Upland, with a crop on it valued at not far from $1000.

We hear that J. J. Krehbill and wife, from Newton, Kan., are sojourning at Los Angeles and expect to pay Upland a visit on their way back to Kan. Also J. W. Krehbill and family intend to spend a few more days with us before returning home.

Is the Old Book from God?

BY S. M. MUSSELMAN.

In the writing of this article we do not lay claim to being original or to set forth any new truth. This is in part the result of a study on this subject, the importance of which we wish to emphasize in this paper. It is based, *in part*, on a little book by Manly, "The Bible doctrine of Inspiration."

The Bible, as we have it, is in itself a unique book. It has been written by many different authors under many different influences and surroundings, spread over centuries of time. This, on the surface, would not be calculated to bring out any connected scheme of religious teaching, if the writer had not in some way had guidance and direction as well as revelation from some Higher Power. Christianity is not a theory, or a philosophy, but it is eminently the religion of the Book. In this Book are given unto us facts which have been wrought out or are occurring both upon earth and in heaven.

From these facts have been worked out doctrines and teachings which have been moulding characters and lives through centuries gone by and continue to do so. Growing out of these facts are commands which are far-reaching and lay claim on the conduct of man in this life. Based upon these facts and doctrines are promises which apply to this life but only partly so. These reach out beyond this life and hold out to man for his inspiration and encouragement things for all eternity. If this be true, it is of great importance for us all to answer the question which has been raised in the subject of this paper. The Bible has been our rule of faith and practice. Is it then from God or from man?

The question resolves itself into this, whether we have been following God or man. If the Bible were not from God, we would not have any infallible rule to follow in our life. The Book would still contain for us good advice but the commands could not have the strong claims on our life. On the contrary, the word claims for itself that it is given by inspiration from God, and the purpose of it is, "to make the man of God perfect;" and its design and object in the relation of truth and life are secured by it; "it is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Thus God, while speaking through human being, has yet spoken the truth to men in such a way, that in spite of their own weakness, they have spoken in truth the Word of God. They did not speak a message that rises to such heavenly heights of divine, spiritual truths, as to come back to us common mortals as if from God. It first actually comes from God. Earth, man, knows nothing of it until God by His sovereign election has breathed upon particular persons His spirit, and under that all-controlling influence they write and speak, in the full use of their own powers, yet not "in the words which man's wisdom teacheth," "but which the Holy Ghost teacheth." Yes, we believe the Scriptures were given by God.

There comes, however, the question whether not after all the Scriptures only *contain* the word of God. Many and many a life has never asked this question for itself, but on the contrary, has accepted the Scripture in all simplicity as the Word of God. We are reminded of the old negro preacher who in his simple way has given out his safeguard in matters which might bring any doubt at all upon the Word. He claimed that he kept ahead of all modern critical thought by simply accepting the Word as the Word of God and interpreting that Word as the Holy Spirit would give him

light. But, after all, if the Bible only *contains* the Word of God with a great deal of the ignorance and superstition of man, then this question becomes a serious one, after all. Has the life of the church, as well as human thought and character, through the evolution of human history been molded by that which is only in part God's Word and thought, and a great part man's thought and therefore fallible? If this is true then it were time for us to learn how to separate the uninspired from the inspired parts of the Bible. In this case, Bannerman describes the position of every believer and worker in God's kingdom, when he says:

"He comes to the Bible, and sits over its contents in the attitude of a judge who is to decide for himself what in it is true and worthy to be believed, and what in it is false and deserving to be rejected; not in the attitude of the disciple, who, within the limits of the inspired, feels himself at Jesus' feet, to receive every word that cometh out of His mouth.... The assurance that the Bible is the Word of God, and not simply containing it, in more or less of human language, is one fitted to solemnize the soul with a holy fear, and a devout submission to its declarations as the very utterances of God. The assurance, on the contrary, that the truths of revelation are mingled, in a manner unknown and indeterminate, with the defects of the record, is one which reverses the attitude, and brings man as a master to sit in judgment on the Bible as summoned to his bar, and bound to render up to him a confession of its errors, and not a declaration of its one and authoritative truth."

Travelers tell us that if one stands before the Cathedral at Rouen, in France, he is scarcely more impressed by the battle-scarred appearance, left ragged and broken by the civil wars that raged around in other ages, than by the peculiarity of its structure, in which there is an entire absence of unity in plan. History tells us in explanation, that the erection of the edifice occupied hundreds of years, under different architects, each of whom followed his own independent design. The result is, a medley that offends taste and stands as a monument of the inability of mere independent human workmen to produce unity. The Bible, with all its workmen, with all its materials, and in all the long history of its construction, is yet one — one because its one architect is God, whose inspiration filled and guided the mind of each of the subordinate workmen, so that, whether consciously or unconsciously, to himself, every stroke of the hammer, and every placing of a stone, was so much in the filling out of the architect's ideal. Not Scripture only, but "all Scripture is given by inspiration of God," and the child of God can safely trust its teachings, for he is sitting at the feet of the Master.

The Needless Hurts.

A thoughtful writer says: "Taking life through and through, the larger part of the sadness and heartache it has known has not come through its great sorrows, but through little, needless hurts and unkindnesses; not so much through the orderings of Providence, as through the misdoings of humanity. Look back and you can readily count up the griefs and bereavements that have rent your heart and changed your life. You know what weary months they darkened. There was a certain sacredness and dignity, like the dignity of a lonely mountain top, in their very greatness; and looking back, if not at the time, you can often understand their purpose. But, oh, the days that are spoiled by smaller hurts, spoiled because somebody has a foolish spite, a wicked mood, an unreasonable prejudice that must be gratified and have its way, no matter whose rights, plans or hearts are hurt by it! There are so many hard places along the road for most of us, made hard needlessly by human selfishness, human neglect, human obstinacy, that the longing to be kind with a tender, thoughtful, Christlike kindness grows stronger in me each day I live." —True Republic.

Doing Your Best.

W. W. MILLER.

Perhaps one of the most glowing tributes ever paid to any mortal was that given by the Savior in these words, "She hath done what she could." This woman in her eagerness to honor Christ may not have exercised the very best economic judgment according to Judas' way of thinking. She may not have been as discreet in disposing of the precious ointment as the disciples, doubtless, felt in their minds they would have been, and yet, notwithstanding the fact that in many respects she may have been and doubtless was very weak, Christ who knows all things, who could look into the innermost recesses of her deepest personality and see and know what it was not possible for the disciples to experience, said that He was well satisfied with her work for the reason that she had done her best. The secret of her success lay not so much in what she did as the spirit in which she did it: willing at all hazards to do for Jesus all that she could, to do for Him under all circumstances that which she conscientiously believed to be right. What an example of true piety and of genuine loyalty. With such a spirit manifested in the breasts of all professed Christians, it would not be long until there would be such a revival of God's spirit among the children of men as has not been since the world began. All of the unsettled secular questions of to-day that threaten the American Government as well as the Governments of the world, and that are gnawing at the very vitals of our moral and religious life would be settled permanently for God, did such a God-fearing spirit hold sway in the hearts only of such as call themselves Christians. No one of us can do much, that is true, but Oh, for the spirit of being willing to do what we can. What a change would come about in the various departments of church work; what promptness, what attendance, what unity, what an increased interest there would be. Let us not, in the light of the twentieth century be outdone by a poor sinful woman in the early part of the first century. God speed the day when it may be said of all those who have promised to follow where He leadeth, as it was said of one long ago; They have done what they could.

Pulaski, Iowa.

Personal Religion.

Personal religion is a conscious personal relation between man and God and the expression of that relation in human conduct. The origin of this personal religion is divine. It is the resultant of a mysterious yet real principle of spiritual life implanted in the soul of man, this principle is therefore spiritual in its nature as well as revolutionary in its tendencies. Regenerated "men are not born of blood nor of the will of the flesh, nor of the will of man, but of God." The prophet Jeremiah speaks of the beginning of this personal religion as a "new heart"; John designates it as a "new birth", while Paul calls it a "new creation". From all this it is obvious that personal religion is not a myth. In its origin, relations, influences and destiny it is real. It is not an imaginary something after which individuals may long, but of which they can never lay hold. It has its seat in the soul.

Since personal religion has its beginning in spiritual life, its growth is found in progressive holiness, and its perfection lies in a complete sanctification. One of the chief characteristics of personal holiness is growth. As in nature there is growth, so also there is progress in the religious life. In the natural world there is "first the blade, then the ear, after that the full corn in the ear." Thus in the spiritual, "The path of the just is as a shining light, that shineth more and more unto the perfect day",

Now the important element in this personal religion is union with Christ, "Out of Me ye can do nothing," "He that abideth in Me and I in him, the same bringeth forth much fruit". All its supplies for life and godliness it finds in Christ. This union with Christ strengthens us by exercise, purifies the heart, gives power to overcome the world, and gives to the soul the fulness of God.

In this process of growth there are various effective means towards the attainment of this perfection. Some of these are:

I. An intense longing after conformity to Christ. The model of the Christian is his Saviour. The aspiration of a religious life is to know Christ. That Christ is the model after which men are to pattern, is evident from His command, "Follow Me"; from the purpose of God that all the members of his family are to be conformed to the image of His Son. What a sublime idea of personal religion—likeness to the Son of God in our nature; to Him who is the sum of all excellences, the living, personal and divine embodiment of all that is estimable in man and glorious in God.

II. Prayer, "What a key is to a watch, that prayer is to a religious life, it winds it up and sets it going." In prayer the soul takes its flight to the bosom of the Father, and claiming nativity beyond the stars, it seeks to escape to a broader and purer sphere. The communion with God which is enjoyed at the throne of grace, imparts consistency of character, fits for holy living, and throws a halo of glory around the suppliant himself.

III. The Word of God read and expounded. History, experience and the Bible itself unite in exhibiting the truth of God as the grand agency in advancing practical godliness. You might as well expect light and heat, verdure and fruit, when the sun is absent, as expect individual piety where the Scriptures are unknown. Christianity flourishes in proportion as the "book of books" is understood, and its blessed truths diffused among the people. During the first ages of Christianity when the apostles went everywhere preaching

the word, religion triumphed in the hearts and lives of men. Afterwards, when the truth became corrupted by false interpretation and the Bible was consigned to the cloister, darkness covered the earth and practical piety proportionally waned. But when the Bible was again exhumed from the cells of the monk and given to the people, personal religion took new root. The result of which is the blossoming civilization and wide-spread Christianity of to-day.

IV. The Christian Sabbath. Every Christian knows how difficult it is to shake from his feet the dust of earth as well as free himself from that secularization which in these days of competition is everywhere incident to business. The Sabbath, with its solemn pause, its hallowed rest, its sacred memories, and its foretastes of heaven, comes periodically to the Christian's aid and supplies him with a leverage by which he can poise his soul above the world and give scope and energy to his spiritual nature in holding converse with God.

Finally, what is it that can inspire a man with a hope of immortality? What alone can give him peace in a dying hour? What is it that can prepare an individual for companionship with the inhabitants of the world of life? We answer, personal religion—a personal interest in Christ with all its subordinate collateral and God-glorifying attendants.

"Is It Well With Thee."

You remember the question. It was put into the mouth of the servant of Elisha when he was bidden to meet the Shunammite woman who was hastening to Mount Carmel with a great burden on her heart. "Run and meet her," said the prophet, "and say unto her, Is it well with thee? is it well with thy husband? is it well with the child?" The child was dead at home, but the woman answered, "It is well." The answer was comprehensive; she spoke for all the three. "It is well with my child," she says, "and with my husband, and with me." That was the word of a genuine faith. How confident her expectation was that the man of God would bring back her child to life I do not know. Perhaps this was the reason of her serenity of soul. If this was all, there have been multitudes whose faith was far stronger, for many a mother has been called to give up her child with no expectation that any miracle would be wrought to bring him back to life, and has been able to say, "It is well with the child, and it is well with me." Surely it is well with any mother who really believes that it is well with her child. If the child is safe and happy, secure from all peril of body and soul, sheltered and shepherded by Infinite love; if the mother has a strong assurance of that, her heart is at rest. She will be lonely and desolate, but she can wait; it will not be for long.

What gives any mother the power to say, in such a time, "It is well," is belief in the Fatherhood of God. To have in the mind, in the heart, in the soul, the assurance that the Power that rules the universe is our Father; that He loves us with an affection as much tendered and truer than our love for our children as the Infinite exceeds the finite; that He loves our children more than we love them, and is able to do for them exceeding abundantly above all that we can ask or think—if this faith has become a principle of life with us, then all is well. We know that all things are ours — life, death, things present, things to come. When the soul is moored in that safe harbor, and anchored to that great persuasion, the storms without do not greatly disturb its peace.

This is no impossible or infrequent experience. Such a faith is not an irrational faith. I believe that it expresses the very highest rationality. It seems to me that it involves the only theory of the universe that is intelligible, that really explains things. The theory that God is infinitely wise and good is the only one that hangs together, that gives coherence to thought. Of course, many things are still unexplained; but there is nothing that may not be explained. If there is an infinitely wise and good God, then there is a future life; then

"Life is ever lord of death,
And love shall never lose its own."

That belief lights up the whole horizon. There is nothing that we can not bear if these things are so. There is time to explain everything, to make everything right. All the puzzles and mysteries of life are cleared up.

This is not, I say, an irrational faith. It is gloriously, victoriously rational. It proves itself when you put it to work. Fling your whole soul into it, and it floods your life with strength and joy, and transfigures the universe. Your reason, which was halting and stumbling over the problems of life, at once finds her feet, and goes forward with glad assurance. Your thinking is sane and strong; your heart is brave; your work is hopeful; your whole life is full of light.

"The key of the world is its spiritual realm; the key of the spiritual realm is love; and thus love must abide in the mind of God. Not otherwise do we reach the harmony of reason." Thus writes Professor John Bascom, that brave and fearless thinker, that man of strong and masterful grasp upon the philosophy of science and of life. The most incisive and intrepid thinking of this day brings us to these great conclusions. Nevertheless, it is not by thinking that most of us will be sure of this truth, but by assuming it and living by it. It is only well to know that the assumption harmonizes with all the results of the profoundest thought. But not by reasoning shall we reach certainty; only by living. A child learns to see by seeing; to hear by hearing; to walk by walking; to talk by talking; all the philosophy and science in the world would not do him a particle of good if he did not constantly practise these things. The art of life is learned by living. That is as true of the spiritual as of the material life. The life of faith is learned by living it. Thus we may know for ourselves these deepest truths. The faith that God is good may become, for every one of us, the deepest conviction, the most enduring certainty of life. And when this is true of us then we can say, in every hour of suffering or of darkness: "It is well! It is well!" It is no strange or unusual experience thank God! What myriads of faithful souls, in all ages, have trusted utterly in Him, and found peace and strength and joy!

This is the one thing that we all need — the supreme good of life— this all-conquering faith in a good God. To be perfectly sure of this; to have, deep down in our hearts, a certainty that nothing can disturb that there is a good God who orders or overrules all things—what other conceivable good can compare with this! How it would light up the darkness for us! how easy it would be to bear the trials of every day! how trifling would seem our losses and disappointments! how clear would be our vision of the unending future! It is well with any soul to whom this conviction has become a living reality. It is well! If God is love, "there can never be one lost good."

"What is excellent,
As God lives, is permanent."

If we believe this, we shall be able to hear, even in the strife and dissonance of the world, the suspended chord that is slowly resolving itself into the Divine harmony. — Western Christian Advocate.

From India.

Missionary Kroeker writes on January 19th,: "Man proposes but the Lord disposes". We experienced the truth of this saying during the past quarter. We had laid plans and already made arrangements for a missionary tour throughout the surrounding villages. About the middle of October we ordered a tent for this purpose, which was to be ready by the beginning of November. But on account of the plague having broken out in Lawnpore, where the tent was to be made, we did not receive the latter until after Christmas. About the middle of November I received a small wound on my right hand. This at first I did not mind and paid but little attention to it. But it soon developed and got to be so bad a wound so that I was obliged to consult medical aid. One of the physicians consulted said it was wipping-exima, and another said it was a bad case of blood poisoning. For a while the hand seemed to improve, but recently it became so much worse that I concluded to go to Bilaspur and consult the Civil Surgeon. I remained with him for a few days and now the hand seems to be improving, although it still looks quite bad. I shall go to Bilaspur to-day again and remain there until the surgeon thinks that I can attend to it myself at home.

If God cares for such trifles as our food and raiment, He will likewise care for the greater interests of our lives. If we can trust Him for our bread and butter, we can trust Him for the welfare of our loved ones, for the prosperity of His church and for the problems of our souls. The Father's care is complete enough to comprehend everything that affects the life of one of His children.—Selected.

God accepts us if we are willing, 2 Cor. 8: 12, even though we are not perfect, for the same reason that a loving mother accepts imperfect but willing service from her child. Although we should always be comforted by this assurance yet we should never become satisfied with our condition until we awake in His likeness. Psa. 17: 15.

Deaths.

BAUMGARTNER.—Daniel D. Baumgartner, of dropsy at the home of his son Albert in Bluffton, Ohio, on Feb. 16, 1904, at the age of 60 years, 2 months and 17 days. Funeral took place at the Ebenezer church Thursday, Feb. 18, conducted by Revs. J. B. Baer and C. W. Rilling.

Carrie Nation Stranded.

HOLYOKE, Mass., February 20.—Mrs. Carrie Nation is out of employment, the theatrical company of which she was the feature being stranded between Norwalk and Holyoke. Mrs. Nation fears that some one stole the company's picture machine.

Anyway, neither the picture machine nor the members of the company have appeared, and the manager of a local playhouse claims to have lost $500 thereby. Mrs. Nation thinks the theater overestimated its loss. "It wasn't much of a show company", she remarked last night.

The best of feeling prevails between Mrs. Nation and Holyoke saloon keepers, who have profited financially by her presence. Mrs. Nation visited a dozen saloons last night. She addressed her remarks individually to young men. The crowd that gathered in the saloons which she visited remained after her departure and spent its money freely.

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All visitors to Winona know that we have an unlimited supply of purest spring water. We could easily furnish pure spring water for a city of fifty thousand people. Already large quantities of Winona water are being shipped and sold all over the country.

We have at Winona a very fine power house, well equipped with modern machinery, which furnishes power for our electric railroad to Warsaw, which is owned wholly by Winona Assembly and Summer School Association, and also electric light on the Winona grounds. We are now stringing wires on the railway poles to Warsaw; and have numerous contracts for furnishing incandescent light bor business houses and residences. There is no doubt whatever that the income of our company will be at least twice or possibly three times as much as will pay the interest on all the bonds we need to issue. The 50-year unconditional franchise from the city of Warsaw, and the perpetual franchise given by the Winona Assembly for furnishing water and electric light on the grounds, are of great present value as a foundation, and this value will increase rapidly from year to year.

A low estimate of the present cash value, exclusive of franchises, based on the actual money already paid out for the power house, water pipes and water installation at Winona; electric light plant, heating plant and real estate, is at least $110,000. Prospective investors should investigate at once.

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News of the Week.

Domestic.

FIFTY-EIGHTH CONGRESS.

CARRIERS SALARIES TO BE RAISED TO $720 A YEAR. NO EXPRESS BUSINESS.

WASHINGTON, February 20.—The postoffice committee this afternoon adopted the appropriation bill for the department as a whole. The provision relating to rural carriers as it stands in the bill is as follows: "Rural carriers shall on and after July 1, 1904, receive a salary of $720 a year and on and after said date, said carriers shall not conduct business or receive orders of any kind for any person, firm or corporation, and shall not during their hours employed carry any merchandise for hire."

The provision, it is pointed out by the committee, will not prohibit carriers from doing general favors for farmers along their route. For instance, if a farmer should desire to send to town for a small article, the carrier could, under this provision, serve him if he cared to do the favor without pay. Friends of the carriers believe that with the express business eliminated the carriers will eventually be able to demand and receive from the Government pay equal to that received by city carriers.

THE CANAL COMMISSION.

WASHINGTON, February 20.—President Roosevelt has selected the men who are to constitute the new Panama canal commission, and formal announcement of the personnel of the commission will be made as soon as the treaty with Panama shall have been ratified next Tuesday. Rear-Admiral John W. Walker, who is president of the existing isthmian canal commission, will be a member of the new commission, probably at its head, and Gen. George W. Davis also will be a member.

In addition to those two, Col. Frank G. Hecker, of Detroit, who during the Spanish-American war was director of transportation for the War Department, has been chosen for a place on the commission. He has indicated his acceptance. The commission is to be composed of seven members. The other four have been selected, but no intimation is given as to who they may be, except that one of them is a prominent man of Louisiana.

PANAMA CANAL ASSURED.

THE SENATE RATIFIED THE PANAMA TREATY.

WASHINGTON, D. C., Feb. 23.—The United States to-day ratified, without amendment, the treaty with Panama for a canal across the isthmus of that name by a vote of 66 to 14. The result was a foregone conclusion, the interest in the matter being only in the division of the vote on the democratic side, which was not known definitely until the roll was called.

The war department to-day issued orders for the entire Third Regiment of Infantry to proceed to the isthmus of Panama. The regiment will leave at the earliest possible time. This regiment is sent for the purpose of permanently garrisoning the isthmian canal zone.

The administration intends to press the canal project by all proper methods. As a cabinet officer expressed it, the next step after the appointment of the commission will be "to scratch dirt," and already such members of the commission as are assured of their places, like Admiral Walker and Major General Davis have been giving some attention to the provision of the clerical force and the engagement of engineering talent to conduct the actual work of canal digging.

PANAMA REJOICES.

PANAMA, Feb. 23.—A cablegram from the Associated Press brought to President Amador the first news of the ratification of the canal treaty by the American senate. The information was received by all officials with great satisfaction. The news rapidly became public and was received everywhere with expressions of gratification. Celebrations in honor of the event are to be held to-night on both sides of the isthmus.

LATEST BULLETIN.

LONDON, Feb. 24. —Cabling from Che Foo on February 23, a correspondent of the Morning Post says 40,000 more Japanese troops have landed at Chemulpo. The correspondent of the Daily Mail at Seoul reports a panic at Ping Yang, Korea, which is regarded as heralding the approach of the opposing armies.

The report is confirmed, this correspondent continues, that seventy miles of railroad track and some important bridges have been destroyed between Harbin and Vladivostok.

Iroquois Indictments.

CHICAGO, Ill., Feb. 20.—The special grand jury summoned to investigate the Iroquois theater fire and the charges made against persons directly connected with the tragedy of December 30 completed its labors to-night by voting indictments against five men, and no bills against four others. The formal report of the jury will not be made public until next Tuesday.

Those who were indicted are:

Will J. Davis, part owner of the Iroquois theater; Thomas Noonan, business manager of the theater, and James E. Cummings, stage carpenter, all of whom are charged with manslaughter; George Williams, city building commissioner, and Edward Laughlin, city building inspector, charged with culpable omission of official duty in office.

Twenty-five Dead and 15 Injured in Utah Explosion.

OGDEN, Utah, February 20.—Twenty-five persons were killed, fifteen others were injured, several, it is believed, fatally, and a great amount of railroad property was destroyed by an explosion of a carload of dynamite at Jackson, a telegraph station on the western branch of the great Ogden-Lucien cut-off of the Southern Pacific railroad. The explosion was caused by a collision between two freight trains, due, it is said, to the failure of the airbrake apparatus to operate. Eight of the dead and five of the injured are Americans; the others are Greek laborers. Among the dead is W. T. Holler, a messenger, formerly of Andrews, Ind.

Foreign.

THE RUSSO. JAPANESE WAR.

WAR TO BE CONFINED TO COREA AND MANCHURIA.

TOKIO, February 19.—A sensation was caused here to-day when an official paper published important correspondence bearing on the war.

Mr. Griscom, the American minister, addressed a note to the Japanese government, expressing the desire of the United States that the neutrality of China, and, as far as possible, her administrative entity, should be respected, and the area of hostilities be localized and limited, thereby preventing undue excitement and disturbance among the Chinese people and causing the least possible loss of commerce and interference with the peaceful intercourse of the world.

Baron Komuri, the Foreign Minister, replied, giving the absolute assurance that the Japanese government was prepared to engage in the neutrality and administrative entity of China, outside of the regions occupied by Russia, providing that Russia would make a similar engagement and fulfil in good faith its terms.

The Chinese government, in a note also published explains to Japan the proposed steps to maintain neutrality, Japan replies to China, in a note dated February 17, assuring China that the imperial mausoleums and palaces at Mukden and Hsing-King, and Chinese public buildings everywhere will remain uninjured by the Japanese. Chinese officials will be respected and protected, unless they extend aid and comfort to Russia.

Japan further declares that the war being waged by her is not for conquest, but solely for the defense of her legitimate rights and interests. Consequently, the Japanese government has no intention to acquire territory as a result of the conflict at the expense of China.

Whatever action may be taken by Japan on Chinese territory, as a result of military necessity, will not be such as to impair Chinese sovereignty.

There is much comment in diplomatic circles upon this gratuitous declaration, when Japan is entering upon a war with such good chances of success.

RUMORS OF BATTLE.

LONDON, Feb. 22.—The cables are still absolutely silent with regard to the progress of the war. There are vague rumors of land fighting. As an instance, the Paris edition of the New York Herald's correspondent at St. Petersburg talks of a Russian repulse on the Yalu river with a loss of 2,500 lives. These rumors are uncofirmed and from a reliable quarter the Morning Post's Che Foo correspondent says he learns that tens of thousands of Japanese are advancing by forced marches from various parts of Korea on the Yalu and that severe fighting is expected shortly. These are the only references to actual operations that have reached London.

ST. PETERSBURG, Feb. 21.—The appointment of General Kuropatkin, who was relieved of his functions as minister of war, to the chief command of the Russian army in the far East was gazetted this morning.

With the possible exception of General Dragomiroff, formerly governor general of Kieff and later member of the council of state, General Kuropatkin is the most popular man in the Russian army. As a bluff old soldier who has fought his way up from the bottom to the ministery of war, he is the idol of the enlisted men. Not one of the czar's army has seen more fighting. He was a companion of the great Skoboleff at Plevna and other memorable points in the Turko-Russian war.

FAR EAST U. S. FLEET BE STRENGTHENED.

WASHINGTON, February 20.—Public men in close touch with the State Department fear that the relations between the United States and Russia may become strained before the war is over. In some quarters it is regarded as significant that this Government is strengthening its war fleet in the waters of the East. Of course the step is only precautionary but the fact that it should be necessary to take precaution is causing comment.

Along with the refusal of Russia to receive Mr. Morgan comes an intimation from official sources in Europe that the American consuls for Antung and Mukden in Manchuria proper, are to be barred by Russia. These are the two ports recently declared open to international trade by China. If such action should be taken on the part of Russia strained relations would be inevitable.

JAPAN IS NOT IN AS BIG A HURRY AS IT THOUGHT IT WAS.

LONDON, Feb. 22.—The latest advices of Baron Havashi, the Japanese minister to Great Britain, lead him to believe that the Japanese troops may now wait possibly two or three months before undertaking aggressive operations in Manchuria.

He said:

"We have found that Russia is so unexpectedly unprepared that I should not be surprised if the Japanese land forces contented themselves with establishing a thorough organization and advancing as the construction of the railroad towards the Yalu river progresses. Russia appears to be less prepared than was China in 1895."

LONDON, Feb 22.—Viceroy Alexieff's retirement to Harbin is now an accomplished fact and a correspondent of the Associated Press cables that Port Arthur is now strictly a naval stronghold, and the forts are being manned by naval gunners. Only twenty foreigners are now at Port Arthur and they are traders disposing of their merchandise.

A dispatch to the Daily Mail from Hongkong says a British squadron is concentrating there and that a corresponding French concentration of warships is occurring at Saigon, this is supposedly a result of the Anglo-French understanding.

LONDON, Feb. 23.—Indefinite reports of the movements of troops in the vicinity of the Yalu river and statements of attempts to cut the Siberian railroad are also published this morning.

The Wei-Hai-Wei correspondent of the Times describes a visit to Chemulpo, Korea, on February 19 and the Japanese landing operations there, which says demonstrated that the Japanese military organization is superior to that of any European power.

A general Japanese advance along the Pekin road to Ping Yang, Korea, the correspondent continues, is expected shortly.

Everything suggests an immediate dash for a strategic point in northern Korea, the correspondent concludes, and it is possible that the Russians are considerably further south than is supposed.

Bloody Battle Fought in Turkey.

SALONICA, Macedonia, Feb. 20.—Another battle occurred between the insurgent Albanians in North Albania and the Turkish troops, February 18. The Albanians were beaten losing 510 men killed or wounded. The Turks also lost heavily.

Shemsi Pasha, who was in command of the Turks at Diakova, has been superceded, owing to the sultan's displeasure at his unduly severe treatment of the Albanians.

A battalion of troops from Sorovitch and another from Monastir have left for Salonica.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Items of News and Comment.

The Wayland church has recently introduced the Mennonite Hymnal in their services. This promises to prove a great blessing to the church.

The Sugar Creek Amish church will select a minister from their own number in the near future to take the place of Bro. C. R. Gerig, who is about to move to Montana.

Miss Annie Augsperger, of Trenton, O., has been a worshipper with the brethren at Wayland, on Feb. 21st. She stopped to visit friends there on her way home from California.

That Rev. S. M. Musselman, pastor of the Wayland-Noble churches, Iowa, is aggressive as well as active is shown in the thirty-two page directory just issued. It is well worth while the perusal of its pages and note with interest the growing churches.

Brother August Fast, of Silverton, Colorado, spent a few days in Philadelphia, his old home, among his friends and for the first time in nearly a score of years worshiped in the First church where he had been a faithful member before he left for the west.

The C. E. societies of the Wayland and Noble church held a union meeting in the latter church on Sunday evening, Feb. 21st. The program arranged for the occasion was an interesting one. These union meetings held from time to time have proved beneficial and helpful.

Rev. A. T. Pierson, the editor of the "Missionary Review", has not only given himself and all his strength to the cause of mission, but his entire family is consecrated to the great and glorious missionary work. The oldest daughter, Helen, is the wife of Missionary Curtis in Japan. The second daughter Laura, is a missionary worker among the Indians in Arizona. His third daughter is the superintendent of an institute for girls in Calcutta, Anna and Edith are engaged in the Home mission field in New York and Philadelphia. The oldest of his two sons is associate editor to his father. The youngest is about going as a missionary to Central America.

The Measuring Rod.*

Let us measure our duty in giving. What shall be the measuring rod?

First, capacity: "She has done what she could." That is what Christ said of the woman who anointed his head with precious ointment. He said this because some murmured against her and thought this ointment should have been sold and the money given to the poor. Christ said, "Ye have the poor with you always, and whenever ye will ye may do them good, but me ye have not always." So now we have not Christ with us in the way he was with them, but we have the poor. We say we have no poor in our community that are in need, or we sometimes say that we ourselves have not much of this world's goods. Is there no other way of being poor except being in destitute circumstances? Must we always give that which costs money? How often a short visit will brighten some one, or a kind word spoken although they may not be our intimate friends, for our intimate friends know us and know our value to them. Can we not sometime lay aside our pleasure to bring a little sunshine into someone else's life? Another excuse some of us have is, "I just have not the time." 'Tis true sometimes we have not, but should we always allow that to be our excuse? Even if we keep house and do all our own work do we not often do work that is not neccessary at all and could we not sometimes lay aside for a time some certain piece of work? Not that I think a housewife should slight her work, for I believe it is our duty to make home pleasant. But let us not be cumbered with much serving, for Christ said to Martha, "one thing is needful and Mary has chosen that good part which shall not be taken away from her." You know the picture we have of her sitting at Jesus' feet listening to His words but we must not be simply hearers but doers of the word. Can we not as a society be doers in a great many ways we have not been?

Second, opportunity: Paul in his letter to Galatians said, "as ye have opportunity do good unto all men." How many opportunities do we let go by, or are we just watching for a great one? Let us not forget the little things we can do even though they are never found out. Let us not alwas let our left hand know what our right one does.

Third, convictions: "That servant which knew his lord's will and prepared not himself neither did according to his will shall be beaten with many stripes." That servant which *knew* his Lord's will. His will is that we should serve Him and how can we serve Him better than doing cheerfully the duties as they come before us every day. This is God's will for us all. Let us think of earth as our workhouse, heaven as our store-house and make it our aim here to lay up treasures there.

Fourth, our own happiness: "It is more blessed to give than to receive." Some of us do not fully understand these words. This does not necessarily mean money or its equivalent. Let us give of our time to cheer the sick and visit the aged. Then I think we will understand these words much better.

Fifth, God's glory: "Honor the Lord with thy substance." Are we doing this or are we using our substance for our own honor? Let us remember that everything we have cometh from God. We may work for it but does not He give us the health and strength we need?

Sixth, Finally, "as ye would that others do unto you do ye even so to them." This does not mean that we are to do unto others as they do unto us which is sometimes much easier to do. We may put ourselves in the place of others and ask how we would like to be done by and thought of were we in their place. Every one has his weak points, every one his faults. Were we in their places, under the same circumstances we would often do worse. As a society we may, if we chose, make the worst of one another or we may make the best of one another. I believe it would be impossible to measure all the good that might be done if we as a society would always make the best of our surroundings and of one another.

*Read before the Dorcas society, of Wayland, Iowa, Nov. 27, 1903.

True Happiness.

H. J. KREHBIEL.

There is a deep desire within every human heart for happiness. Everyone seeks to obtain it, some in the lonely solitude of asceticism, others in the mad rush of the noisy throng, but only those who seek aright shall find. A great many seem to think that success, fame, wealth are synonyms with happiness, but they find like Beecher that they were happier in the log cabin of obscurity than on the mountain top of fame. Multitudes are chasing some phantom through life and think, if they could but grasp it they would indeed be happy. If a kind Providence should permit them to attain their ideal they find that in the embrace it dissolves itself into bitter disappointment. Lord North struggled for years to grasp the great Seal of England. He attained it at last and the king lifting up the purse which contained the seal put it into his hand and said: "Here take it, my Lord, you will find it quite heavy," It seems that the words of the king were prophetic, for Lord North confessed shortly before his death, that ever since he had the seal he had not enjoyed one easy, contented minute.

Grotius had a wealth of learning and knowledge and yet in his old age he envied a simple pious peasant who had prayed, read the Bible and been good; "While I", said he, "have waisted my life in laborious trifling." Bacon was a great philosopher, he explored the heights and sounded the depths and yet he found not the secret source of happiness and spent his last days a disappointed man.

Solomon was wealthy above all that ever dwelled at Jerusalem before him, and yet looking upon his wealth and grandeur he says: "Vanity and vexation of spirit." Lord Byron, of whom McCanby says, that he once stood on the pinnacle of literary fame, lived in

such a God-forgetting way that when the days of retribution came, forsaken and abandoned, he says, "If I could live my life over again, I do not know that I should change it, except not to live at all." He acknowledged to be one of those of whom Jesus said: "It were better, he had never been born"; and he sums up his life thus:

"My days are in the yellow leaf;
The flower and fruit of love are gone,
The worm, the canker and grief
Are mine alone."

A few days ago I read in the papers that Wm. Lemp, the millionair brewer of St. Louis, had committed suicide. Surely, he was not happy in the possession of his illgotten wealth. When will men learn that fame, success and wealth, neither one nor all can satisfy the soul. Our happiness depends upon an inward condition and not upon outward circumstances. Augustine said: "We are created Godward and cannot rest until we return to God." Like Noah's dove sent out from the ark found no resting place for the sole of her foot until she returned and was taken, so the human soul finds no resting place until it returns to Him who sent it forth on the ocean of time. True happiness can only be found in reconciliation with God and a life dedicated to his service.

Compare with the men mentioned above the Apostle Paul, who stormbeaten and persecuted rejoiced that the hour of his departure was at hand and says: "I have fought a good fight, I have finished the course, kept the faith, henceforth there is laid up for me a crown of righteousness."

Or see how the aged Simeon abiding in the temple, waiting for the fulfillment of a divine promise takes the infant Messiah upon his arm and says: "Now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." Or hear John G. Paton, who spent his life amidst the hardships of heathen Tanna, acknowledged that at times he seemed to swim in a sea of glory and that the prospect of eternity filled him with a joy that was beyond the power of utterance. Or with me visit one of God's children who amidst trials and afflictions is singing her way to glory. These found happiness not because of their success, but because they had given their heart to God and were serving Him day by day. Let us do the same, for true happiness is but to be found there.

Live thus; and though you should never mount the highest round in the ladder of fame, though your name should never be sounded forth and heralded among the great of this world of though you should seem to depart unnoticed when your spirit returns to God who gave it, though no monument marks the place where your mortal remains rest; yet if you humbly serve God and walk uprightly before Him in your appointed sphere your life will be always happy, something for men and angels to rejoice over.

True Honor.

There is not another subject perhaps that would call forth a greater diversity of opinion than that of "honor". Our early training and environment has much to do with our ideas of honor. If we study the customs of different peoples and nations, we find, however, a certain similarity of ideas, and a sense of true honor, even among the rudest and most uncivilized.

We have all no doubt experienced that the qualities of mind and character which embody a fine sense of honor, are often found where we least expect it.

Beneath the tattered, begrimed garments of Toil we often find the character of the true nobleman. "Honor and shame from no condition rise; Act well your part, there all the honor lies."

Learning, culture and wealth do not bestow this endowment; neither do ignorance, simplicity and poverty detract from it.

It is well to have learning, culture and wealth; they are potent factors if rightly used. But kind and noble deeds and the gentle Samaritan spirit are greater far in the sight of Heaven than all the lore of ancient Greece and Rome or the fabulous wealth of a Croesus.

It is perfectly right to be influential and popular among men, as long as we are consistent, but never at the sacrifice of right and justice.

The influence of a strong, pure life will outlive all earthly fame and honor. Or in the words of Sumner "No true and permanent fame can be founded except in labors which promote the happiness of mankind."

ADA M. LANDIS.

Faith.*

What is faith. In the eleventh chapter of Hebrews we read that it is the substance of things hoped for, the evidence of things not seen. In the first place what would the substance of things hoped for be? The substance would be the things themselves. For what do we hope! Our hopes are always for better and more lasting things than we have on earth. If in pain we wish for less pain, if in bereavement for less sorrow, if weak for more strength, if timid for more courage, and so on I could name a number of things we are continually hoping for and if we are steadfast in faith we will realize these things in our heavenly home. But that is not all faith is, it is casting all our care upon Jesus, knowing that He will ever help us. It is trusting Him at all times knowing that what He does for us is done for our own good.

It is also the evidence of things not seen. In the beginning God created the world, He created it with things not seen and now we have the evidence of it in our world, in all the things we see and enjoy from day to day. It is also the evidence of things not seen insomuch that though we do not see the Saviour, do not physically feel His hand or hear His voice, yet with the eye of faith, the ear of faith and touch of faith we can enjoy sweet communion with Him.

How can we obtain this faith. By believing and trusting God; by laying hold of the Gospel and of Christ and relying for salvation upon the work done by Him in our stead. If we have implicit confidence in the things which God has declared because He has declared them, then we will have faith. If we let our heart go out to God in confident trust that He will always guide us and take care of us, then we have faith. In Romans five we are told that "being justified by faith we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the Glory of God." Jesus Christ gave Himself for us and He wants us to have implicit faith in him; the greater our faith the greater our blessings. If we have little faith we cannot expect great blessings. If we have little faith we will be very much like the lady that upon her conversion was instructed to pray and to have faith that her prayers would be answered. There was before her house a large hill that had been an annoyance to her for a long while. This hill obstructed the view of the country just beyond her home which was noted for its beauty. She had many times wished that it could be removed so when her kind friend told her to pray she prayed that the hill might be removed. After she had been praying a few nights she met her friend. Well, said the friend, how are you getting along? Oh, she replied, I prayed that the hill might be removed from in front of my home, but it is just as I expected, it is still there. I am afraid a great many of us are just so, we pray but we do not have the faith that we should have; there is too much—I'll pray for it but I do not know whether I'll get it, or I don't suppose I'll get it. This is not true faith.

The Old Testament is full of works of faith as well as the New Testament and things that seem impossible were obtained by faith in God's word. Read about Noah, how he built an ark, through faith, even when he was laughed at and mocked for doing so. Abraham offered up Isaac, Moses was hid three months—then in the New Testament, how the sick were made well, the blind to see, the lame to walk; and if we would study our Bible closely we would find a great many more instances of what faith has done. We cannot always see just what we should do, but we are taught to walk by faith and not by sight; and so we can walk all through life close to our Saviour if we rest our faith in Him.

We have heard what faith is, how it is obtained, now, how can we keep it. Paul tells us faith comes by hearing and hearing by the word of God. If we lack faith God is not pleased with us. We therefore must hear God's word preached to us and we must study it for ourselves. By studying God's word and praying day by day our faith will be strengthened, and the stronger our faith is, the easier it will be to keep it. Keeping it rests entirely upon ourselves, yet faith without works is dead and there is no work of our own that will save us. We must first have faith in Christ's redeeming blood and then when we are assured of our salvation, we will want to work, because our love for our Master will not let us be idle when there is so much to be done to further His kingdom. Sometimes our faith is sorely tried, by temptation, trouble or sorrow, but we must remember, that, "God may prove us in a furnace to bring us out more bright, but he will never cease to love us. We are to count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience. Paul said he had fought a good fight and kept the faith, henceforth there would be laid up for him a crown of rejoicing, and so it will be with us, if through our trials and temptations we keep the faith; we will also have a crown of rejoicing. Earnest prayer and implicit confidence in God's word will help us keep our faith.

Trials must and will befall,
But with humble faith to see
Love inscribed upon them all—
This is happiness to me.

Wayland, Iowa.

If you ever think the Lord has left you, just feel your pulse, and if it is still beating you have evidence that He is still with you.

REV. EDWARD HERBRUCK, D. D.

*Written by MINERVA A. MUSSELMAN for union C. E. meeting, at Eicher church, February 21, 1904.

Stranded.

Not long ago one of the large steamers which ply between the new and the old world was grounded while entering a harbor. It was found that she was fast in the sand, and that it would require the large dredging machines, as well as a large steam tug, to get the vessel afloat again.

The great steamer had good sailing all the way, but just as she had about reached her destination she stranded upon the rocks and sand. Is there not something similar in human life? Do we not see those who run well for a time and then the next thing we hear about them is that they have stranded upon the rock of sin.

Only a few weeks ago we saw a man apparently interested in church and Sabbath school and prayer meeting. He seemed to have been running well. The other day we heard that the tempter drink had lured him upon the sand. What a wreck! How useless, too, such a stranded vessel. It is the same with the human being stranded upon the rock, of not the least good to any one. We read also recently of a bank cashier who had been prominent in religious circles, and yet all the while was making wrong use of the bank's money, and when losses came he could no longer conceal his speculation. He said, "I am guilty". He was stranded upon the sand-bar of greed. We must have in mind not only the wrong which such men do to themselves, but the evil influences their wrongdoing has upon others.

Do we not see many church members upon the sand, and have we not been admonished not to build upon the sand, for there is no good foundation? If any reader of these lines is stranded, let him remember there is no need of his remaining in that position. It will take much hard labor to float the large steamer. The sand must be cleared away. The cargo must be unloaded. A powerful tug will pull away at it until finally the great ship will float once more.

It is just so with the stranded soul. The great load which is holding it to the sand must be removed. Self, the desire for money, the craving after strong drink, and lust. These must be thrown overboard, then with the help of the strong Gospel of Christ, the man will be brought once more into the proper elements, and there is hope for his soul. How many of these stranded wrecks there are all about us. What are you doing to get them off the rocks which threaten to destroy both body and soul?—

REV. EDWARD HERBRUCK, D. D.

The Drink Demon.

Oh the blighting curse of the liquor traffic! A few years ago, at South Bend, Ind., J. J. Talbot, once a minister of the Gospel, then a brilliant lawyer and a member of Congress, died from the effects of strong drink. A few days before his death he was heard to speak in the following strain:

"But now that the struggle is over, I can survey the field and measure the losses. I had position high and holy. This demon tore from around me the robes of my sacred office, and sent me forth churchless and godless, a very hissing by-word among men. Afterward I had business, large and lucrative, and my voice in all large courts was heard pleading for justice, mercy and the right. But the dust gathered on my unopened books, and no footfall crossed the threshold of the drunkard's office. I had money ample for all necessities, but it took wings and went to feed the coffers of the devils which possessed me. I had a home adorned with all that wealth and the most exquisite taste could suggest. The devil crossed its threshold and the light faded from its chambers; the fire went out on the holiest of altars, and, leading me through its portals, despair walked forth with her, and sorrow and anguish lingered within. I had children, beautiful to me, at least, as a dream of the morning, and they had so entwined themselves around their father's heart that, no matter where it might wander, it ever came back to them on the bright wings of a father's underlying love. This destroyer took their hands in his and led them away. I had a wife whose charms of mind and person were such that to see her was to remember, and to know her was to love. For thirteen years we walked the rugged path of life together, rejoicing in its sunshine and sorrowing in its shade. This infernal monster couldn't spare me even this. I had a mother, who for long, long years had not left her chair, a victim of suffering and discase, and her choicest delight was the reflection that the lessons which she had taught at her knee had taken root in the heart of her youngest born, and that he was useful to his fellows and an honor to her who bore him. But the thunderbolt reached even there; and there it did its most cruel work. Ah! me; never a word of reproach from her lips — only a tender caress; only a shadow of great and unspoken grief gathered over the dear old face; only a trembling hand laid more lovingly on my head; only a closer clinging to the cross; only a more piteous appeal to heaven if her cup at last were not full. And while her boy raved in his wild delirium two thousand miles away, the pitying angels pushed the golden gates ajar, and the mother of the drunkard entered into rest.

"And thus I stand; a clergyman without a cure; a barrister without brief or business; a father without a child; a husband without a wife; a son without a parent; a man with scarcely a friend; a soul without a hope — all swallowed up in the maelstrom of drink."

Building a Christian.

In a recent article bearing the above title, the Rev. T. L. Cuyler reminds us that the Christians we meet every day are unfinished products. He writes: "The Bible declares that the Christian is 'Christ's workmanship, created anew unto good works.' Any one who looked at a company of church members in a prayer-meeting or at the communion tasseled, might say that some of them were quite imperfect specimens of workmanship. as he could testify from intimate acquaintance. Very true; but if that same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the sale-room and inspect the completed instrument. This world is the great workshop in which Jesus Christ by his Spirit constructs Christian character. 'Ye are God's building,' wrote the Apostle Paul to his brethren at Corinth. Of himself he wrote at another time: 'Not as though I have already attained, either were already perfect.' He was still in the hands of his Divine and loving Architect. The scaffoldings were not yet taken down, and the work of grace was not yet completed."

Our C. E. Topic.

Topic for March 6: How CHRIST STILLS THE STORMS OF LIFE:—Psalm 107: 23-31.

MEDITATIONS.

There is a use in storms. They purify the atmosphere, driving out all the miasmas. They toughen the fibres of the trees. They wash clean the surface of the earth. After them the skies shine the brighter, and the world takes a new start.

And so, as Spurgeon once said, "The air from the sea of affliction is extremely beneficial to invalid Christians. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy, and well-braced in every part."

"God tempers the wind to the shorn lamb." He does not try us above what we are able to bear.

Only one at a time they come,
The trials we so much dread;
Only one at a time they break,
These clouds above our head.

With each trial He sends the strength to bear it, if we will take it. As the day our strength shall be. In every trial He makes a way of escape.

Sometimes He gives us wings to soar above the storms. Hannah Whitall Smith tells of three friends. If they came to a spiritual mountain one of them would wearisomely tunnel through it; the other would carelessly and at hap-hazard make her way around it; while the third would just flap her wings and fly right over. In the manner of the last we may surmount the storm-clouds of life.

Always we may be comforted in the storms by remembering that beyond them is the peace of Heaven. A small boy in a railroad car was asked whether he was not tired of the long ride, the dust and heat. "Yes, ma'am", he answered, "a little; but I don't mind it much, because father will meet me at the end of it." So we shall not "mind much" the troubles that darken our sky, for Father will meet us at the end. "There is a sea of glass," as Spurgeon said, "after the sea of storms." There is a peace Heaven after a troubled earth.

But, when all is said, there is something better than rising above our trials, or anticipating Heaven at the end of them, and that is finding Christ in them, and being helped by Him to bear our burdens.

An English evangelist was at work upon an especially difficult undertaking, and was greatly worried by it, when one day he asked his little daughter, a paralytic, where her mother was that he might give her a package. "She is upstairs," was the answer: "let me carry it to her." "Why," said he, "you can't even carry yourself; how would you carry it to her?" "Oh, papa," she answered, "I will carry the package, and you will carry me."

That is just what Christ is ready and eager to do for us — just take us up, heavy burdens and all, and carry us, with whatever is on our back, through all the stormy paths of life.

When thus we find Christ in the storm, there is no storm any longer.

The storm-clouds part, they yield a place
To sunbursts of relief,
And love wears her divinest face
When first she stoops to grief.

—Gospel News.

The Mennonite.

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Editorial.

Suffering and Glorification.

BY A. B. SHELLY.

Rom. 8: 17.—So be that we suffer with Him that we may be also glorified together.

The end of God's redeeming arrangement is, that we may be conformed to the image of His Son. This is man's highest dignity and greatest felicity. This likeness commences in justification, wherein we are conformed into Christ's likeness in being made guiltless from sin; it is particularly formed in regeneration, by which we become partakers of His divine nature; it is progressively carried on by sanctification, through which we are changed into Christ's image from glory unto glory: and it is completed by glorification, when we shall be like Him and see Him as He is. Now, if the believer is to be conformed to Christ's *dignified* image need we wonder that he should also be called upon to partake of the sufferings which Christ had to endure? The believer must suffer with Christ before he can be glorified with Him.

I. THE BELIEVER MUST SUFFER WITH CHRIST.

"If, so be that we suffer with him." Suffering, as a consequence of sin, is the lot of our common humanity. All have to endure more or less of physical, mental and spiritual sufferings. The consequences of sin are as universal as sin itself is universal. But the Christian has sufferings and sorrows of a peculiar character. Sufferings for Christ and conscience' sake. While he does not suffer the unrest, the fear, the remorse and the pangs of conscience which the sinner experiences, and while he may be free from the physical ailments incident to a life of sin, he has to suffer on account of his faith and his Christian living.

The Christian is often called upon to suffer worldly loss for Christ's and conscience' sake. While others enrich themselves by unchristian pursuits and unfair dealings with their fellow men, the Christian engages only in what he considers is pleasing to God and for the good of humanity. His vocation may not yield him the same material income which the vocation of his unchristian neighbor yields him. But he cannot do otherwise. He must be true to his conscience and his God. While others enrich themselves by unfair and dishonest dealings, he is fair and honest in his business transactions. While others have set their affections upon the accumulation of wealth and the laying up of earthly treasures, his aim and desire is to lay up treasures in heaven. While others are hoarding up all for themselves, the Christian is liberal in giving unto the Lord for the upbuilding of His kingdom and for the good of humanity. The consequence is, that many a Christian remains poor of this world's goods, while his worldly, unchristian neighbor prospers and becomes rich.

The Christian has to suffer temptations. All are tempted, the sinner as well as the Christian. But the sinner does not experience any suffering under temptations. He simply yields to temptations. There is no cross for him to bear. No mortification of the members of the body, no conflict with Satan, the world and the flesh. He simply allows himself to float with the tide. The Christian, on the contrary, endeavors to withstand and overcome temptations. He has to be on the guard at all times and has to engage in a deadly conflict with Satan, the world and his own flesh. He must crucify his own body and overcome the sins with which he is beset. And if perchance temptations overcome him, like David and Peter, he suffers grief and sorrow over his own weakness and imperfection. He calls out, "O, wretched man that I am! Who shall deliver me from the body of this death?"

The believer has to suffer persecution and reproach. Paul writes to Timothy, "All that will live godly in Christ Jesus shall suffer persecution." This holds true at all times. We in our time do not have to endure the same amount of persecution others had to endure. Our lot is in this respect an easy one in comparison to what our forefathers had to experience. Thousands have suffered the loss of everything, yea, even life itself, for Christ and conscience' sake. But while we in our Christian (?) country do have to endure less of this, there are parts of the earth even now where it means persecution and suffering to be a follower of Christ. We all remember the persecutions endured by the Armenian Christians, and the Boxer uprisings in China only a few years ago. And who knows what terrible times may yet be in store for the Christians the world over before the coming of the Lord! That persecutions are not more general now is undoubtedly owing, in part at least, to the fact that Christianity has become more popular in the world. It has become a power which is recognized even by unchristian people. But another reason, we have reason to fear is, because Christians have become more conformed to the world, so that the world in many cases finds very little to be offended at.

Believers suffer with Christ. The sufferings they have to endure are the same sufferings Christ endured for them. No Christian has to suffer anything for Christ which Christ did not suffer before for him. But Christ's sufferings were vastly greater than ours. He bore our sins on the cross. His soul was exceedingly sorrowful even unto death. He suffered the most painful death on the cross. The sufferings of the Christian are but light in comparison to what Christ had to suffer for him.

Believers suffer for Christ's sake, that He may be honored thereby. They suffer in the Spirit of Christ, with meekness, patience, resignation and prayer.

II. BUT BELIEVERS SHALL ALSO BE GLORIFIED TOGETHER WITH CHRIST.

As Christ was glorified even while sojourning in the flesh, so believers enjoy a part of Christ's glory in their humiliation and sufferings for Christ. Christ's life is reflected in their life, His character is shown in their character. Even in their patience, their meekness and their fortitude under sufferings they portray this life of Christ dwelling within them. Paul writes, "We glory in tribulation also, knowing that tribulation worketh patience, patience experience and experience hope. And hope maketh not ashamed." With Christ Christians have the perfect approval of God. This is my beloved Son in whom I am well pleased applies also to every true and faithful follower of the Lord.

Believers shall be glorified together with Christ in the world to come. With Christ they shall have glorious resurrection bodies. Bodies spiritual, luminous, incorruptible, fashioned after His own glorious body. They shall reign with Christ and, exalted to the right hand of God, they shall shine forth in His kingdom forever and ever. They are the jewels in Christ's diadem. They glorify Christ and Christ glorifies them forevermore.

Let us therefore suffer joyfully for and with Christ for a short period of time, in anticipation of that future eternal glory and bliss which is in store for all faithful followers of Christ. Let us not throw away the cross, remembering that it says, "If so be we suffer with Him we shall also be glorified together". Without a cross there is no crown. Without a conflict, no victory. Our fellowship with Christ implies fellowship in suffering as well as in glorification. They that suffer with Christ shall be glorified with Him.

Quakertown, Pa.

Correspondence.

SOUDERTON, PA.—On Sunday Feb. 18, Pastor Fretz, baptized and received into church fellowship, a young sister. She had intended to be baptized in October with the class that was then baptized, but could not attend services on account of sickness. This brings our present membership to 152. On Wednesday, Feb. 24, he also baptized a man on his sick-bed with his wife. They expect to be members at Deep Run.

For the MENNONITE.

From an Indian's View Point.

S. K. MOSIMAN.

In the March No. of Harper's Monthly Magazine, Charles A. Eastman, M. Dr. a Sioux Indian (Ohiyesa) writes very entertainingly and most intelligently on the subject of "First Impression of Civilization." Mr. Eastman is of a literary turn of mind, and his good wife, too, possesses more than ordinary literary and poetic talent. It was the poet Burns, who said "o wad some power the giftie gie us, to see ourselves as others see us." It may not be so very flattering to us to see ourselves as an Indian sees us, but it may be wholesome for us to consider Mr. Eastman's philosophy, for he is a philosopher of no mean ability and looks at life with that keen perception and discernment that distinguishes the true from the false, and separates the wheat from the chaff.

To the question that is so often put to the young Indian when he gets out of the confines of his reservation "Was it not wonderful to you when you first saw the lofty edifices of great cities, the locomotive, the steam engine, and the like?" he answers, "Yes it was so, in a way. Yet it is not mere immensity of structure which appears almost supernatural to the savage and overwhelms him. One reason for this may be that the natural features of our country, the gigantic granite cliffs and mountains, the wonderful walls and towers of the bad lands, are much grander to our minds, coupled with the idea of the Great Mystery behind them all.

Then also there are many painstaking animals which build so wonderfully well and artistically! Some of them are much smaller than man; for instance, the ant, the spider, the swallow, the beaver, the muskrat and others. Some dam and bridge large streams, and others suspend their houses in the air. To our simple minds the ability shown by these little creatures appears even more remarkable than the constructive genius of the white man.

I was bewildered by the scientific, economic, social, and political systems of civilization and their practical application — the sanitation and government of great cities, their food supply, the utilization of time and space, monetary or financial systems and above all of these the phase of civilization which at first overwhelmed me was the commerce of the pale-face. To the wild Indian, his worldly occupation is a sort of play The thing which above all else occupies his mind is the Great Mystery. Him he never forgets.

"In civilization it appeared to me at first — 'Will it pay? Can I make anything on it?' seemed to be the great mystery of the white people.

"When I first saw the inside of a house it set me thinking: Who made this house? Was it the Great Mystery? A powerful curiosity stirred in me—an almost irresistable desire to know just how it was done."

Mr. Eastman next tells how his father gave him the advice to get an education. How he sent him with an Indian to the Santee Agency where Dr. Riggs had a school. How when they were yet 110 miles from the agency, Peter found many tracks of otter, beaver and mink, up and down the Big Sioux River. This was a temptation no Indian could resist. "I am sorry," he said to me, "but I must stop here."

Nothing daunted, the Indian youth set out on foot and walked the 110 miles in 3 days. On the last day he met Dr. Riggs. Here he speaks in glowing terms of Dr. Riggs and the Rev. Dr. John P. Williamson, Presbyterian missionaries. Speaking of Dr. Riggs he says, "I spent two years with this remarkable and godly man. Next to my own father, who in his peculiar philosophy gave me good guidance, this man has done more than perhaps any other to make it possible for me to grasp the principles of true civilization. He also developed in me the native strong ambition to win out by sticking to what I might undertake.

"To my mind, as soon as I began to think of these matters, there seemed to be much inconsistency in the dealing of the government with the Indians and I could not comprehend how a great government should be dishonest when its religion was so strong against deceit and selfishness. It also occurred to me that the people who are favored most in this world's goods are the most ungodly kind. All these matters were confusing to me at that time."

It occurs to the writer in this connection to say that if Hamlin Garland, when he was seeking material for his book, "The Captain of the Grey Horse Guard," had consulted one or two civilized Indians like Mr. Eastman, he might have made a missionary the hero instead of an army officer. It is our humble opinion that when all the forces and influences that tend to elevate and civilize the Indian are weighed in a just balance, one wholesouled, unselfish, large-hearted missionary will outweigh a dozen army officers, who rule by law and not by love.

After some time Zithadawashta, Dr. Riggs, decided to send some of his boys to an eastern school, so accordingly Mr. Eastman left Flandreau, N. D. in 1876 for Beloit College, Wis. Of his new experience Mr. Eastman writes very interestingly. He speaks of the friendly reception he received,—"yet" he says, "when I was alone in my room at last and all was still, I fancy that no prisoner in the penitentiary can have known a more nerve-trying moment." At Beloit he spent three years of student life and then entered Knox College. He says, "it was here that I first began to look forward intelligently, and finally settled in my own mind that I must become a physician some day." After leaving Knox College, Mr. Eastman taught an Indian school one term, and in January 1882, he started for Boston and Dartmouth College. He writes, I went to Dartmouth College, away up among the New Hampshire hills. The country around it was rugged and wild — an ideal place for us Indians. My mind ran back 300 years, when all this region was full of game and the red men lived in plenty and freedom. It seemed as if I had been destined to come to view their graves and bones.

"No," I said to myself, "I have come to continue that which is their last struggle they proposed to take up, in order to save themselves from extinction, but, alas! it was too late. Had they followed that great Indian Samson Occum, and kept up with the development of Dartmouth College, they would have brought forth more leaders and men of culture.

"I found Yankees of the uneducated class very Indianlike in their views and habits—a people of strong beliefs, plain spoken and opinionated. I was much struck with the fact that the students of the academy were frugal and saving in their habits. Nothing could have been more instructive to me, as we Indians are inclined to be spendthrifts and improvident. I had been accustomed to vast fertile prairies and liberal ways. Here they seemed to count their barrels of potatoes and apples before they were fairly grown."

Mr. Eastman graduated from Dartmouth College in 1887, and immediately afterward spent 3 years at Boston University where he received the M. D. degree.

Of his experience in Chicago he writes: "It was a crisp winter morning when the train pulled into Chicago. I was met at the station by friends, who took me to walk upon some of the main streets. I saw a perfect stream of humanity rushing madly along. I was surprised to see that the faces of the people were not happy at all. They wore an intensely serious look that to me was appalling. I was cautioned against trusting every body, and told that I must look out for pickpockets. Evidently there were some disadvantages connected with this mighty civilization.

"It seemed to me the most dignified men on the street were policemen.

"I shall never forget my first night at the theater. I was amazed by the seriousness of the actors, whose personality appeared to be entirely swallowed up in their parts, and the behavior of the audience in its freedom and abandon contrasted strikingly with those whom I met in the churches. Here the people seemed to me to take delight in tragedy and even in crime, indifferent to the moral significance of the imaginary events which took such strong hold upon their emotions.

"At the seaside hotels I met society people — people of an entirely different sort from those whom I had hitherto taken as American types. I was particularly struck with the audacity and forwardness of the women. At the summer resorts the women seemed to lead their husbands or to be independent of them. Among our people the man always leads."

From the above the readers of the MENNONITE will realize that indeed God hath made of one blood all nations of men, and that not all labor in behalf of our red brothers has been in vain.

A False Messiah.

For a year past a Hindu by name of Mirza Ghulam Ahmad has been attracting much attention and has at present a very large following. He has great sympathies with the Jews and promises them deliverance and blessings. He denounces at the same time Christianity and denies the Lord Jesus Christ. Lately this Hindu false Messiah issued the following address to the English-speaking world:

"Ye Christians of Europe and America, and ye seekers after truth, know it for certain that the Messiah who was to come has come, and it is He who is speaking to you at this moment. Heaven and earth have shown signs, and the prophecies of the holy prophets of God have seen their fulfillment. Almighty God has shown through me thousands of signs and furnished arguments of my truth in every way. I say to you truly that if the heavenly signs which have been shown on my hands had been shown by Jesus, Son of Mary, the Jews would have been saved from destruction except such as were the sons of perdition. Who is not aware of the effect of Jesus' signs on the minds of the Jews? Only one instance is sufficient to illustrate it, viz., the case of Judas Iscariot, the favorite apostle for whom a throne had been promised in heaven, but who apostatized even in the presence of the Master. Not only did he by apostasy deprive himself of the promised throne, but he also threw Jesus into innumerable difficulties. All ye that are desirious of perpetual happiness and eternal salvation fly to me, for here is the fountain which will purge you of all your impurities, and here you will find the salvation which is the fruit of certainty and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus is a vain trust. Had He been crucified not once but a thousand times, even then He could not have saved you. Salvation is in faith and love and certainty, and not in the blood of a man. Time is giving you the warning that the theory of a blood-bath is a false theory, therefore repent of such beliefs while there is time, and before you are called to stand before the throne of God. Almighty God has sent me in this age that I might bear witness that all faiths have become corrupt and been tainted with falsehood, with the only exception of Islam. If the truth of my testimony is not sealed by divine authority, I

am not true; but if the witness that I bear is confirmed by the divine seal impressed upon it, remember lest you bring yourselves under the judgment of God by rejecting truth. A weak mortal, the Son of Mary, is by no means your God. To me is given the Spirit, against which no one can stand. If you know that there is none among you who, with the assistance of the Spirit, can withstand the holy spirit that has been given to me, be sure that your silence would bring you under the judgment of God. And peace be unto those who follow the truth.

"MIRZA GHULAM AHMAD,
"Quadian, India."

—Our Hope.

The Place of Prayer in a Revival.

Not for many years has there been such a general conviction of the need of a revival of religion and such widely cherished desire for it as during the last few months. The natural question at such a time is, What can we do to promote a revival of religion in our community? That is a question that perhaps has been sufficiently answered in articles, books and sermons. Perhaps it has been answered so completely that men have come to entertain the opinion far too generally that something they can do will usher in a spiritual quickening. For while there is a certain preparation and attitude on the part of the churches that may be regarded as the human antecedent of a revival, yet such visitations of divine grace do not come by any machinery of man's device; they come like the flowing of the tide's, or like the rain, or the wind, by a power that is above man.

From this point of view we see the worth of prayer in a new light. That is the one thing that the devisers of revival machinery habitually neglect. They make much of singing, and "testimonies" and organized "work," but not so much of prayer. Of course there is a reason for that. Prayer is such an intimate, personal experience that you can not organize or command it.

Now if we take our direction from the New Testament we shall see that prayer is the supreme agency on the part of man for securing spiritual blessing. Men quote approvingly Tennyson's famous line on "prayer," but as a rule we Christians do not greatly believe in it. "At their wits' ends all men pray." But, for the most part, we delay until we are at our wits' ends before we pray. And yet, if we trust the New Testament, prayer is the mightiest instrument that God has put into the hands of man.

Perhaps we have made too much of the saying "to labor is to pray." There is a certain truth in that, but at bottom, though work may be a form of prayer, it is not the only way in which men can pray; and even as an aspect of prayer, it is worthless unless it is prompted by those spiritual qualities that make any prayer acceptable. Perhaps our ministers could hardly do their congregations a greater service just now than to explain fully the New Testament conception of the place of prayer in the Christian tife, and in the advance of the kingdom of God.

We have great hopes that any church which is in the mood of prayer will be spiritually blessed. It may have excellent singing and preaching, and the work may be organized like a department store, and yet a spiritually minded man may not be able to see the tokens of a revival; but when the church is at prayer, waiting upon God, and looking to Him with earnest desire for something that no wit or strength of man can achieve, the reasons multiply that the windows of heaven are about to be opened.—The Watchman.

Zionism, the Hope of the Russian Jew.

Mr. Davitt, after his journey through the Pale, takes the gloomiest possible view of the Russian-Jewish position. Unlike other observers, he finds the anti-Semite in every class of the Russian population. The artisan, the laborer, the shopkeeper, the petty dealer, the rich merchant, the banker, the civil servant, even the policeman—each of them has his own special grudge against the most unfortunate of races! In the face of this comprehensive list of enemies—which almost make some regard the Russian Jew as a miracle of provocativeness — Mr. Davitt pronounces the situation hopeless. There is one and only one remedy for the "Semitic malady" in Russia, he argues. That remedy is Zionism. "I have come from a journey through the Jewish Pale," he says, a "convinced believer in the remedy of Zionism. I fail to see any other that can offer equal hope of success. It is a necessity of the actual situation, and faces the growing perils of the position of the Russian Jew with a courageous plan of repatriation. Hope for partial or ultimate emancipation in Russia there is none. Other countries cannot be expected to relieve Russia of the unhappy victims of oppression and poverty. Where, then, are they to go?" The warning of the coming catastrophe which the condition of things in the Pale gives, cannot be ignored. "It would be like leaving an epidemic of smallpox to cure itself by neglect;" and there is nothing for it, in Mr. Davitt's opinion, but Zionism.—The Jewish Chronicle.

Zeal of French Converts.

The "Missionary Review of the World" for August gives a very interesting account of the work being done by the McAll Mission in France, which, beginning among the Communists in Paris, has spread to many parts of France, by means of its mission boards and colporteurs. The writer says: "A large measure of the success of this mission is due to the eagerness of the people to spread the Gospel. Like the early Christians, wherever these converts go they go preaching the Word. A cobbler's wife, hearing the good news at an evening meeting, proclaims it next day in the omnibus, as she carries home a pair of shoes. A milk woman tells it to all her customers. A traveling pedler gives a tract to every one to whom he opens his wares. A push-cart man gives away hundreds of tracts every year. An old soldier, crippled, gaining his livelihood by singing in the village streets, gives tracts to all who listen. A blind man carries them to the bench where he sits in the sun, and gets the passers-by to read them to him. Fifty-two families, living in one of the tenement houses, have a regular system of interchange of the tracts the children bring home from Sunday-school. The mission boats distribute thousands of tracts and Scripture portions every year, and sell great numbers of Bibles and Testaments. It is impossible to describe the eagerness of the people for this literature. 'Never have I seen a tract dishonored', says a worker, who has had a quarter century of experience. Workmen read them as they sit under the trees to eat their lunch."

The Christian's Peace.

He finds a peace that the world cannot give and that it cannot take away. His peace is not like the bird that sings in the tree by the side of the river, but lifts its wings and flies away when the storm comes. His peace is like the river fed by the streams which it pours out in majesty. So his soul is filled with peace like a river pouring itself out toward the God who gives it, only to find that God returns it in more abundant measure. That person has a secret of the Lord. That person finds a rest of soul amid all the labors and sorrows and weariness and troubles and disappointments and heartaches of life. That person does not depend upon the things outside of the soul in the temporal affairs of life.

Whether in possession of much or little of this world's goods, that person finds the rest that remains to the people of God. That person has the secret of the Lord. Our religion should bring us peace even though we have trouble, and it should bring us joy even though we have sorrow and joy while we have sorrow; it should bring us rest, even though we have labor, and rest while we have travail of soul; otherwise our religion is a form rather than a life; an imposition rather than an inspiration.—Rev. L. R. Dyott.

Each day is in itself a little sphere. We have but to round it out to perfection and the year will take care of itself.—Selected.

Marriages.

KILE—BEALER.— On February 27, 1904, at the home of the groom near Plumsteadville, Pa., Isaac H. Kile and Anna O. Bealer.

SHELLY—DOMSOHN.— In Philadelphia, on February 24, 1904, by Rev. N. B. Grubb, Clinton Y. Shelly to Miss Kitty Domsohn, all of Philadelphia, Pa.

LINK—SHELLY.— In Philadelphia, Pa., on February 24, 1904, by Rev. N. B. Grubb, Edwin O. Link to Miss Minnie Y. Shelly, both of Shelly, Pa.

ROTH— NOFZIGER.— On Dec. 30, 1903, near Wayland, Mr. Edward Roth and Miss Mattie Nofziger, by Rev. S. M. Musselman.

WENGER—WIDMER.— On Jan. 19, 1904, by Rev. S. M. Musselman, Mr. Jacob T. Wenger and Miss Sarah Widmer, both of near Noble, Iowa.

STOUT— BOHLMAN.— On Jan. 27, 1904, Benjamin Stout, of Brighton and Emma Bohlman were married by Rev. S. M. Musselman.

MCCLINTIC—GARICK.—On Feb. 17, 1904, by Rev. S. M. Musselman at the home of the bride near Wayland, Iowa, John McClintic and Lena Garick.

CONRAD— MCNABB.— On Feb. 21, 1904, at the home of the pastor, Samuel H. Conrad and Bessie McNabb by Rev. S. M. Musselman.

Deaths.

BARNHART.—On Feb. 20, in Philadelphia, suddenly being run down by an express train, James Barnhart, aged 63 years. Funeral services were conducted by Rev. N. B Grubb on the 23. Interment was made in Northwood cemetery.

BERTOLET.—After an illness of nine months of acute gastritis, Abraham Beneville Bertolet, at his home in Philadelphia, February 23, 1904, aged 70 years, 5 months and 22 days. Funeral services were conducted by his pastor, Rev. N. B. Grubb at his late home on the evening of the 26, and the next day at Bertolet's Mennonite church where interment was made.

Mob Routes Dowie at Melbourne.

MELBOURNE, Feb. 28. John Alexander Dowie's meeting this afternoon in the exposition building was broken up by the crowd shouting and singing comic songs. He was obliged to abandon the evening meeting and was himself chased around the city by the rougher element, the mob yelling challenges to him to justify himself as a prophet. Public antagonism is so strong that Dowie has been refused rooms at a fashionable hotel.

He who gives pleasure, meets with it; kindness is the bond of friendship and the hook of love; he who sows not, reaps not.—Selected.

Elijah had one meal brought him at a time, every morning and evening, to teach him not to take thought for the morrow.—HENRY.

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168	1896	$150	1898	$300	1900	$400	1903	$900
158	1896	200	1898	325	—	—	1903	800
160	1896	150	1898	300	—	—	1903	500
86	—	—	1901	262	1902	350	1903	500
87	—	—	1901	500	1902	700	1903	900
89	—	—	1901	500	1902	700	1903	900
174½	1896	200	1898	325	1901	450	1903	800
912	—	—	—	—	1901	300	1903	600

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News of the Week.

Domestic.

Machen, Lorenz and the Groffs are Guilty.

WASHINGTON, February 27.—"Guilty of conspiracy to defraud the United States Government."

This was the verdict pronounced against August W. Machen, former superintendent of the free delivery division of the Postoffice Department: George E. Lorenz, of Toledo, O.; and Samuel A. and Diller B. Groff, of this city, defendants in the principal postal trial, at 8 o'clock last evening.

Immediately after the verdict was rendered Charles A. Douglass, in behalf of all all four defendants, filed motions for a new trial, for an arrest of judgment and also for an appeal for the purpose of having the defendants admitted to ball. Bail was then fixed at $20,000 each, the bond of Lorenz and the two Groffs being increased from $10,000 to that sum.

The verdict of guilty was based upon an indictment of twelve counts, and the jury based its findings upon them all. The only indicted person to escape is Mrs. Martha J. Lorenz, wife of George E Lorenz, the Government dropping the case against her.

Wisconsin's Capitol is Wrecked by Fire.

MADISON, Wis., February 27.—The Wisconsin State Capitol building was practically destroyed by fire to-day, with a loss estimated at $800,000. The State carried only partial insurance, being in the process of changing from insurance in companies to a system of State insurance. The fire involves the building of a new Capitol, a special session of the Legislature, and the probable renewal of the agitation in favor of the removal of the Capitol from Madison to Milwaukee.

Big Coal Strike Probable.

INDIANAPOLIS, March 1.—The bituminous coal miners and operators of Indiana, Ohio, Illinois and western Pennsylvania took long strides at their joint wage conference this morning toward one of the greatest strikes the industrial country has ever known. It seems now that only a miracle can prevent it. The situation, after a morning session in which both sides presented their demands and took firm stands against making any concessions, was summarized at noon by the leaders of both sides of the house. A strike—the strike that would follow a failure to reach an agreement for the mining year beginning April 1, at this conference, it is now fully understood by both the operators and the miners would mean not only the 117,000 in the four States of the Central competitive field would go out, but that it would also close the union mines in the States of West Virginia, Michigan, Maryland, Kentucky, Iowa and in the Central Pennsylvania district, raising the total number of men involved to over 200,000.

$5,000,000 Fire in Rochester.

ROCHESTER, N. Y., February 26.—The worst conflagration in the history of Rochester broke out shortly before 5 o'clock this morning in the basement of the Rochester Dry Goods Company's store in Main street east, near St. Paul street. The loss is estimated at between $4,000,000 and $5,000,000.

Within an hour after being discovered the fire had spread to the big Granite building, eleven stories high, occupied by Sibley, Lindsay & Curr and by hundreds of business and professional men. Flames also spread to the buildings in the rear of the Granite block. The extreme cold made fire-fighting difficult and hazardous, as the ladders were coated with ice.

Most of the loss falls on the Sibley, Lindsay & Curr company, the Beadle & Sherburne company, the Rochester Dry Goods Company and the Walkover Shoe Company. The loss to the business offices in the Granite building can not yet be estimated.

Dowie Appeals for Aid.

NEW YORK, March 1.—John Alexander Dowie has appealed to the American consul for protection, according to a dispatch from Melbourne. When the mob broke up his meeting Sunday he is said to have hidden three hours in the organ loft. Hereafter the meetings will be held behind locked doors.

Wheat Goes Down Again.

CHICAGO, March 1.—A break of 4¢c in the price of wheat for May delivery occurred to-day, that option selling down to 96½c on general liquidation. Sharp losses in all foreign grain markets were the cause of the decline.

Coarse grains and provisions felt the effects of the weakness in wheat. May corn closing 2c lower.

Foreign.

THE RUSSO. JAPANESE WAR.

JAPANESE LAND IN SIBERIA; THREATEN VLADIVOSTOK.

LONDON, February 26.—The Japanese have executed an unexpected flank movement by landing troops at Possiet bay, in the extreme southern part of Siberia, seventy miles from Vladivostok. That this movement was wholly unexpected is shown by the fact that when the landing force advanced on Hunchun the Russian garrison there fled. Vladivostok seems to be in an agitated condition, as the government bureau is reported to have retired to Khabarovska, four hundred miles north, in Siberia as Vladivostok is expecting a state of siege.

A St. Petersburg dispatch says General Kuropatkin said: "The war will last perhaps eighteen months; but all necessary steps have been taken to insure that no Japanese who have landed will ever return to their native country."

ANOTHER ATTACK AT PORT ARTHUR.

LONDON, Feb. 27.—Official Russian and other dispatches show that there has been a succession of attacks or demonstrations by the Japanese at Port Arthur, probably undertaken with the intention of covering or preparing for a Japanese landing elsewere, and possibly with the hope of inflicting further damage on the Russian warships and increasing the demoralization of the Russian forces. It would seem apparent that little damage was inflicted on either side, although the dispatches leave the exact situation at Port Arthur in some obscurity.

ST. PETERSBURG, February 26.—The correspondent of the Associated Press learns that the attack developed into a general engagement between the Japanese squadron and the Russian squadron and forts, which continued for three hours and resulted in the repulse of the Japanese.

JAPS TELL OF FUTILE DASH.

TOKIO, February 27.—Nayal officers commanded and "jackies" manned the five steamers that were sunk at the entrance to Port Arthur. Merchant sailors volunteered for the dangerous undertaking, but their services were not accepted, as Admiral Togo decided to entrust the perilous mission to regulars.

The naval officers who commanded the five merchantmen were Commander Ryoketsu Arima, Lieutenant Commander Taker Hirose, Lieutenant Scischigoro Sailo, Lieutenant Yasuzuto Tuaki, Chief Engineers Diazo, Yamaga, Tomitaro, Kurita, Yasou and Minamisawa, and Assistant Engineers Chikanon, Oshishi, Masando and Saugi handled the five engines.

There were ten officers and sixty-seven sailors in the crews and all volunteered for service. They bade farewell to their comrades, expecting to die under the fire of the batteries of the enemy. The rescue of the entire crew surprised even the Japanese, who expected that a majority of the daring seamen would be killed.

The steamers did not carry lights and were not armed, and consequently were not discovered until the operation of sinking them was practically completed. Japan is singing praises of the volunteer crews who participated in the dangerous work. It is expected that the emperor will publicly thank them and give them medals to commemorate the daring act.

It is understood that Admiral Togo's main fleet is still in the vicinity of Port Arthur, and it is expected that the fleet will continue bombarding the place until it is untenable or until the Russian fleet is destroyed.

PORT ARTHUR BOMBARDMENT NOT CONFIRMED.

LONDON, March, 2.—No confirmation of the report published yesterday in the Daily Telegraph that the Japanese had bombarded Port Arthur February 29 has been received from any point. The wires from the scene of war have been practically silent for the past twenty-four hours, and in some quarters this silence is supposed to indicate that Japan's great attack on Port Arthur is actually in progress and that consequently the use of the wires has been discontinued.

LONDON, March 1.—With the Japanese warships making almost daily assaults, the defenders of Port Arthur are reported to be in a demoralized condition. Tien-Tsin reports that the town is already short of provisions and will be unable to withstand a siege.

Gen. Stoessel's remarkable order issued at Port Arthur yesterday telling the garrison that the only escape is by fighting, is the subject of universal comment in St. Petersburg. It is suggested that the commander either distrusts his troops or that the whole place is in a panic.

In a dispatch from Shanghai a correspondent of the Daily Telegraph reports that the Japanese military authorities object to the installation of wireless telegraphy apparatus on newspaper dispatch boats.

The correspondent of the Daily Mail at Che Foo, who has just returned there from Chemulpo, Korea, cables that Japanese transports carrying troops continue to arrive at Chemulpo at the rate of one a day, while provisions are being landed near Hwang-Ju (ninety-four miles northwest of Chemulpo, at the head of the Tay-Dong river), where a large force of Japanese infantry has concentrated.

Viceroy Alexieff has left Mukden. He brought pressure on the Chinese governor to render assistance in furnishing coolies and provisions for the army. When the governor refused, Alexieff himself issued a general order to the Chinese left in Manchuria to help the Russian army against the Japanese.

SEOUL, March 1.—Advices from the north report that 1,400 Russians are at Chong-Ju, 500 at Kusong and fifty at Anju. The forces probably are only feelers sent out to locate the position of the Japanese.

LAND ENGAGEMENTS BEGIN.

LONDON, Feb. 29.—Activity in a number of places is reported from the seat of war. The first skirmish in the land campaign has taken place near Ping-Yang, in northern Korea. Cossacks and a Japanese force met near Ping-Yang and both sides claim victory in the first land engagement. It is evident that a great land battle is imminent near there, as the Japanese are in the northern part of Korea in force, and the Russian advance guard, numbering several thousand, is occupying a strong position above Ping-Yang. It is now asserted that there are 150,000 Japanese troops in Korea.

FURIOUS ATTACK ON PORT ARTHUR—RUSSIAN CRUISERS DISABLED AND TORPEDO BOAT SUNK.

LONDON, March 1.—A dispatch to the Daily Telegraph from Yin Kow, dated February 29, says:

"Fifteen warships furiously bombarded Port Arthur from 10 until 12 o'clock this morning. The Russian cruisers Novik, Askold and Bayan, accompanied by four torpedo boats, steamed out to meet the attack. They were, however, forced to retire. The Askold was in a sinking condition. The Novoik was badly damaged and a torpedo boat was sunk. The Russian battleship Retvizan was again damaged.

"The Japanese withdrew in good order."

A dispatch from Shanghai to the Daily Chronicle says the Russians are transferring the guns on the disabled ships at Port Arthur to the forts there.

A Tokio correspondent of the Times cables that the steamers sunk by the Japanese on either side of the Russian battleship Retvizan at Port Arthur partially obstruct the entrance to the harbor.

The above engagement shows a repetition of the now familiar tactics of Japan and it is presumed that this attack was made in bad weather, previous telegraphic advices having reported a severe gale raging at Port Arthur. As usual, the Japanese did not remain long enough off the harbor to enable the gunners at the forts to get the range. Again also the same three cruisers, the Bayan, the Askold and the Novik, came to meet the enemy and this suggests that either they were the only effective ships there or that the larger ships were unable to get out.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, MARCH 10, 1904. No. 14.

Revelation, III, 20.

What mean these gracious words, O Christ,
Which break upon my startled ear,
As when some lover keeps his tryst,
With one whose soul he holds most dear?
Behold! Behold!
In midnight cold,
And darkness dense I wait for thee,
While still I knock,
The door unlock,
I would come in and sup with thee!

Long, as a stranger, Thou hast stood
Beneath the lintel of my door;
Wounded too oft by conduct rude,
Tender, still patient, grieving sore,
But now! But now!
My knees I bow
In token of thy right to reign
Within my heart—
Naught shall us part
If Thou to enter dost but deign.

Come in, Thou Blessed of the Lord,
Why shouldst Thou longer stand without?
I lean on Thy most precious word
Without a fear, without a doubt.
Come in! Come in!
Forgive my sin.
My soul with new born love now burns;
Do not depart!
My breaking heart
For Thy sweet fellowship now yearns.

Mine eyes are melted by the sight
Of Thy blest brow, once crowned with thorn
Now dampened with the drops of night
And glistening with the dews of morn.
How could! How could
I have withstood
So long the pleadings of Thy voice!
So long abused,
Condemned, refused
The love in which I now rejoice!

Not as a guest I welcome Thee,
Nor yet as one who turns aside
But for a night to lodge with me.
Forevermore shalt Thou abide!
Come in! Come in!
Thy rule begin,
My heart for Thine abode make meet!
Henceforth, my Lord,
In glad accord,
We live and hold communion sweet.

WILLIAM BOYD, in the "Public Ledger."

Lansdowne, Pa., March 1, 1904.

Items of News and Comment.

Missionary Petter has just completed the translation of a part of Pilgrim's Progress into the Cheyenne language. The book will be printed at Berne, Indiana.

The Old People's Home, at Rittman, Ohio, has at present thirteen inmates and all are reported enjoying good health. The Orphans' Home at the same place is also reported doing well.

Bro. J. C. Peters has been elected and ordained evangelist in the Deer Creek, Okla., Mennonite church, to succeed Rev. M. S. Moyer, lately deceased. He preached his first sermon on Feb. 21. Bro. Peters expects to enter Bethel College for further preparation for his work in the ministry.

A Curious Will.

Some time ago a will was admitted to probate by the Register of Wills, of Lehigh county, Pa. It was in the testator's own hand writing. It may not have the legal ring about it while its phraseology may be peculiar to courts and lawyers. But it bears the stamp of a household priest concerned for the welfare, temporal and spiritual, of his posterity. The testator is Frank Fagley, who died a few months ago at Zionsville, Pa. The will was written in 1899. After the usual opening clauses the paper continues as follows:

"Oh, never forget your little sister! Oh, Clinton, how often had I lifted thee on my lap when you were a baby and never thought to raise you to your age! If I live a few days you will turn to manhood. Now, I hope, and it is my will, that you shoulder my burden, with the aid of your brothers, and carry on till some more suitable time and keep everything in good order. Farm and cultivate and divide honestly. Honesty and righteousness will last for all eternity. Pay your blacksmith, your repairing, and every debt you owe. See that one has clothes like the other; use one like the other; live together like one.

"Clinton, you go on; the rest follow. Be kind, and not proud. Raise cattle. Do not buy what you do not need. Raise hogs; care for the chickens, feed them well; do not go to bed and leave the chickens on the cold trees, nor the pigs without a good bed. Close the stable doors, make them tight and keep them warm. Feed regularly, but spare the feed while it is plenty.

"Never buy till you have money to pay. If you can, get along in peace and joy. Every one has a home and all you need.

"Now, after the age of 20, the one that leaves home shall have his earnings, but never come home for board and rest upon the others; that is not right, except in sickness.

"Now, if Clinton and Amelia might find a woman or a husband, and he find a home for her children, she shall have a right at the expiration of any year to such a settlement. Clinton and Amelia can administer and find a good man to help them. Bring everything to cash. Amelia shall have her $375 in advance, and Mary's money, $220, to go to her children.

"Try to keep on a few years; if you get along well, try more. Mother, be kind to the boys; boys, be kind to your mother. Honor her as long as she lives. Do not go away without asking permission. Do not run out evenings; if you do, be at home at bedtime.

"Try to please our Lord. If He finds fault, beg to be excused, and try to do better; or if He has instructions or advice, follow it. Go to Sunday-school and church; pray when you rise; pray when you dine; be thankful and ask forgiveness. So will the grace of God be with thee in all eternity. Now, if you find this right, read this often as a guide for your future welfare. Whatever remains, divide according to the law.

"Forgive me if I have made something wrong; make it better. So help us God!"

Observance of the Sabbath.*

MARGARET RICH.

The Sabbath is one of the quiet resting places which God has provided along the way of life. Another is night, we never can be grateful enough that the nights come with their rest, we never could go on with our work were it not for the nights. The Sabbath is another of these resting places which if rightly observed brings many blessings. In our worldly affairs we will accomplish more in a year by spending one day in seven as God wants us to spend it than if we were to keep at our tasks all the 365 days. Indeed the Christian Sabbath is a blessing to the family, church and nation. The God of heaven has said "Them that honor me I will honor." You will not find a Sabbath-breaker a permanently prosperous man and a Sabbath-breaking community is never a happy or prosperous community. There are a multitude of unobserved influences which the Sabbath exerts upon the temporal welfare of men. It promotes the spirit of good order and harmony; it imparts self-respect and elevation of character; it brings together the rich and the poor upon one common level in the house of prayer.

Let us then learn how we may best observe the Sabbath. We can do no better than learn from Christ how to observe the Sabbath. He came to show us how to live. The religious teachers of His day made the Sabbath a burden to the people. It was somber and cheerless, a day of rules and rites which made its observance oppressive. Christ by His example and teaching showed us how the Sabbath might be made a delight and a help heavenward. Christ's Sabbath was always at a place of worship and to all His people who are able to go out, no Sabbath is complete without its worship with God's people. We are commanded to worship God alone if we would grow in spiritual life, but worshiping alone does not meet all our spiritual needs, we need fellowship one with another as in Christian fellowship heart kindles heart and we thus will not grow cold in our worship. Doing good was part of Christ's Sabbath. In the church services He preached the word of God. Then He took the opportunity of helping others. We may not all be teachers or preachers on the Sabbath, but we can all at least let our speech be usually gentle, kind and beautiful. We cannot all work miracles of healing as Jesus did, but we can all find many ways of doing good which will make others better and happier. The true purpose of the Sabbath is to lift us as much as possible out of the

*Read before a union meeting of the Wayland and Noble, Iowa, C. E. societies.

atmosphere of earthliness by abstaining from those things which are common to other days of the week. We must not find our own pleasure but give up the day to spiritual enjoyments, employments and activities, we should certainly not be idle. "Idleness is not holiness". In order that we may gain the true Sabbath rest we must engage in the works of Christ by making it a blessed day for others. We cannot devise a better plan.

Noble, Iowa, Feb. 21, 1904.

Choose the Good Part.

HATTIE B. WILE.

"Two paths lie open for each life;
One leads through danger, toil and strife,
But upward goes
To shining heights whose rising sun
When once the lofty steep is won
No setting knows.
The other path, vine-clad and green,
Scarce lets its gentle slope be seen,
But downward goes
To depths unknown, whose setting sun
In baleful shadows dark and dun,
No rising knows."

When persons are asked to give their best, we are not surprised if the response is not instant and hearty.

But it is not often that one needs to be told to take the best when left free to choose. Self-interest is so strong as not to call for much prompting of that kind. But in making the great choices of life men need the most urgent appeals to keep them from taking the worthless instead of the priceless.

Circumstances of birth, of training, of bodily health or disease, of gifts of mind, of friendships, of business, are in a large measure settled for us. Resolute effort may do wonders, but there are difficulties that it cannot overcome.

But the choice in matters pertaining to our eternal welfare, the best gift, is open to all. No one is barred out by another's gain; the best birthright is for everyone, and he cannot be cheated out of it by any trick, but only by his own act. The life that we are living is really the life that is our choice.

Foolish choices are often made through ignorance. For a worthless bit of glass a child might gladly give up a paper worth thousands. The man unskilled in precious stones might pass by a valuable gem for one of paste. But when God summons men to choose between life and death, the issue is made too plain to be mistaken. The question is not between two courses of which one is merely better than the other; it is between good and bad. Choosing is taking one course rather than another; it is not taking both, or neither, or a little of each, or first one and then the other. Christ in the Sermon on the Mount says "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon". If one path is chosen the other is left. Something then is given up. Just here is where the hesitation comes.

If evil has already gained such a hold that decision is made hard, every hour will make the hold more firm and the decision harder to make.

We must make a choice. Which shall it be? The path, which leads through danger, toil, and strife, whose rising sun knows no setting or the beautiful flowery path whose setting sun knows no rising? If young men and women could but see the possibilities of their youth, and the issues that hang on early choice, as clearly as they will see them some day, there would be fewer wasted mornings of life and fewer gloomy sunsets.

The great lesson we need to learn is the wisdom of choosing first the kingdom of God and his righteousness. Choose Christ and a life of prayer and sacrifice.

Place these above all plans and purposes for the physical and social life. Choose the Christ-like spirit. Be a learner at Christ's feet. Receive His word and spirit.

Mary and Martha both loved Jesus, and both sought to please Him. Wherein was Mary's choice better than Martha's? The "one thing needful", which Mary chose, seems to have been her individual devotion to the words of Jesus. She fed on the Bread of Life, she drank at the Fountain.

In the highest sense the good part is the spiritual reception of Christ Himself.

The spiritual reception of Christ Himself is the good part because it leads to the most unselfish acts of devotion to the Lord.

Mary's choice was the good part because it could not be taken away from her. It entered into the very fibre of her character, and made her calm and trustful. Martha's worried and perplexed spirit cumbered her in her service, and took away her peace of mind.

The good part to be chosen is good because it relieves the soul of anxiety and worry. Make the decision. Choose the good part. Stay long enough with Christ to get His words within your mind, and love within your soul, and you will have the one thing needful from which shall flow a stream of goodly influence and good deeds.

New Hanover, Pa.

The Inner Life.

This inner life is a tremendous reality. Its very invisibility emphasizes the realness of the reality. It is one of the richest heritages of the child of God. The outer life is only the scaffolding of the building; it is only the husk or shell. The inner life is the real building; it is the germ-hiding kernel.

All moral and spiritual defeats are due to a vitiation of the inner life. The withering, blasting and uprooting of the soul's choice plants are never accomplished through the forces of the outer life; the work begins within.

No man or woman with a sweet, healthy inner life can fail of success. Storms may howl and the earth may quake, but there is something within which preserves the calm eternal, and holds every whirling star of experience within its proper orbit.

The inner life is fed by the waters of the Infinite, and warmed by the beams of the Sun of Righteousness.

How can we possess the rich, powerful inner life when body, mind and soul are constantly exercising their energies upon the vain, perishing things of earth! We must take time to cultivate the unseen fields of the soul. We must constantly stand face to face with God, drink in the strength of His nature and the inspiration of His presence. If we do not, the inner life must p e r i s h. Prayer, meditation, reading — these are channels through which God pours His golden, vitalizing streams into the inner life.

The saddest moment in life to a man or woman is when there is a discovery that the inner life is gone, and only the outer shell is left. Yet the inner life goes gradually and secretly. No one has ever been robbed of this priceless possession.

Let us be watchful. Let us remember that as long as God is in this inner life there is security there, and that no thief has ever yet been able to break the lock of prayer and trust and divine wisdom. — "Raleigh Christian Advocate."

For the MENNONITE.

Is the Church Progress Too Slow?

When we look over the pages of the history of the Christian Church and note her progress from the time of her foundation to the twentieth century, may we not justly ask ourselves, "Is the church progress not too slow?" It is certainly very desirable that her work should go forward more rapidly than it has at any time in the past. And possibly she ought to advance more rapidly. There is no doubt but that, if she could muster all her forces, and set them to work like a well drilled and perfectly equipped army, her victories and conquests for the Kingdom of the Lord would be more rapid than they appear to be. But it must be remembered that her authority over her army is maintained by moral forces only, whatever she accomplishes, it is by the voluntary consecration of men and means, and only as her members are constrained by the love of Christ will they enthusiastically work for or contribute towards the consummation of the Kingdom. Unhappily there never was a time when all her members were imbued with her spirit and zeal for the salvation of the world. Even in the days of her first love she was hindered by false brethren or by the sluggish efforts of lukewarm members. A study of the Acts and Epistles will fully verify this statement, yet no loyal Christian will say that the Apostolic church failed to appreciate her mission. So the Church in all periods of her history has suffered from like causes and this prevented the rapid progress of universal Christianization.

Again on the other hand she has at all times been tried by enthusiastic members whose zeal outran their discretion. Such members have found the Church too slow. To such the Church does not seem to apprehend her mission, she seems to them to be guilty of betraying her trust and of not doing her whole duty. Thus they overlook the hindrance they themselves furnish by their unreasoning zeal and indiscretion in publishing to an already prejudiced world her supposed delinquencies and thus afford excuses for unbelieving people to stand aloof and antagonize her best efforts to bring them to Christ.

We must never lose sight of the fact that God took four thousand years or more to prepare the world for the coming of Christ. It took twelve hundred years to Christianize the continent of Europe and to prepare her people for the great religious revival of the sixteenth century; and it has required four hundred years for Protestantism to establish itself among the most favored nations, and to give them the highest and purest civilization the world has ever seen. The gathering of the barbarous tribes of Europe into the Church of the Middle Ages necessitated ages of discipline before they were ready for more aggressive work.

Now let us suppose that the Church in the next twenty or thirty years could gather into her fold all that are outside, what would be the result? It can readily be seen that so great an influx of unprepared material would greatly demoralize the organization of the church itself, having the same effect as the great ingathering of barbarians in the early part of the Middle Ages did—become a burden which almost crushed out the very life of the Church, and required the revolutionary movement of the sixteenth century to rid herself of corruption.

It may be true that the "King's business requires haste", but the haste must be tempered with discretion. Time as well as zeal is necessary for the evangelization of the world. The Church dare gather in the masses only so fast as she is able to assimilate them to her own moral and spiritual character. If she goes any faster their overwhelming numbers, freighted with degrading vices, will drag her down toward their own low level in spite of her struggle to elevate them to her own, we do not forget the power of divine grace or the presence of the Lord. But God's grace never elevates man above their vices without their cooperation. It is no disparagement to the Church to limit her power of assimilation.

But we cannot but believe that the Church of Christ is not so recreant to her sacred trust as many pessimists think. We believe that under the inspiration of the Master and His gracious help she has been, and still is, laying the foundation for the conversion of the world. In the last century the doors of all nations were thrown open to her, and we can well rest assured that the publication of the Bible in many languages; the Christian schools erected and carried on by the thousands of missionaries in heathen lands; the multiplication of Christian colleges at home for the preparation of Gospel workers; together with our facilities for travel and for mingling fraternally among all nations, all have placed the church on a vantage ground for pushing her conquests with a rapidity hitherto unattained. Only let her work be helped and not hindered by those who are anxious for the regeneration of the world. Let all her members lend a helping hand in carrying out her enterprises. Then no fear need be entertained about the regeneration of society and the complete triumph of the Redeemer's Kingdom.

Schwenksville, Pa.

A Week of Prayer for Missions.

A year ago Christians in the United States and Canada were asked to join in a week of special prayer for missions. The response was so general and cordial that the Eleventh Annual Conference of the Foreign Mission Boards, in January, decided to repeat the call for the week beginning March 27 and closing April 3, 1904. Dr. Andrew Murray says:

The missionary problem is a personal one. No sacrifice can be too great if we can only get the Church to take time and wait unitedly before the throne of God to review her position, to confess her shortcomings, to claim God's promise of power, and to consecrate her all to His service.

The following subjects are suggested for praise and prayer:

Praise: For the unspeakable gift of God's love.

For our share in His work.

For those delivered from the power of darkness and translated into the Kingdom of His dear Son.

Prayer: For a realization of the need of the non-Christian world.

For a truer conception of the mission of the Church, and for a full surrender to the leadership of Christ.

For missionaries, that they may have a continual sense of Christ's presence, and may have greater access to the hearts of the people.

For the native Church, that it may grow in faith and love and fruitfulness.

For the elevation of woman.

For religious liberty and peace.

For the establishment of the Kingdom of Christ in the whole world.

Ignorance of the Gospel in France

A writer in the "Missionary Review" describes the work of preaching the Gospel in France, and regarding the French peasantry says: "The Gospel of Christ is absolutely unknown to them. 'Reading the Holy Scriptures is a sin', say the priests. Consequently they are entirely ignorant of the life of our Lord. I have often asked children: 'What does Christmas remind us of?' They all answer, 'Of the birth of God.' 'Who was crucified on Good Friday?' 'God.' Such words are a touching testimony given to the divinity of our Lord, but they reveal a state of fearful ignorance regarding Jesus Christ. I was once called to the death-bed of a Roman Catholic who confessed that he wanted long ago to become a Protestant, but had not dared to for fear of losing his means of livelihood. As death was near, he wanted to be shown by a Protestant pastor 'how to die'. I found that this dying Roman Catholic of the nineteenth century did not know who Jesus Christ was! He had heard of God, but never of His Son! And that man had all his life been called a 'Christian'! This case is only an exaggerated instance of a general religious state. In the whole of Perigord for the worship of God and of Jesus Christ has been substituted the worship of the Virgin Mary and of St. Antony of Padua."

There are many great preachers in the world, and there are many more who think they are great and pose before the church as masters of pulpit oratory. To all such we commend the following from Mr. Ruskin, who seemed to know something about true oratory as well as the stones of Venice. "I don't care for celebrated preachers. It is all very well to listen to them once and again, but I should be sorry to do it Sunday after Sunday. There is a straining after-effect, a 'Now - I'm - going - to-astonish-you' sort of an air that sets my back up. But few of them preach naturally. Somehow the warmth and energy of their delivery seems forced. They get up the steam as deliberately and mechanically as a locomotive. You almost hear, so to speak, the piling on of the coke and the manipulation of the handles."—The Christian World.

If you will let Him walk with you in your streets and sit with you in your offices and be with you in your homes and teach you in your churches and abide with you as the Living Presence in your hearts, you, too, shall know what freedom is, and while you do your duties be above your duties; and while you own yourselves the sons of men, know you are the sons of God.— Phillips Brooks.

Our C. E. Topic.

Topic for March 13: APPETITES THAT UNMAKE MEN.—Daniel 5: 1–5; 25–28.

MEDITATIONS.

Not all appetites are evil. There are appetites that make men. Such are the appetites for books, for work, for noble friendship, for exercise and the beautiful scenes of nature, delight in prayer and joy in the Bible. Happy indeed is the man in whom was born, or who has obtained, such passions as these. They will strengthen his body, purify and enlighten his mind, render him prosperous here and happy hereafter.

But there are other appetites that pull downward, as these pull upward. In nature there is practically but one gravity, drawing us ever toward the earth's center. The pull of the moon, the sun, the other planets, we do not feel. But in spiritual realms there are two opposing gravities, the pull of the upper and of the under world. We have the blessed and fearful power of choosing to which gravity we will submit ourselves.

The followers of Ulysses, when they ate and drank at Circe's table, became swine. That is the way intemperance unmakes men. Some drunkards become swine, others wolves, others buzzards, others still become all of these in turn. Every drunkard ceases in essentials to be a man.

Just what, that makes a man, is unmade by strong drink? Primarily, the will. Many thousands of drunkards long with unutterable longing to be free from their curse, but their will has become weakened by the deadly poison. Not long ago the Chattanooga Times contained the following signed notice: "I hereby acknowledge myself an habitual drunkard, and warn every man connected with the liquor trade that he violates his oath by selling, giving, or allowing me to drink." The signer wanted to be temperate, but he had to beg others thus piteously to furnish the will.

In the second place, intemperance destroys one's intellect, judgment, and appreciation of what is fine in life. Says Dr. Alexander Maclaren, referring to the use of strong drink by speakers, writers and artists to quicken their mental powers: "If we need to draw our inspiration from alcohol, we had better remain uninspired. If we desire to know the naked truth of things the less we have to do with strong drink the better. Clear eyesight and self-command are in some degree impaired by it always."

Alcohol unmakes the love in a man. An unknown wretch was run over by the cars and killed. In one pocket was found an empty whiskey bottle; in another, a worn letter. It began, "Dear papa," and the burden of its plea was: "Now stop drinking, and be a man." But he could not, though with breaking heart he had evidently treasured the pitiful entreaty. The man in him had been unmade.

How, if a man has been unmade by any of these beastly appetites, can he be made again? or, if he is in this peril, how can he be rescued? Only by his Maker. His strength is gone. He cannot help himself, nor have his friends in his character anything to which to tie a rope for the upward pull. But he may be born again. He may become a new creature in Christ Jesus. The man who has been unmade may "put on the new man," and rejoice forever henceforth in purity and strength. — "Gospel News."

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Editorial.

A Mission Contrast.

Under the caption "What I heard" Mrs. Lena Ressler, wife of missionary Ressler of the Mennonite Mission at Dhamtari, India, writes as follows to the Herald of Truth:

This evening as I was sitting on the veranda I thought of some of the things God had been doing for His work in times past. I had been cutting carpet rags for the blind boys to sew in their class to-morrow. It was dark and the rags were all cut. I leaned back in my chair and listened to the sounds on the mission compound. To my right at some little distance I could hear the singing of the people at the hospital, as they were having their evening devotions. They have some trouble to sing, as there are no especially talented singers among them, but the gospel songs they sing sound sweet as we think of what their lives were so short a time since. Blind Punau has charge of this meeting. This blind boy of about sixteen shows some very good traits of character. He is totally blind, but he does much of the mechanical managing of the hospital. He also conducts the daily services, reading from his raised-letter Bible.

Back a little farther on the compound, in the schoolhouse, is the meeting for the adult natives. I hear but little of this, as the boys' meeting is between the schoolhouse and me, but I know Bro. Ressler is busy with this meeting now. These meetings are also held daily, and though often not largely attended, yet they serve as a means to those who want to learn more of the "old, old story," so new to so many of these people.

Just back of the bungalow, in the little enclosure around the boys' quarters, is the boys' meeting. This is singing night, and Bro. D. is drilling them on some rudiments of music. Many of them sing well, and they make some of the songs about "Yisuh Masih" ring with boyish vim and enthusiasm. This is in marked contrast with the fresh, bright young voice we heard last evening as we walked out to get rested after the day's work. It was the voice evidently of a young girl, given by her father to the service of the heathen temple within sight of the station at Udri. We could hear her sing to a hideous accompaniment of a drum, a bell and a horn all in confusion, and we were told this was all needed in the daily worship putting the god who was supposed to dwell in the temple, to sleep.

There are thousands of people all about us here who believe in a god like this. Is it any wonder that their faces look careworn? Is it any wonder that they are superstitious? Is it any wonder that their lives are dark and unhappy? Can it be possible that any who know of the true Way should want to keep the precious knowledge all to themselves? May the Master teach us more and more fully the lesson that the knowledge of Him is not a treasure, but a trust, most sacred, to be shared with others as long as there is any one who does not know of Him.

Giving for Missions.

In a meeting in Philadelphia lately, a young man interested in Missions said:

"Christian giving is not how much you give, but how much in proportion to what you still have. I had about fifty cents to spend for a scarf, and I did not see how I could get money to spend for such purpose for some time to come. I went into a tent where the Salvation Army was holding a meeting, and the Spirit of God seemed to say to me: 'You can do without that scarf a little longer.' I gave the fifty cents, and came away with a new joy in my heart."

There died lately in Indianapolis an eccentric old man, a graduate of Harvard, who had acquired a considerable fortune. His estate was found to have dwindled to about thirty thousand dollars. During his lifetime he had given to the Presbyterian Board fully one hundred thousand, and to the Methodist and Baptist Boards like large sums. He had made provision that the work of several Home Missionary superintendents in the State of Indiana were cared for by endowments. During the last year of his life he would go to a restaurant and pay only twelve cents a meal, to have so much more to give towards spreading the Gospel of his Savior around the world. It is not a matter of giving much or little, but how far we regard all we have, even what is least, as not ours but His.

From an address by ROBERT SPEER.

Correspondence.

DONNELLSON, Iowa.—Sunday, March 6, we were favored by a good sermon from our old schoolmate, Rev. Wm. Galle, pastor at Moundridge, Kansas. He came here last Tuesday called by the death of his brother-in-law John Krehbiel. For the year 1903 only one death (that of a small child) was recorded in our congregation. Now for 1904 the above was the third burial from our midst; one infant and two aged men. Although this has been a very steady cold winter there is and has been much sickness in the community. The S.-school and church services have not been as well attended of late for we have had rough weather on Sundays, but Rev. Schowalter is always there on time. Brother Galle starts for home this week again.

ALLENTOWN, PA.—Our Sunday-school is in a fairly prosperous condition considering its age. Preparations are being made for a special Easter service to be rendered on Sunday evening, April 3.

At the last meeting of the Ladies' Aid society, a comfort was made, which is offered for sale at a reasonable figure, the proceeds are to be used to carry on their work. The ladies are working hard and deserve success.

Our pastor visited the Mennonite Home on March 1, and preached for them in the evening. He reports having had a good time with the inmates. He also reports general good health among them.

Our young people are considering the advisability of organizing a Young People's Society. Their plans will no doubt materialize before long.

On Sunday, March 6, our pastor preached at the Hereford church, in the absence of Brother Shelly, who is engaged in religious work at Bluffton, Ohio. Rev. Seyfret, of the Evangelical church, preached for us in the absence of the pastor.

March 7, 1904. MILLIE SELL.

WAYLAND, Iowa, Feb. 28, 1904. As we have been absent for some time now, we hardly know where to begin to give or make our excuses, but however we will try and see if we can't do better in time to come.

There have been quite a number of people on the sick-list here this winter and spring, yet no serious cases in our congregation and no deaths, but quite a few have been kept in the house for a week or two.

The winter was exceptionally good, very little snow, but it was very cold, perhaps the coldest and most steady cold of any winter we have had for some years past.

Last Sunday evening, Feb. 21, a union meeting was held by the Endeavor society of the Emmanuel church of Noble and our society of this place. There were some very good thoughts expressed at this meeting, some very good essays read. We had a very nice audience, considering the weather.

Our church attendance has been very good all along and we believe that there are reasons, which need no guessing at at all; if we listen to Bro. Musselman's words, we will be more anxious to go every time we hear him. May God give him strength to not grow weary in well doing is the prayer of the writer.

REEDLEY, California. On December 9, 1903, I arrived safely at Reedley, California, from my eastern Journey, finding my loved ones all in good health, who had, during my absence of three months, emigrated from Upland to Reedley. For these blessings I humbly return thanks to my Creator. I take this opportunity to sincerely thank all brothers and sisters in the East for their love, kindness and friendship shown me, which made this indeed a pleasure trip. Really to travel from the Pacific to the Atlantic ocean, in the most beautiful season of the year, September and October, when forest and field is clad in the most beautiful autumnal colors, as this was the case in the East, such enjoyment, when one is speedily carried along on the train, surrounded by the finest fall weather, must be experienced; I am unable to describe it. I was able to attend the Middle Dist. conference at Trenton, Ohio, which was well represented by delegates, attended by many visitors, active interest being manifested throughout, making this a grand occasion of blessedness and encouragement to aid in the cause of our Lord. As I promised many friends in the East a report from California when I reached home, I think I can best make my promise good by a letter to the MENNONITE and "Bundesbote."

Now what shall I report? Can say nothing of Mennonite churches or church organization at Reedley. Of course Reedley has church organizations, the Baptist, Methodist, and United Brethren. They are small congregations, but all have good, roomy churches, and best of all, able pastors. The churches are usually only half filled. It seems they have prepared themselves to fulfill the command of our Savior: Invite all that my house may be filled. They make great efforts to gain all who grope in darkness, for the Lord. We have ample opportunity to hear the gospel, but only in the English language, and have no house of worship of our own, yet we hope to attain one in the near future, as there is room here for a large Mennonite settlement. Church members could reach their place of worship much easier than at many other places. They could live closer together. Bad weather is unknown here, excepting rain and that is welcome to all. A few weeks ago we were agreeably surprised by a visit of our dear brother Aeschliman, who, passing through here, accompanied by Brother Reinhart, preached twice at our house. There being but five Mennonite families, we could comfortably meet in a private house.

I will give a short account of our country, referring to "Land, Climate and Opportunity for a Settlement." We are located in the San Joaquin valley, twenty-five miles southeast of the city of Fresno. We have two railroads, branches of the Southern Pacific and the Santa Fee. The King river flows three quarters of a mile west of Reedley, rising near the foot of Mt. Whitney some forty or fifty miles from here, rushing over rock and cliff down to our valley, blessing all in its course, for its waters irrigate hundreds of thousands of acres of fertile valley land. Upon these lands grapes and nearly all kinds of California fruits can be grown. But in order to raise oranges and lemons with profit, one should have a well and use an engine, as the river water frequently becomes scarce in summer. Good wells can be sunk everywhere. Lemons only thrive well in the foot hills where frost is seldom experienced. Wheat, barley and oats grow without irrigation. Concerning a good harvest the same conditions exist here as elsewhere. Above all, "God's blessing" governs all. He gives early and late rains, that the earth may bring its yield, and much depends upon the tiller of the soil. We have large and small harvests. The early rain came not this year, but in the past two months we had splendid rains, and everything grows fine. Of our soil will say, it is nearly all good, and with proper care, all you may plant grows well. Any one wishing to convince himself of these facts, is hereby invited to come this summer and fall, when all the golden fruit is ripe.

The climate differs somewhat from southern California and is not what many from the East presume. We enjoy the "seasons", spring, summer fall and winter, but are exempt from the eastern extremes. The summer is hot, but one does not suffer; sunstroke is unknown. As autumn approaches, it becomes gradually cooler and all trees, barring the evergreen family, shed their leaves. Winter comes with December and continues about two months. We can only speak of the past winter from experience, which was indeed pleasant for any one having a desire for winter. This winter the thermometer registered its lowest at 24 above zero. Merchants stored potatoes in sacks all winter on open porches on the north side of buildings. Frost often covered the ground in the morning appearing as a light snow, the air being clear, frosty and cold. To the east stood the snow-clad mountains, creating beautiful winter scenery. You enjoy the winter here, but no storm or gale sweeps icily over you, but you can take a sleigh-ride by driving 40 miles mountainward. Storm and even stormy winds are as rare as snow in the valley and when it comes its stay is brief. We have no storms nor severe cold, but frequently very disagreeable weather from heavy fogs, which usually pass away by noon, then disperse before the sun.

Now the opportunity for the settlement. You buy unimproved land with water privilege 1 to 5 miles from Reedley at $25 to $60 per acre. 30 to 40 acres in grapes or fruit support an average family, and even more; sown to alfalfa, stocked with cows, hogs and hens, brings a good income. To raise grain one must have more land. Stockraising is profitable. 8 to 12 miles from Reedly land costs $15 to $20 per acre, no water privilege. I must close, lest my report weary you. Spring is at hand, almond and apricot trees are in full bloom, and a gentle zephyr fans your classic brow. A fine rain pours down at this writing. Again I invite those desiring a change, come, see our country, judge for yourselves, and if you take my advice, you will do just as you please. I will call your attention to the low rates to California early in May. Tickets on sale the last days in April. From Kansas City, Newton and west $45, Chicago $50, St. Louis $47.-50 roundtrip, good for 60 days with stop over privelege at all points in California. To visit all the Mennonites in California, go to Upland, Los Angeles, then to Pasorobles, from there to San Francisco and back to Reedley. Low rate tickets can be bought for a short time over all roads. Any one desiring information about our country write us personally and we shall endeavor to answer all questions. Our families are all well, and we think this is a healthy section. With greetings, D. T. EYMANN.

A Conscientious Shareholder.

A certain mining company was coming to grief. The shareholders would sustain very heavy losses. Among them was one much liked for his genial ways and kindness of heart. One who was in the secrets of the company determined to advise him to sell out. He went to see him and hinted that it would be to his advantage to sell out quickly.

"Why?" asked Mr. N——.

"Well you know the value of the mines has greatly depreciated."

"When I bought the shares I took the risk."

"Yes, but now you should take the opportunity of selling while you can, so as not to lose anything."

"And supposing I don't sell, what then?"

"Then you will probably lose all you have."

"And if I do sell, somebody else will lose instead of me?"

"Yes, I suppose so."

"Do you suppose Jesus Christ would sell?"

"That is hardly a fair question. I suppose he would not."

"I am a Christian," said Mr. N——, "and I wish to follow my Master, so I shall not sell."

He did not, and soon after lost everything, and had to begin life again; but when men in that part want to point out a *Christian*, they know where to find one.

The Book of Many Tongues.

One evidence of the divine origin of the Bible is the readiness with which it is translated into so many languages. The Mohammedans have never translated their Koran into other tongues. The Hindoos have never translated their Shasters into the languages of other peoples. In fact none of the great heathen religions has a book which has vitality enough in it to make its way into different lands and tongues. Curious Christians have explored and sometimes translated heathen sacred books, but it has never been done to any extent by those who believed in the books; much of the heathen sacred literature being too vile or too foolish for translation.

The Bible, of all books, travels in all lands and talks in all tongues. Probably portions of Scripture are now issued in the languages used by two-thirds the human family, or nearly a thousand million souls; and the most aggressive and pervasive languages on earth are illuminated by these sacred saving words. Probably not far from *seventy-five languages* in which Holy Scripture is now printed, never had a written book or even an alphabet, till missionaries studied the languages, prepared alphabets, wrote down vocabularies, and learned the grammar, for the express purpose of translating the Scriptures into those tongues.

There is no book like the Bible for people who are learning different tongues, there is probably not a language on earth which has a printed book, which does not have some portion of the Word of Life translated into it. And the best place in the world to find out what strange tongue a foreigner can read is in some library where there are plenty of Bibles.

The Bible Society *Reporter* gives the following instance:

"An interested group was gathered, a few weeks since, in the Library of the American Bible Society around a young Hindoo, who had been brought there by a friend, first to determine, if possible, what language of India he could read, and then to procure for him the Scriptures in his familiar tongue. He had recently crossed the Atlantic as the valet of an Englishman, and, having been taken ill, was sent to a hospital, with no expectation that he would come out alive. He recovered, however, and being discharged without funds and without friends, and with scanty clothing, and but little-knowledge of our language, he was sent to the Brooklyn almshouse. There a kind lady met him, on a visit she was making to the institution, and, taking pity on his forlorn condition, removed him to more comfortable quarters.

"In broken English, he made her understand that he knew something of instructions given by missionaries in his own country; had learned the folly of worshiping idols; had been told something of the goodness of God, and that there was a book of religion which forbade one to covet another man's wife. Of Christ he seemed to be ignorant, nor could he make any one understand what dialect of India he could read. So they came to the Library of the Society, and one volume after another was taken down from the shelves and handed to him. A New Testament in Marathi—'No good.' One in Tamil—'No good.' The Bible in Urdu, Persian letter—he did not

want it. One in the same language, but in Roman letter — it was of no use to him. Telugu, Sanscrit, and Bengali were no better; but when a *Panjabi* Gospel of Matthew was offered him, he *seized it with avidity* and began reading the second chapter with the closest attention, with a swaying motion of his body, and with a sing-song tone which showed how thoroughly he was delighted with his new prize. When asked what he was reading about, he said it was about an angel of the Lord.

"He had found the gospel of Christ, a book in his own tongue wherein he was born, which told him wonders he had never known before, and he became so deeply interested in it that his attention could hardly be diverted for a moment.

"There being no call in New York for Panjabi Scriptures, they are not kept on hand in the salesroom, but the General Agent kindly offered to order a Testament and Psalms from London, and, meanwhile, a duplicate copy was found, which he could use till they should arrive. Some Panjabi tracts were also obtained, through the kindness of Dr. Wherry, of Chicago, and, so far as his friends could judge, he read with spiritual enlightenment and profit. A few weeks later, arrangements were made to send him back to London, where he may have a brief course of instruction in some institution of the Friends, and from there, in all probability, he will go to Bombay, where an opening providentially exists for his employment in a useful and honorable way. He will always have reason to remember with gratitude the friends who rescued him from the wretchedness of the almshouse, and his visit to the Bible House, where he found waiting for him a message from above in the gospel story of the life of our Lord."—H. L. H. in the Armory.

Alcoholism and Commerce.

A very suggestive report has been made to our government by the American consul at Roubaix, France, on the growth of alcoholism in France. It has always been the impression that the wine-drinking countries were, on the whole, the most temperate, and that drunkenness was most prevalent in those nations where wines and other light beverages were not an accompaniment of the daily dinner, but where whiskies and brandies and other heavy alcoholic drinks were partaken of in large quantities. It appears, however, from this report that France ranks first among alcoholic nations, and that the evil of habitual drunkenness has become so great in that country that a congress was held in Paris in October last for the purpose of taking measures to decrease the evil.

It appears from statistics presented by our consul that the consumption of alcoholic beverages per capita in France is 4.81 gallons, in Switzerland 3.03, in Germany 2.44, in England 2.35, while the United States ranks lowest in the list of great nations, with a per capita consumption of 1.37 gallons. According to this statement the most abstemious countries are Canada, Finland, and Norway. The consumption of alcohol in France in the last ten years has increased in alarming proportions, while in England and in the United States there has been a steady decrease, and to this fact foreign observers attribute in part the increasing commercial supremacy of the United States.

This is a more powerful temperance lecture than any sermon could possibly be. It proves that temperance is one of the causes of a nation's strength, and that excess in alcoholism, if general among the people, is a cause of commercial decay. It is gratifying to know that this country ranks so well in this respect among the other nations of the globe. It is a matter of common observation that the excessive use of alcoholic drinks has certainly decreased in business circles in the past ten or twenty years. In many establishments the rule is established and rigidly enforced that all employees, high and low, shall not be seen in saloons or partaking of alcoholic drinks in public. Drunkenness, which was formerly a very common thing in ranks of business, is now regarded as a disgrace, followed generally by dismissal or exclusion, and certainly by loss of credit. A man who is known to be an habitual gambler loses his standing at the banks and the confidence of his associates. How far this improvement in the morals of the people, as regards the use intemperately of alcoholic beverages, has extended to the working classes, it is not so easy to estimate, but so far as observation goes there has certainly been a considerable improvement in that direction. Certainly we could not have made the immense strides industrially that we have in the past seven years unless the great masses of our skilled workmen were temperate.—"Wall Street Journal."

A Lying Mother.

The Outlook tells of a little child who was brought into a kindergarten for the first time. She absolutely refused to remain without her mother, a woman of wealth, and one who might have commanded leisure had she wished, but who preferred filling her time with charitable and social engagements. The timid little girl held her mother a prisoner the entire morning. The second morning the child was a little more accustomed to her surroundings, and did not cling so tightly to her mother's dress. The mother took advantage of this, and said:

"If you let me go out for a little while, I will come back and bring you a box of candy."—"No, you won't" said the little girl, looking in her mother's face with perfect fearlessness; "I know you won't."—"Oh, yes, I will," responded the young mother; "if you just let me go for a little while, I will come back with a box of candy for you."

The child consented, but her expression made it very plain to the teachers in charge that she had very little confidence that her mother would keep that engagement. She sat by and watched her little companions, and after a time joined in the games and work. When her nurse came for her, she was overheard to say: "Mamma said she would come back and bring me a box of candy, but *I know'd she wouldn't.*" And the nurse gave no evidence of surprise. The mother appeared the next day apparently with not the slightest recollection of the stain which she had put upon her own character the day before.

If that little girl does not grow up a liar it will be because she does not follow her mother's example. "And all liars shall have their part in the lake that burneth with fire and brimstone: which is the second death." Rev. 21: 8.—The Common People.

Hindrances to Prayer.

Doubt or unbelief.

Unforgiveness in the heart will hinder prayer.

Holding sin in the heart will prevent the answer. Psa. 66: 18.

Any secret sin unrepented of endangers the soul and makes our prayers void.

Christian duties neglected defeat our prayers.

Quenching the Spirit will make one dull in prayer.

Stinginess is in the way of answer to prayer.

Too much talk makes the soul lean and hard to pray through.

Neglect to pay honest debts, when able, prevents prayer reaching the ear of God.

Family feuds or quarrels,—the not speaking to friends or relatives,—imperil the soul and keep God from answering prayer.

Selfishness, or a desire to further personal interests that might lead to pride or extravagance is in the way to the answer to prayer.—"The Soul-Winner."

Marriages.

CLEMMER—KEHS. — At Bally, Pa., on March 1, 1904, by Rev. William H. Grubb, Mr. Elmer Clemmer, of Palm, to Miss Jane Kehs, of Pennsburg, Pa.

Deaths.

BEINE.—On March 2, 1904, of paralysis of the brain, Edward F. Beine, aged 58 years. Funeral services were conducted by N. B. Grubb. Interment in Greenmount Cemetery.

SHELLY.—On February 11, 1904, in Milford, Bucks Co., Pa., Thomas S. Shelly, aged 82 years 2 months. Funeral services were held and interment made at the West Swamp Mennonite church on Saturday, February 20th. Funeral services conducted by A. B. Shelly, assisted by the brethren W. S. Gottshall and A. S Shelly.

REV. EPHRAIM HUNSBERGER, founder of the Wadsworth Mennonite church, died on Feb. 21, 1904, aged 89 years, 3 months and 3 days. The funeral services were conducted by the pastor of the Wadsworth church, E. F. Grubb, assisted by Rev. J. W. Kliewer, of Berne, Ind., who preached from Num. 23: 10.

Ephraim Hunsberger, son of Abraham and Elizabeth (Moyer) Hunsberger, was born in Montgomery Co., Pa., Nov. 18, 1814.

He was married to Esther Bechtel on Christmas, 1838. To them were born ten children, nine of whom are living. Esther Hunsberger, his wife, died March 17, 1861. Bro. Hunsberger later (March 13, 1862) married Elizabeth Overholt. To them were born three children, one of whom is dead. There are surviving him 11 children, 23 grandchildren and 13 great-grandchildren.

On Oct. 18, 1849, Bro. Hunsberger was chosen assistant pastor of the Hereford congregation at Hereford, Pa. In 1851 four families of Mennonites moved from Montgomery and Bucks counties, Pa., to Medina county, Ohio. These people saw the need of a church organization in their new-found home and they extended a call to Bro. Hunsberger to become their pastor. He accepted the call and with his family moved to Wadsworth in October 1852. The following year a church building was erected. Since that time the history of the church is largely a history of the life and labors of Father Hunsberger.

When the General Conference of Mennonites of North America was organized, Rev. Hunsberger was the one who in the name of his church extended to that body their first invitation of a meeting place. When a college was to be built by the Conference Rev. Hunsberger gave it his earnest support and was one of a committee of three to select the place where it was to be located, and when Wadsworth was selected such was the confidence of the Conference that Rev. Hunsberger was given entire charge of the building operations.

So through a long life, faithful at home, diligent in his church work, earnest in whatever came into his hands to do, he lived to obey and trust and honor his God and to be an example of what God could do with a man who is consecrated to Him.

There is a self-opening gate which is often used in country roads. It stands fast and firm across the road as a traveler approaches it; it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let him through. So the spirit of thanksgiving pushes the way of all approach to God's favor, through all the gates of privilege, with all the assurance of faith that no good thing of blessing and of knowledge and power shall be withheld. Try it.—Cut Gems.

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News of the Week.

Domestic.

THE REED SMOOT CASE.

PRESIDENT JOSEPH F. SMITH, OF THE MORMON CHURCH EXAMINED BY SENATE COMMITTEE.

WASHINGTON, March 5.—Calling the Rev. Joseph F. Smith, of the Mormon church, to the stand, to-day, attorney A. S. Worthington resumed cross-examination for the defense in the investigation before the Senate committee on privileges and elections, in the case of Reed Smoot, of Utah. He asked Mr. Smith if he had any statistics showing the proportion of polygamists in the Mormon population.

Mr. Smith said his recollection was that when the Utah commission was created, in 1882, and undertook to administer the laws of the Territory, 12,000 polygamists were excluded from voting. As the women vote in Utah, he said, and as it requires two women to one man to form polygamy in the State, probably the number of males excluded as polygamists would not be more than 4,000.

Senator Dubois exercised a right to question the witness at this point, and said the population then was about 220,000, and of that number there were about 50,000 Gentiles. He wanted excluded from consideration the number not in condition to enter a state of polygamy. He said President Smith's statement of the per cent. of polygamy included suckling babes and children, and that he objected to having Mr. Smith's statement go before the country unchallenged.

After a further statement of the number of polygamist families in Utah, Mr. Smith read from an interview he gave to a representative of the Associated Press in 1902, showing the following: "In 1890 at the time of the late President Wilford Woodruff's manifesto, there were 2,451 such families.

"It is now ascertained that the original number has been reduced by 1,554, or 63 per cent., leaving only 897 still living and that the great majority of them are of advanced age."

Referring to Senator Bailey's question yesterday in regard to the manifesto, Mr. Worthington read from a sermon of President Woodruff delivered a year after the manifesto against plural marriages, in which President Woodruff declared that he was moved, and 10,000 Latter-day Saints were moved by the spirit of God to abandon the practice of plural marriage.

"When the laws were passed, which were not in harmony with the teachings of our church," said Mr. Smith, "we held that they were unconstitutional. Of course, our own rules commanded that we obey the constitution of the land, but we fought the validity of the new laws from the lowest to the highest court, and when it was settled by the Supreme Court of the United States that plural marriages could no longer be indulged in, of course we were inclined to obey.

"But we had a revelation on our own statute books in regard to plural marriages, and whether we should obey the law of the land or continue to practice the law of the church was a serious question.

"We hold that the president of the church is entitled to receive revelations inspired by the Almighty God. President Woodruff sought guidance from the Lord and the Lord made it manifest to him that it was his duty to stop plural marriages. He proclaimed that revelation and it was submitted to the entire church and accepted by the entire church and thus became binding, and from that day to this the law of the land has been kept so far as plural marriages are concerned.

"But there is a great difference between taking a plural wife contrary to law, and in taking care of the wives taken before it was a violation of the law. I wouldn't desert my wives. I would not abandon my children. I will run my risks before the law."

President Smith's voice shook with emotion. He showed more feeling than he had at any previous time exhibited as he leaned forward and said: "But it is to the laws of Utah that I am answerable; it is my State that has the right to punish me. The courts of Utah are of competent jurisdiction. Congress has no business to interfere with my private affairs.

"If the courts of my State do not see fit to call me to account for my conduct I can not help it. Congress has no right to interfere—it has no right to pry into my marriage relations and call me to account."

Chairman Burrows at this point questioned the witness. He said:

"You say you wouldn't abandon your wives or your children. Why do you consider it necessary to have issue from your plural wives in order to clothe and care for your children that had been born before unlawful cohabitation became a crime?"

"Because my wives are like all other women. It is necessary to maintain peace, harmony, and good will between myself and my good wives. That is the kernel in the nut. That is why I have chosen not to obey the laws of my State, prohibiting polygamous cohabitation. The church gave me my wives, and I do not think the church could be consistant in taking them away," said Mr. Smith, in answer to a question as to why he did not agree to the Woodruff manifesto.

Centennial Anniversary of British and Foreign Bible Society.

WASHINGTON, March 7.—President and Mrs. Roosevelt, Justice Brewer, of the United States Supreme Court; Senator Dolliver, of Iowa; the British ambassador and Lady Durand, and many other persons prominent in official, diplomatic and social circles attended the services yesterday in commemoration of the one hundredth anniversary of the British and Foreign Bible Society at St. John's Episcopal church. Justice Brewer and Senator Dolliver were the principal speakers.

Dr. Daniel C. Gilman, president of the American Bible Society, presided. He said that during the lifetime of the British and American societies they had circulated 250,000,000 copies of the Bible and parts of the Bible to the nations of the world.

"It is scarcely necessary before this audience," said Justice Brewer, "to enter upon a eulogy or defense of the great book of books. But this is the age of the iconoclast, when destructive criticism runs rampant. Some criticism, indeed, is reverent and useful— that which seeks simply by correcting wrong translations and arranging in chronological order the matchless truths of Scripture to remove from the sacred volume the dust that careless centuries have strewn upon it.

"But there are other critics, without such lofty aim, who strive to destroy the faith of other men, simply because it is held. Yet we, who believe, know there are passages in the Bible unsurpassed in solemn beauty, in the literature of the world; that its ideals of morality are those to which the best within us is always aspiring; that its promises are the sweetest and most comforting that have ever come to the tired heart of man."

LONDON, March 7.—The celebration of "Bible Sunday" by the Bible society of St. Paul's cathedral yesterday was robbed of considerable interest, owing to the absence of King Edward, who is suffering from a cold.

Queen Alexandra, Princess Victoria, and the Prince and Princess of Wales drove to the cathedral, and were met at the west door by the lord mayor, the high sheriff, the bishop of London, and the dean of St. Paul's, who escorted them to a railed off portion of the cathedral in front of the choir. The archbishop of Canterbury conducted the services.

Methodist Will not Pray at Republican Gathering.

NORFOLK, Va., March 4.—The Republicans of Virginia met in State convention here yesterday to name delegates-at-large to the national convention.

The Rev. Dr. Paul Whitehead, a Southern Methodist presiding elder, was called upon to open the convention with prayer. He declined to do so, saying he was afraid people would think he was a Republican.

The Rev. Dr. J. W. Nicholson, a Methodist circuit rider, who happened to be in the convention hall at the time, was called upon, and he offered the prayer, voicing an earnest petition, especially that Republicans might see the error of their ways.

Prairie Fires Sweep Oklahoma Counties.

LAWTON, O. T., March 4.—Driven by a terrific gale from the north, which at times reached a velocity of ninety miles an hour, a prairie fire swept over 75,000 acres in Comanche county Wednesday night, causing damage estimated at $200,000 and the loss of several lives. The city of Lawton was saved only by great effort, while many farmhouses were consumed. Kiowa county was also visited by a prairie fire and damage is reported all over the Southwest.

The losses from wind and fire reported to date follow: Hobart, $40,000; Vinson, $8,000: Lawton, $5,000; small country towns aggregate $50,000; farm property, $100,000. A report has been received at Ft. Sill that an entire Apache Indian village was swept clean.

Three thousand square miles of territory in Kiowa and Comanche counties were swept by the fires. Hundreds of people are homeless and the financial loss covers a wide extent of country.

At Hobart, the county-seat of Kiowa county, the fire approached from the east, destroying the stables and fifteen race horses, fifteen homes, two business houses and various small buildings. Spreading to the southwest, the fire swept 75,000 acres of Government military and timber reserve and Indian school reserve.

Spreading westward, the flames covered miles of the homestead district, destroying houses, barns and stock. It was in this district that five persons are reported to have perished in attempting to protect their property.

Late at night the fire began moving southward toward this city. At midnight 5,000 people of the city were fighting the fire. The advance line of the fire was fully two miles in length. By hard work they saved the town.

Stories are coming in of how families lay out on the prairie throughout the cold night after the storm had passed, with only thin clothes on. Hundreds of people are destitute, and are suffering intensely from the cold and their burns.

Clothes, medicine and physicians are being sent out from all the cities and towns of the district to relieve the suffering.

Foreign.

THE RUSSO. JAPANESE WAR.

JAP'S BOMBARD VLADIVOSTOK.

VLADIVOSTOK, March 6.—A fleet of five Japanese battleships and two cruisers appeared off this place at 1:25 o'clock this afternoon and bombarded the town and shore batteries for forty-five minutes.

The fleet approached from the direction of Askold Island, as the east entrance to Usuri bay and about thirty-two miles southeast of Vladivostok. Entering Usuri bay the enemy formed in line of battle, but did not approach to a closer range than a mile and one-third. They directed their fire against the shore batteries and the town, but no damage resulted, as most of their 200 lyddite shells failed to burst.

The Russian batteries, commanded by Gens. Veronets and Aratamonoff, did not reply, awaiting a closer approach of the enemy.

The attack resulted in no loss to the Russians, but cost the enemy 200,000 roubles ($100,000) in ammunition. Most of the projectiles were six and twelve-inch shells.

The population of Vladivostok was warned this morning of the presence on the horizon of a hostile fleet and the prospect of an attack during the day, but it remained tranquil.

NEW YORK, March 5.—There has been a three days' bombardment by the Japanese of Port Arthur, according to a Herald dispatch from Tien-Tsin, and timed at 8:30 this (Saturday) morning.

The attack was kept up at intervals on Monday, Tuesday and Wednesday.

The Japanese ships attacking the city were in action first at a distance of nine and three-eighths miles from the forts, and then they drew closer, their nearest range being four and three-quarter miles.

Raising the Maine.

HAVANA, March 5.—The governor has advised George Richardson, of Chicago, that unless he comes to Havana within twenty days and signs the contract in accordance with his proposal to raise the wreck of the United States battleship Main, the offer of the contract will be annulled.

Richardson offered to pay down $2,500 at the signing of the contract and $12,000 when the wreck was raised.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, MARCH 17, 1904. No. 15.

The Hour of Prayer.

BY MARY B. WADE.

When I'm kneeling at the altar, thou
seemest close beside,
To gather up the tender prayers
breathed out so far and wide,
For all the loved and loving ones
whom thou to me hast given,
To make life's path more beautiful
and point the way to heaven.

A holy hush comes over me; who
prays is ne'er alone;
I hear the crystal waters pure that
pulse beneath the throne,
And almost catch the seraph's song
outringing clear and sweet,
Till all my life becomes a prayer,—
I lay it at Thy feet.

Items of News and Comment.

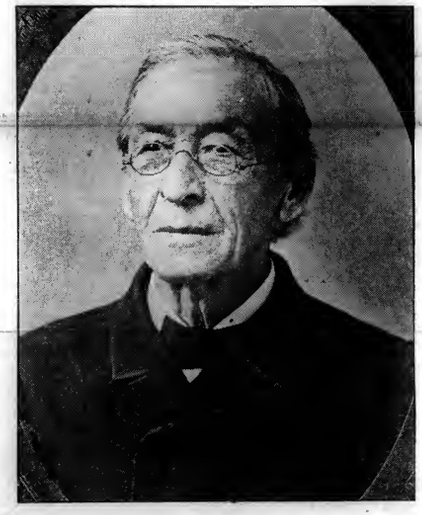
George Mueller, when asked whether he did not have a giant faith, replied, "No, I had a giant God."

The eleventh chapter of Hebrews has had many names given to it, but none better than "The Westminster Abbey of Old Testament Saints."

The saloons of Berne, Ind., (three in number) were closed permanently last week after a long and hard fought battle with the temperance forces there. The open campaign against the saloons began a year and a half ago, but the saloon stubbornly resisted, until the fight in the courts became too expensive for them and they determined to close.

The daily papers bring us an account of a Sunday-school in East Liberty, Pa., which was swung back to a firm faith in the story of Jonah by the experience of a sailor in New Zealand waters, who was swallowed by a great fish, as was Jonah, and subsequently rescued. Mr. James I. Buchanan, a bank president, is teacher of a Sunday-school class in the above town, and when he read the fish story eight years ago in a New Zealand paper, he clipped it out and saved it. His cousin, George Jarvis, who travelled in New Zealand waters, visited Mr. Buchanan, and confirmed the newspaper report. A few weeks ago, the Sunday-school treated of Jonah and a member asked if it were true. This was Mr. Buchanan's chance. He read the clipping, he had pasted in his Bible and followed it up with his cousin's testimony. The whole school now believes.

You close your doors and brood over your own miseries and the wrongs people have done you; whereas, if you would but open those doors you might come out into the light of God's truth and see that his heart is as clear as sunlight toward you. If you would but let him teach you, you would find your perplexities melt away like the snow in the spring till you could hardly believe you ever felt them. — George MacDonald.



†Rev. Ephraim Hunsberger.†

Many a tear was glistening on the faces of the persons passing in single file in the Mennonite church of Wadsworth, Ohio, on Feb. 25th, to cast a last look at the dear face of Father Hunsberger, lying there in the peace of death. Words heard before and after the funeral suggest that many a heart harbored the thought, "I wish I could die as he did." This was a proof to us that there was appropriateness in the selection of the text: "Let me die the death of the righteous, and let my last end be like his." (Num. 23: 10).

Father Hunsberger, as he was generally called, was one of the comparatively few persons in whose presence it would seem quite natural to apply our Master's words characterizing Nathanael, "An Israelite indeed, in whom is no guile". So many noble qualities were exhibited in the life of the deceased that a closer acquaintance with him must be accounted a blessing. His piety and peaceful humility were indeed attractive. These could partly be accounted for, in his later years at least, by the fact that he had retired from active life and was thus in a measure exempt from its strife and turmoil. But the real reason for his peace and piety was not of such recent origin. The foundation for a peaceful old age is generally laid during one's younger years. So it was with him. In spite of storms of this life he had permitted the regenerating grace of God to give him that peace of soul which only the child of God knows and which only a Christian dare claim.

Christianity does not present the same visible characteristics in all. In Father Hunsberger's case some of these characteristics were his kindliness, his conscientiousness, his willingness to make sacrifices and his peaceful conduct. His kindliness showed itself in word and deed because it was in his heart. Christ's love for sinners must have been re-echoed in his heart and for that reason social barriers, as they exist for many people, proved no limitations to his kindliness. Associating with the most lowly was no condescension to him, for his humbleness did not permit him to think himself above them. Those who thought themselves above him he did not treat differently, for humility forgets to reckon with the pride of another. But kindliness was not merely negative with him, as is so frequently the case. His conscientiousness, which extended to the very details of life, compelled him to the strictest observance of duty. A proof of his conscientiousness was given in his accepting the call to the ministry and later the call of the Wadsworth church. Neither step was an easy one for him to take. Hot tears flowed both times, and each step demanded a hard struggle in prayer. Yet duty demanded the steps be taken, and that was decisive with him. On the above occasions his willingness to make sacrifices was also proven. That the work awaiting him would make heavy demands upon his time he knew; and that he could expect no pecuniary remuneration for his work he also knew, and yet, he took up the work undaunted. When missionary activities were begun in our denomination and the movement for the school in Wadsworth began, he supported both of these branches of the Lord's work by his means, and many a time he returned home travel-strained and weary from journeys in their behalf.

His local church he served faithfully until declining vigor demanded a change in pastors. His successors have ever found him a faithful help. The last time he spoke in public was last October at the 50th anniversary of his founding the Wadsworth church.

During the time of his waiting for the Lord's final call he still preached with his daily walk. The evening shades surely gathered peacefully in his life. To enjoy comparative good health into the ninetieth year of life is a rare token of God's mercy. The pathos of old age was, of course, to be noticed in his declining days too, and yet, when he would say, "I am willing to stay and willing to go, just as it pleases the Lord" there was a breath from heaven in his words and the light of an eternal hope in his face.—A few days he suffered from grip with dropsical complications which soon made recovery look questionable to the physician's eye though the uninformed detected no special danger. Sunday, February 21st, at 5 o'clock in the afternoon he was still sitting in his rocking chair. Being tired he was put to bed, and there at 6 o'clock peaceful slumber took him from the temporal Sabbath into the eternal Sabbath rest.

J. W. KLIEWER.

"Unto God."

"Prayer was made without ceasing unto God for him." Just this point: If you are to pray so as to get what you ask, you must pray unto God. "Why," you say, "that is what we all do!" Is it? I have a very firm faith, a very deep one, that a very large share of the prayers that are offered in this world to-day are not unto God. "Oh," you say, "what do you mean?" I mean just what I say—that a very large share of the prayers that are offered in this world are not unto God. "Oh," you say, "you are speaking about the heathen and the prayers offered to Krishna and Vishnu and Buddha." No, that is not what I mean at all; I mean prayers in so-called Christian lands. I believe that a very large share of them are not unto God. "Oh," you say, "I know what you mean. You are talking about prayers to the Virgin Mary, and Joseph, and the saints, offered by Roman Catholics." I am not talking about that at all. I am talking about prayers offered by Protestant people, evangelical people, and I believe that a large share of them are not offered "unto God." I mean simply this: That when you pray in public or when you kneel down in private, there is no definite thought of our heavenly Father bending down and listening to what we are asking, and definite expectation that this Father to whom we are now addressing ourselves is going to give us what we ask. We are occupied, not with God to whom we are talking, but we are occupied with the audience in whose presence we are talking, or with our needs for which we are asking.

Isn't it very often the case, when a man prays in public, that he is not thinking about God at all? He is thinking about the audience, and how to frame his petition so that the music of it, and the poetry of it, and the beauty of it, will move his audience. You have heard the comment that was made upon the prayer of a great Unitarian minister that was printed by one of the Boston papers, the "Boston Transcript." It came out the following day, without any intention at irony, stating that "It was the most eloquent prayer that was ever offered to a Boston audience." There are a great many such prayers offered to Chicago audiences, not by Unitarians, but by evangelical people. We pray and we are thinking about the listening audience instead of the listening God, and then how often when we pray in private we are occupied with the thing that we are praying for, so much occupied with the petition that we are not at all occupied with the One to whom we are presenting the petition. We are not thinking of God at all; our thoughts are wool gathering everywhere.

Now to pray so as to get what you ask you must be sure that you come into the presence of God before you pray. Never say a word in private or in public of prayer until you are sure that you have really gotten into God's presence. That is a very simple thing to say, but if it takes hold of you it will change the prayer life of some of you. I remember one night a little prayer meeting we had downstairs. We had a prayer meeting there Sunday night before we gathered, where just a few people, sometimes six or a dozen, not more than twenty, used to meet together to pray, without any announcement or any formal matter, for God's blessing upon the following day. One night a friend of mine came into the meeting and I said, "Now, friends, none of you say a word until you are sure that you have got into the presence of God." We kneeled down to pray; and the following week I saw that friend again and he said to me, "That was an entirely new thought that we must not pray until we are sure that we have gotten into the presence of God. It changed my prayer life."—R. A. TORREY.

"Some people worry their poor brains over the unpardonable sin, Cain's wife and foreordination who might be more usefully employed carrying flour and potatoes to the poor or a ton of coal to the penniless."

How Christ Stills the Storms of Life.*

Christ stills the storm of the seas, He maketh the storm a calm, so that the waves thereof are still. In the very same way Christ stills the storms of life, by making our liyes calm and the waves of trouble are stilled into praising the Lord for His goodness unto us. If we only trust Him and give Him our full faith no matter what troubles or storms of life overtake us, we would feel resigned to His way and say I know it is best. If we could but train our hearts to feel and say, when great cares and troubles come to us, Thy will, O God, and not mine be done, do you not think the storms of grief and sorrow would be calmed and the waves of trouble stilled? Yes, but we must have faith in Christ and He will strengthen us to meet the storms of life. Let us learn to pray David's prayer: "Strengthen Thou me according to Thy word." There are many places in the Bible in which God promises to give His people strength. One of the sweetest of these I think is found in Isaiah where God says, "I will strengthen thee; yea I will help thee", and if we have God's help we need not fear the stormy seas. He will calm the waves in each of our lives and bring peace to our souls, making us loving and kind to all. The apostle Paul said: "I can do all things through Christ strengthening me." And if we make the right use of God's Word to get the strength from it, which it is designed to give, then like David and St. Paul we shall find it easy to do all God tells us to do. We must not only have faith, but trust, faith and trust go hand in hand through the storms of life. We cannot have the one without the other, and David says, "I trust Thy word." He had tried it and found he could rely upon it, with entire confidence. It had never failed or disappointed him. Why did he trust His word? Because he had tried it in troubles and difficulties of all kinds, and it had always proved true. Suppose we should meet a sailor, who has just returned from a long voyage, he is on his way from the ship to his home, and under his arm in a little square box he is carrying the compass by which he has found his way across the seas. He tells us how he prizes that compass, and how great his confidence in it is, and we would try to shake his faith in the compass. We might say to him, "how foolish it is to think so much of such a little thing as that; just look at that needle, see how it trembles and shakes, of what use can that little needle be? Why not throw that compass away, and find something else to trust to when you go to sea he would say to us in reply, Well, you may laugh at me as much as you please but I know I can trust the compass. Experience has taught me the worth of this compass. I have sailed round the world, trusting to it for guidance and it has never disappointed me. In storm and in calm, by day and by night, in summer and in winter, it led me in the right way and brought me safely home. In the very same way as the compass led the sailor in the right direction over the stormy seas, will Christ lead us through any storms that may arise in our pathway of life, and by trusting to His guidance we will never be disappointed by day or by night in troubles or pleasure. Our text tells us "He maketh the storm a calm." Calmness is the rarest quality in human life. It is the balance of a great nature, in harmony with itself and its ideals. It is the moral atmosphere of a life self-centered, self-reliant, and self-controlled, calmness is singleness of purpose, absolute confidence, and conscious power ready to be focused in an instant to meet any crisis. The man who is calm has his course in life clearly marked on his chart. His hand is ever on the helm; storm, fog, night, tempest, danger, hidden reefs, he is ever prepared and ready for them. We are made calm and serene by the realization that in the crisis of our voyage we need a clear mind and a cool head, that we have naught to do but to do each day the best we can by the light God has given us, that we will never flinch nor falter for a moment; that though we have to back and leave our course for a time, we will never drift, we will get back in the true channel, we will keep ever headed toward our harbor. When we reach it, how we reach it, matters not to us. We rest in calmness, knowing we have done our best. If our best seems to be overthrown we must still bow our hearts in calmness. "He maketh the storm a calm." God commits to us ever only new beginnings, new wisdom and new days to use the best of our knowledge. Christ stills the storm of the seas, "he maketh the storm a calm", calmness comes ever from within. It is the peace and restfulness of the depth of our nature. Jordan says: The fury of the storm and of wind agitate only the surface of the sea, they can penetrate only two or three hundred feet, below that is the calm, unruffled deep. To be ready for the great crisis of life we must learn serenity in our daily living. Calmness is the crown of God. In Matt. 14: 27 Christ tells His disciples to "Be of good cheer." Why were they not of good cheer, because they were afraid and had little faith, when Christ was not near them to speak a word of peace and cheer, when they were tossed upon the stormy sea. Faith is the only anchor that will hold a life craft in the time of storm. It is very easy for us to be strong in the faith and of good cheer when no troubles overtake us. When trouble comes, too often our faith and good cheer become weak and our souls are melted because of trouble. But like the disciples, if we can hear the voice of Christ speaking within our hearts we become calm and of good cheer. Cheerfulness is the good angel in our hearts. Cheerfulness is courage, cheerfulness also blesses others. Christ always taught good cheer, His life was full of cheer, no one ever felt depressed from coming into his presence, so let each one of us as "Christian Workers" bring cheer, hope and joy into the lives of those we meet. We are commanded to be lights in the world, to let our lights so shine before men that they may see our good works, and glorify our Father who is in heaven. There is no light in discontent, complaining and gloom; and we are not realizing God's thoughts for our life when we let shadows hang about us. We should try to hide our pain, our sorrows, our troubles in our own hearts, accepting God's sweet comfort, and let the lights of the divine peace shine in our faces. Then we should let our griefs become inspirations to all loving service, and shed the blessing of cheer on all about us. He bringeth them into their desired haven. Vandyke says: "No ship that sails the sea is as free to make for her port as you are to seek the haven that your inmost soul desires, and if your choice is right, and if your desire is real, so that you will steer and strive with God's help to reach the good, you shall never be wrecked or lost. For every soul that seeks to arrive at usefulness, which is the service of Christ, and at holiness, which is the likeness of Christ, and at heaven which is the eternal presence, it is written:—So He bringeth them unto their desired haven. Let each Christian worker so live that life that God has given them, that when the haven is gained, who will mind the toil and storm? and we shall steer safely through every storm, so long as our heart is right, our courage steadfast, and our trust fixed in God." All are but opportunities of strengthening ourselves in the graces which our Lord sets before us. God leads on no journeys for which He will not provide us strength. Not wrong winds, but wrong sails and steering, wreck lives. God's purpose for every life is success.

*Read by MRS. JOEL BALL at the meeting of the C. E. Society of the Quakertown, Pa., church.

An Incident at a Railroad Station.

A deaconess waiting for a train heard a baby crying fretfully and proceeded to find out the cause. Seated in the path of a chilling draught she found a man, unshaven and rough, clumsily holding a two months old child on a pillow. The child's clothing was soiled and disordered; one foot was cold and bare; its milk was cold; its only wrap was an old fascinator. The father, looking as miserable as the child, tried vainly to quiet its cries.

By a clever question or two, she learned that the child's mother had died but two weeks before; that the father had since cared for it, unaided; and that he was now on his way to a distant city, where relatives had promised to care for the little one. His train would start in twenty minutes.

"Will you let me take the baby upstairs," asked the deaconess, "where I can wash her face and get her ready for her trip? Don't be afraid," she added, noting an air of reluctance, "I'll bring her back."

Relieved, in spite of his misgiving, the man consented, and the deaconess bore the squirming child away, pillow and all.

Upstairs she enlisted the help of other waiting women. One undressed the baby while another prepared a warm bath; a third took the bottle of milk to have it warmed; one mother lent toilet articles from her own baby's outfit; another brought for her a heavier wrap; still another shared her supply of safety pins, for the child had not so much as one. They worked rapidly, as women can when a child's comfort is at stake, and five minutes before train time the deaconess carried baby, warmed and fed and properly dressed, smiling contentedly on her pillow, back to her troubled father. Then she looked about and found a woman who was going the same way to look after the child on the train.

The father, amazed at the transformation, had no words to express his gratitude to the good angel who had so befriended him. He took a crumpled five dollar bill from his purse and held it toward her awkwardly, but she only said, "No— keep it for the baby," and left him wondering. —Deaconess Advocate.

Burdens and Wings.

In one of Schiller's poems is a beautiful story about the birds, that when they were first created they had no wings; and that God made the wings, put them down before the birds, and said, "Now, come and take the burdens up and bear them." The birds had beautiful plumage and voices. They could sing and shine, but they could not soar; they took up their wings with their beaks and laid them upon their shoulders, and at first they seemed to be a heavy load, difficult to bear, but as they cheerfully and patiently bore them and folded them over their hearts, lo! the wings grew fast, and that which they once bore now bore them. The burdens became pinions; the weights became wings.

We are wingless birds, and our duties are the pinions. When at first we assume them they seem loads; but if we cheerfully bear them, going after Jesus, the burdens change to pinions, and we, who once thought we were nothing but servants bearing loads, find that we are sons and heirs of God, free to mount up with wings as eagles, to run without being weary, to walk and not faint.—A. T. PIERSON.

All things are engaged in writing their history. Every act of man inscribes itself in the memories of his fellows and in his own manners and face. The air is full of sounds; the sky, of tokens; the ground is all memoranda and signatures and every object covered with hints which speak to the intelligent. —GOETHE.

Our C. E. Topic.

Topic for March 20: LITTLE THINGS THAT CHRIST MAKES GREAT. 1 Cor. 1:25-29.

MEDITATIONS.

The Word of God is full of little things made great because God used them. There is that little Syrian maiden who told her mistress of the prophet Elisha, the faithful servant of God, and recommended that her master go to him and be healed of his leprosy. Her faith was victorious. Then there is the stripling, David, who came out with five smooth stones from the brook and met and slew his gigantic antagonist, Goliath. There is Joseph, despised and ill-treated by his brethren, sold into slavery and cast into prison, yet emerging therefrom the second man in Egypt. There is Moses, a helpless babe hidden among the bulrushes, a refugee from Pharaoh, yet brought up in the very court of him who sought his life, until God had trained him for a leader and lawgiver of His people Israel. There is the lad who supplied the five loaves and two fishes on which five thousand were feasted. There is the widow's mite which scarcely bought a loaf for a hungry mouth, so small was its value; yet our Saviour saw in it untold riches and added His blessing.

Most wonderful of all, a little knot of disciples on Pentecost began the Church of Jesus Christ, which transformed the corrupt Roman empire and the face of civilization and has proved the mightiest force in human history. These early Christians as a rule were ignorant, poor, despised men, with no special gifts to commend them to the world, no easy gospel to put it to sleep, no title of nobility to give them prompt access to the palaces of the rich. Foolish, base, weak—these words set forth the worldly reputation of the early Christians. In the eyes of the world these epithets are just as fitly applied to the Christians of this century. There is doubtless often a false note in the old expression "O to be nothing", yet often Christ compels men to empty themselves of the husks of human learning and skill and become aware of the depths of their own ignorance before He can send them out as effective missionaries and workers.

No matter how small a place you may fill in the society, the business, the activity of your town, if you are always quick to see your duty as God points it out to you and punctual in performing it, you will certainly be one of those whom God is making great. There is nothing so bright, nothing so imperishable, as an act performed in the service of God. Its gold will never tarnish.

Not long ago a leading member of a certain church died of apoplexy. With genuine sorrow his pastor laid him away to rest and the whole congregation felt their loss. And why? It was not because he had filled any important office or because his gifts lifted him head and shoulders of the rest. No; the one word on the lips and in the hearts of all was, "He was kind". The man never dreamed he was kind. He never thought of himself at all. But when a church meeting was called, when any congregational work was to be done, he was always on hand, ready to do any favor. His memory will long be sacred in that assembly af saints, in which he filled a useful though quiet place. We need just such men everywhere whom God can exalt.

The Mennonite.

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Editorial.

Tillie, a Mennonite Maid, the book of which we made mention some weeks ago, is now on the market. We have read the book. It is an effort at dialect, putting Pennsylvania Dutch ideas into English words. Tillie is a pious little maid whose lot in life is very hard, indeed made so by a father whom we find to be the very quintessence of meanness.

Walter Fairchilds, Tillie's lover, is a superior person, the nephew of a "High church Bishop", and a graduate of Harvard. His rival, Absalom Puntz, is a dull clown of the brute variety. Tillie is helped out of many difficulties by Doc., a doctor who discovers late in life that he has always been an Eclectic and did not know it. He is proud of his ignorance and shamelessly profane. Several characters are introduced to the readers of whom there is not much to say except that they abstain from washing themselves and glory in their virtue.

Tillie becomes converted and turns "plain" much to the chagrin of her father who is an Evangelical. Her peculiar brand of Mennoniteism is of the kind that will not hear the preaching of ministers of other denominations and is called "new" to distinguish it from old Mennoniteism. She is "set back" for permitting a few stray curls peep saucily from beneath her white cap. Later she discards her "nun like garb," takes a trip to Europe and finally is married to the Harvard graduate.

While reading the book queer impressions may come to the one unfamiliar with "Pennsylvania Dutch life and characteristics." He will wonder if the use of soap and water for bathing purposes is an innovation among these people, and if all "plain" people are miserly and if their women are of the inferior sort designed for drudgery only.

Now that "quaint" Mennonites are discovered by writers of fiction, who can tell where it will end? But those Mennonites who refrain from being picturesque will unfortunately discover they can not hope to embellish the pages of fiction.

A few nights ago we saw a man in a hospital die of uraemic poisoning. He was brought in in an unconscious state and for several days before death claimed him, no sound escaped him but a labored breathing and now and then a gasping noise in the throat. He was oblivious to all about him and most terrible of all, he did not know he was slowly and cruelly slipping away into the grave. Death is always a solemn affair, but doubly so when a man may no more wake up before drawing his last breath, bid an affectionate farewell to his loved ones and fight a brave fight with the enemy, coming off more than conqueror through Him that hath the power of death, Jesus Christ. This poor man seemed to have no friend to show that he had loved or been loved in his life. No one called at his bedside or came to bestow a last regretful look upon his drawn features stiffening into the death rigor. His son was sent for when life had almost ebbed away, who made as though he would coax a last flicker of consciousness or sign of final recognition into the expressionless face; but there was no response, no answering thrill or quaver in the relaxed hand. And so he died. It was remarked that quite likely he had led more or less of a dissipated life, for his red face and dilated blood vessels seemed to tell their own story. Did this man die without God as he appeared to die with but few, if any, friends? If so, no one can realize the infinite sadness, the unutterable gloom of it all. When a man takes the irretraceable step into the darkness of an eternity without God, without the light of the gospel to cheer his passage, it is without a doubt the most pathetic scene that can greet the eye. Yet thousands are making no preparation for this crisis. They live on and rot in their atheistic materialism, never caring for more than a heaped platter and a full glass, a pile of money to gamble away, or a seat on the grand stand in a slugging match. This world and its corruptions is all they care for. Many of them live and spend like Croesus till they are laid upon their death-bed; then they die as poor and miserable as Lazarus. Their health was sacrificed long ago, and in the end they sell their soul to the devil. Oh if only all such men might be impressed with the blessed truth that the Son of God came to redeem such as they from an utterly profitless life and a hopeless death! But too often the preaching of Christ is to them that perish foolishness, and their smile of incredulity stays with them to the very last breath. This does not prove that the old gospel has lost its power, but it does prove that it can do nothing for those whose eyes have been blinded by sin and who in their hearts have said, "There is no God."

Correspondence.

COLFAX, Washington. How quickly the time passes. Here it is March again, a part of the year has flown with its blessings. The MENNONITE is always a welcome visitor in our home. While we have friends scattered over many states we are always glad for the correspondences contained in the MENNONITE.

Having noticed for some time the conspicuous absence of items from Colfax, Wash., in any of the church papers, and wishing to hear from others, it behooves us to contribute a part, however little that may be, as there is no one appointed for this work to the writer's knowledge. Can not more of our churches go about it in a systematic way and send items of interest as they occurr in their community? We know it would lighten the work of the editor and would be greatly appreciated by him besides helping the good work along. A live church paper enhances spiritual activity of the local churches and stimulates interest for our sister churches.

In No. 12 of the MENNONITE we were impressed anew by the thoughts expressed by our former pastor, Bro. W. W. Miller. The question which is so vividly put before us and forcibly expounded by the dear brother, "Are we doing our best?" We should as professing Christians do every thing possible for the Master and not lose sight of the fact that heart service is wanted. We should serve Him more faithfully from day to day and get His loving approval. Let those verses be our prayer, by Francis R. Havergal:

Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

During the absence of our pastor, Bro. P. R. Aeschliman, who was visiting our churches on the coast during the greater part of the winter, the usual time for our church service was occupied by prayer meeting by the members, at which much earnest devotion was manifested.

S. R. Aeschliman, who is a brother of the pastor, is the superintendent of our Sunday-school. He is an efficient leader.

It looks as if spring would soon come after an unusually mild winter. We had some snow this winter and the ground is well saturated with moisture, a feature for this country which almost assures an abundant crop for the year.

In closing we send best wishes to the editor and the readers.

Joy of Living.

ANDREW S. BECHTEL.

Some one has written these beautiful words,

"Oh for the joy of living
With a heart that's good and true,
A spirit of thanksgiving
And something good to do."

These words indeed point out a high plan of living. Living, not as many live, simply for the sake of living, a mere existence whose presence helps no one and is hardly liable to injure anyone, but they express that living which comes from a good and true and noble heart, a heart filled with joy on account of the many opportunities offered for improving self and others, a heart which has an earnest desire to do something, to be something, to help someone. This is God's purpose in every life.

God has a plan in every life He permits to be brought upon earth. Has He not created everything, heavens and earth according to certain well defined plans to work out His purpose, and have we then a right to think that there are any human beings placed on this earth who do not fit into His plan? The wish that we hear people express at times that they were dead, does not seem to be in keeping with what we think are God's plans. People doubtless feel at times that their life is a failure but the fault is not with God's plan but rather with those people, they either cannot see what God's plan is or else they are doing nothing to carry out God's plan, but frequently doing much to hinder Him in His work. God will remove each one when He sees fit and while on earth we should rather glory in our chance of living. God has a work for each one:

"There's a work for me and a work for you,
Something for each of us now to do."

And it is man's duty to find out what that is and endeavor to do it. Each life fills its place and if someone fails to do his part the whole will suffer by that much. Man is to live for others to be a help to others, else why would God have so created humanity that one was dependent upon the other. Had He wanted each independent of the other He would have so created humanity. Man cannot live for himself alone, he must help or injure someone and we can readily see which of the two it should be. Each life should have an elevating and ennobling, a good character-building influence, not a degenerating and demoralizing influence. Man is to be a light and a help to his fellowman, ever mindful that he can help those around him and that he has an influence oyer someone and that God wants that influence to be used for uplifting man. Weak though one may be, there is someone a little weaker. The true life reaches down and lifts up the weak. It is those who live for others, who try to help their fellow men and women, those who try to follow God's plan, whose lives count, such have been the greatest, noblest and grandest men and women in the true sense, which this world has ever known. Yes God sends this little message to each one:

"Live for those around you
For those whose hearts are true,
For the God of heaven above you
And the good that you may do."

Man's natural weakness is so often given as an excuse for not doing much for God, for not realyzing the joy of serving Him fully and entirely. It is not through human strength that he can attain to this joy, that he can do work for his Master, such strength is inadequate. It is only through a closer touch and intimate communion with God that man can do work for Him. He is the source of all help and a spring cannot rise higher than its source. If man, like the disciples of old, feels the need of Christ's help and goes to Him, he will receive strength. Man need not, in fact should not think of doing the great things to help his fellowman but each one in a small way cheer along and brighten the lives of those around him. Some one has said most beautifully:

'Tis not much that I can do
To make this dark world bright,
But I'll be good and do my best
To make my life a song.

Who can estimate the cheering and joyous influence of a life ruled by such a principle, who can imagine the joy in such a life. Truly such a life must be like the beautiful and glorious rays of the sun suddenly breaking through a rift in the clouds after a long spell of cloudy and rainy days.

It is not long years that determine the joy or the value of such a life, but the earnestness and the zealous work for God which counts. Many a man's and woman's life of twenty-five years of earnest Christian work counts for far more than another life of eighty years of lukewarm Christian effort. It is the earnest, cheering and enthusing, the full of the Spirit Christian who endears himself to his or her fellow people. It is this type of living that God wants and this type will realize the full joy of living. The Christian, thinking of the many grand oppportunities he has, should indeed be full of enthusiasm at the joy of living and working for his Father in heaven.

Phila., Pa.

Prayer.

LIZZIE K. HAUCK.

So much is being said and written about prayer, yet I believe that there are a great many Christians, or rather, let us call them church-members, who very seldom, if ever, enter into the true spirit of prayer; there are those who will pray for something they want, and then sit down, fold their hands and wait for God to send the answer, it looks as though they just wanted to test God and see if really He would answer prayers as He has promised to. He does not want us to do this, there is a time to pray and a time for action after we have prayed for a cause; let us arise to action, and do our little duty, God will attend to His part, but we ourselves want to help to bring about that answer. Then, too, we must not forget to say, Lord, thy will be done. Sometimes God will answer our prayers by withholding from us that very thing for which we have prayed, because it would not be for our good to have our wish granted.

Then again, there are those who think if they, at evening, go through a certain form of prayer that they may have learned, and bow while the minister prays on a Sunday, this is the praying a Christian needs. This is good and right in its place, but it is not sufficient. A true Christian should be often and earnestly engaged in prayer; our hearts should at all times go out to Him in prayer; our thoughts must not always be framed into audible words, but while we are busily engaged at our daily tasks, we can let our hearts arise to Him who will bow down His ear to catch the faintest cry of His children.

Then, too, we should spend much time all by ourselves, alone with God in meditation and prayer, speak to God, then stop and let Him speak to you. Thus hold a conversation as friend with friend. If we thus spend much time with Him on the Mount of prayer, we will be the better fitted to go down into the valley for service.

I think it is a great help, always to pray in the same place, even if it is only a particular corner of our room, the very spot as we enter our room will bring to our minds the use we put to it, and will always serve to remind us of our duty and fix our wandering thoughts on the One whom we always address there. A missionary once preached the Gospel to some negroes in Africa with the result that many became praying, believing Christians. They lived in huts, so they found it difficult to find a place for private prayer, consequently each chose a spot in the woods where they could be alone and pray. In course of time a path would be worn to each of these spots, and when anyone of them neglected these precious seasons of quiet communion with God, the others would remind him by saying, Brother, the grass grows on your path.

So then let us become true, earnest, praying Christians, and not only for ourselves, but let us just as earnestly pray for others.

Phila, Pa.

Riches of Grace.

Grace is abundant and free. God has provided grace to cover all our sin, to heal all our wounds, to strengthen all our infirmities. Too many Christians are satisfied with very little grace. They are not willing to be wholly destitute of the saving grace of God. They wish to be saved. But they seem to be unwilling to receive a large measure. At least they are content to go on at a poor dying rate when they might be strong in the Lord and in the power of His might.

Many symptoms of the low state of grace appear. Fear and doubt indicate a feeble spiritual condition. Archbishop Leighton says: "Many who have some truth of grace are, through weakness, filled with disquieting fears; but possibly, though they perceive it not, it may be in some a point of wilfulness, a little latent undiscerned affectation of scrupling and doubting, placing much of religion in it. True, when the soul is really solicitous about its interest in God, that argues some grace, but being vexingly anxious about it argues that grace is low and weak. A spark there is, discovered by that smoke; but the great smoke still continuing, and nothing seen but it, argues there is little fire, little faith, little love."

Surely this author was a discerner of the thoughts of the heart. He hits the experience of thousands in these words. They have grace, a little grace, but the beauty of holiness does not appear in them. Their religion is rather disagreeable, uncomfortable. It is more like smoke than fire. They have lost the joy of salvation, if, indeed, they ever had it. They live in an atmosphere of doubt, fear, discontent, anxiety, gloom. Where is the blessedness of which the gospel speaks?

Yet it would not be safe to say that they have no grace. The soul is really solicitous about its interest in God. Even the smoke of anxiety about salvation indicates that there is a spark of fire. It is a smouldering spark. It is like the smoking flax. It is in danger of being extinguished by the cares of the world. The Lord of grace will not despise even a spark. He will not quench the smoking flax. But why should any one live in this low state of grace? Such a life does not recommend religion to those who are without. Such a Christian does not let his light shine. The smoke of his doubt and discontent stifles those who come near. It is unpleasant to the soul itself. He does not walk in the light. He dwells amid shadows. It cannot be pleasing to God that one should go on with so meager a supply of grace. He has provided abundant grace at a great cost. It is not safe to live on so low a plane. The lamps of the foolish virgins went out at the critical moment, because they had taken no oil with them in their vessels. It may happen to those who are content to travel through this world without a bountiful supply of grace, that at the last they may awake to find that their lamps are gone out.

Then grow in grace. As the intellect grows by study, so the spirit grows by the exercise of those virtues which grace implants. The feeble spark may be fanned into a flame which shall rise higher and higher until its light shall shine afar. One who has only a spark of love may have a great flame of love if he will but wait on the Lord. Patience, brotherly kindness, self-control, peace, and faith may increase more and more. The very conditions necessary to the growth of the grace of God in the heart are round about us every day. A recent writer tells us how we must begin by taking easy lessons in love, loving those who love us. But we must not be content with easy lessons. As the student goes on from first principles of science to more difficult problems, so the Christian must take in hand the higher lessons of love. Let him try his love on some unlovely and disagreeable neighbor. Let him take a lesson in the art of loving an enemy. He will readily find

an opportunity. He must not be discouraged if he shall find the lesson hard. When a music lesson is difficult it is not, therefore, to be given up. If one will grow in the knowledge of music he must grapple with difficult tasks. So let love wrestle with the hardest cases. With true devotion and the help of God love shall overcome. Faith shall triumph. Patience shall conquer. And with every victory new strength shall be imparted until problems which at first were impossible shall become a delight. So shall grace grow and flourish. So shall the soul become strong in the Lord and in the power of His might. So shall the Christian know by happy experience the riches of divine grace.—"Christian Advocate."

Some Observations by a Sojourner at Our Hopi Indian Mission.

Miss Henrietta Welty, at present stenographer for Rev. H. R. Voth in his research work among the Hopi Indians in Arizona in a letter to her brother at Berne, wrote some interesting observations she made during her present stay at Oraibi, Arizona, from which by permission we give the following extracts:

"To-day, March 3, we were on the mesa nearly all day. Mr. Frey and Miss Harms distributed some clothes left over from Christmas among their Hopi Sunday-school members. The Hopis are a very nice, friendly set of people, with the exception of a few who are hostile towards civilized people.

"The whole village is built of rough stones and clay, the houses being very close together, in fact, sometimes a number of them under one roof.

"The Hopis in the village have two miles down hill to go after water. The old women carry a great deal of it, and most of the water is carried in large heavy jugs on the back of the carrier. Sometimes a few of them use burrows and pack saddles. But water is a precious thing to the Hopis and they waste none.

"We were present at one Katcina dance and another is to take place within a very few days. These Katcinas are simply masked Hopis, who represent the original Katcinas. The Hopis believe that there is a semi-superhuman being between man and a higher spirit who conveys prayers to this spirit and brings rain, growth etc. in answer to their prayers. Formerly these Katcinas appeared to the Hopis in person, but for some reason or other have now ceased to do so, and are represented by masked Hopis. These are very sacred to the poor heathen.

"We all were privileged and invited to attend a Hopi wedding on Wednesday morning. The couple were married by their mothers. For three days just preceeding the marriage, the bride grinds corn between stones at the home of her future mother-in-law. During this time she is not supposed to say more than absolutely necessary. On the morning of the fourth day at about 3 o'clock, usually, the two mothers each take a bowl in the groom's home and in this prepare suds with yucca roots with which the mother of the bride and her sisters and other relatives scrub the head of the groom and the mother of the groom and her relatives scrub or wash that of the bride.

"The Hopi men usually wear their hair long (which in this case was not so), then the hair of the maiden and that of the young man is all entangled. This is really their true marriage tie. When this has been done, the shoulders, arms and feet of the two are bathed with fresh water, then one of the grandmothers gives a handful of cornmeal to each of the couple, into which they breathe a prayer, then fling the meal towards the sun. Usually the two proceed to the east edge of the mesa all alone just as the sun rises, then go through this motion, but in this marriage they only went outside of the house. These are both school children and a little more civilized than some. They were both dressed in their every-day clothes and the whole assembly (about 16 or 18 in all) kept joking and teasing them during the whole ceremony.

"As soon as they were married the young bride went to work and made some piki dough, to make the very much relished daily piki of the Hopi for breakfast. The wedding feast did not come off until in the afternoon sometime.

"Now the bride's robe is being made, which requires several months' time, during which time the bride lives with her husband's parents. Then at the end of a few months, she slowly walks through the streets, all by herself very early one morning, to her parents' home, where the two then make their home.

"There are three tiny stores in Oraibi, two of which are owned and run by Indians and the third by a white man. There are quite a number of the younger Indians who understand the English language, they having been away to school. The government has a school about midway between the village and the mission. This school is very well attended, as the children are compelled to go.

"Mr. Frey has a real nice Sunday-school; that is, for a heathen people. Last Sunday we counted 87 children, besides a few older ones. When they were gone, the women and men came to church. Mr. Frey spoke a few words through an interpreter, then the Indian who was in Kansas, spoke about his trip. He is one of the most intelligent and neatest of the Hopis, but he is no Christian. There are a few older ones that might be Christians but they are afraid of the others. They have so many ceremonies which are sacred to them and they want to take part at least in some. A missionary surely has very many trials and his patience is tried hard, if anybody's is. It takes a great many years to see any progress in the line of Christianity, especially if one cannot talk the language of the heathen. And I am sure that I shall admire any one working in the mission field more than I have done."

From India.

Missionary J. F. Kroeker has been sorely afflicted with a sore hand and arm, the effects of a severe blood-poisoning. Brother Penner writes: "On one Sunday all hopes of saving his right arm were given up. It was touching to hear how all his boys on that Sunday prayed and prayed for Brother Kroeker. By God's help the arm is now (Feb. 8th,) out of danger, but not well. About 5 months he carried his arm in a sling. Thus the Lord hindered him from doing what he would like very much to have done."

Brother Kroeker writes Feb., 10th,: "I will endeavor to write a brief report of our first missionary tour here in our district. My dear wife will send a longer and more accurate report to the "Bundesbote". As my hand was improving and as the cool season had set in we decided hastily to go to Seonnaragan, where the great Mela was to be held, lasting one whole week and where people from all parts were collected, to preach to them the Gospel of Christ. This place is about 21 miles from our station and on account of the miserable condition of the roads and the slow traveling by ox-teams this is quite a distance in India. We arrived at Seonnaragen on January 30th. The central object in the mela, around which everything revolves, is a Gara (teacher) whose name is Mohardt-Sahib. We visited him several times. He is a man about 80 years of age, is friendly and obliging and receives almost divine reverence from his people. Among other things I asked him the question whether his people are better now than they were 50 years ago. His answer was, 'No, they are worse. Fifty years ago I could lend a man 50 Rs. without taking a legal paper and trust the man that he would pay me my money back. To-day it is quite different. Even with my legal papers I find great difficulty in collecting my money.' The people seem to be seeking after something better than their heathen religion. When we preached the Gospel to them in the open air, in our tent and also in their temple where we were invited to preach, the people were very attentive. But what are we, I and my assistant, among the thousands who had gathered! I gave a copy of the New Testament to the Mohardt and also one to his successor and one to the principal man of the village. Mohardt's successor is a young man and he requested me to send him a whole Bible by mail, the cost thereof would be immaterial to him. I do not wish to be understood as if I entertained the hope that these will be ready for baptism at the next opportunity. No, it costs a great deal for one to come to a decision and to openly confess Christ, especially here where so little has been done as yet. But I would exhort all our brethren, to wrestle more earnestly than ever before upon their knees for this people and more especially for this Mohardt and his pupil. Jesus has said, 'My word shall not return unto me void' and also, 'Ask and it shall be given unto you.' Pray for laborers and for the means necessary to carry on the work. There is great need of both. Will not some church take upon itself the support of an Evangelist? The amount required for this purpose will be $120.00 to $150.00 a year."

What To-day Tells of To-morrow.

We sometimes ask ourselves if we shall be willing to die, or should we be willing to live in hopeless suffering, or should we be willing to put the fire to our darling ambitions? It is easy to answer such questions. We determine the future by the present. If to-day we do to-day's duty, to-morrow we shall be able to do to-morrow's duty. If to-day we are willing to have hard duties laid on us, to-morrow we shall not decline to-morrow's hard work. If to-day we are willing to live for God, on some to-morrow we shall be willing to die for Him. To-day we do not receive dying grace, for God does not call us to death. To-day He calls us to life, and therefore He gives us living grace. To-morrow, He will call us to death, and to-morrow He will give dying grace.—Ex.

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168	1896	$150	1898	$300	1900	$400	1903	$900
158	1896	200	1898	225	——	——	1903	900
160	1896	150	1898	300	——	——	1903	800
86	——	——	1901	325	1902	350	1903	500
87	——	——	1901	500	1902	700	1903	900
89	——	——	1901	500	1902	700	1903	800
1745	1896	200	1898	225	1901	450	1903	800
912	——	——	——	——	1901	308	1903	600

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The past year is the best we have ever had. Future prospects were never brighter. Our friends are all loyal and enthusiastic. There cannot be, humanly speaking, anything but Success for Winona.
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News of the Week.

Domestic.

GOVERNMENT WINS IN MERGER CASE.

UNITED STATES SUPREME COURT HAS RENDERED DECISION AGAINST MORGAN ET AL.

WASHINGTON, March 14.—The opinion of the Supreme Court of the United States in the case of the Northern Securities Company vs. the United States, involving the merger of the Northern Pacific and the Great Northern railroad companies, was handed down to-day, and was in favor of the Government. The opinion was read by Justice Harlan.

The opinion of the United States Circuit Court for the district of Minnesota was affirmed. The effect is to sustain the contention that the Sherman anti-trust law applies to railroad combinations of the character in question.

Justice Harlan said that in the merger of the two roads, the stockholders disappeared and reappeared in the Securities company, the two thus becoming practically consolidated in a holding company, the principal object being to prevent competition. The court said that "no scheme or device could certainly more effectively come within the prohibition of the anti-trust law and it is within the meaning of the act a trust."

The railroads claimed that the transfer of the stock of the two companies to the Securities company was in the nature of a sale and perfectly legitimate.

Justice Harlan said that in this day there should be no doubt of the complete power of Congress to control interstate commerce, all appropriate means might be resorted to for that purpose. All the prior trust cases were in support of that contention.

Whether free and unrestrained competition was wise, he said, was an economic question with which the court need not concern itself, the question was that of a statutory law. He asserted the power of Congress over interstate commerce to be as complete as the power of a State over domestic commerce.

Coming to the plea of railroads that the anti-trust law should be declared unconstitutional, he said that the court could not see its way to that end. "If," he went on, "the Securities company's intentions are sound why may not all the railroads of the United States enter into a combination, and by the device of a holding corporation control rates throughout the country in defiance of Congress."

Justice Harlan declared that the only object of the merger was to prevent competition, and he said that if no one else knew this to be the case J. Pierpont Morgan, one of the defendants, knew that to have been the case. Extracts from Morgan's testimony were quoted in support of this statement.

The decision was concurred in by Justices Brown, Brewer, McKenna and Day, while the chief justice and Justice White, Peckham and Holmes dissented.

HISTORY OF THE MERGER.

The Northern Securities case is an extremely interesting one, even to laymen. Acting under the direction of President Roosevelt, the Attorney-General instituted proceedings in the Circuit Court, in which he charged J. Pierpont Morgan, James H. Hill, and their associates, owning as they did, a majority of the stock of the Great Northern and Northern Pacific railroads, combined together on November 13, 1901, to effect a "virtual consolidation" of the two companies.

It was alleged that this scheme involved the practical pooling of the interests of two railroad companies in the hands of the Northern Securities Company, which would receive the dividends paid upon the stock of the two corporations, which would control the selection of officers of both railroad companies, and which would pursue such policies as would promote the interests of both companies at the expense of the public, and in no case the interests of one at the expense of the other corporation.

It was also charged by the Government that the purchase by the Great Northern and the Northern Pacific in April, 1901, at an expense of over $200,000,000 of practically all the capital stock of the Chicago, Burlington, & Quincy railroad was merely a step toward putting all these properties under a common control.

ELKHART CASHIER GUILTY.

SENTENCE OF COLLINS WILL BE WITHHELD TILL BRODRICK AND BROWN ARE TRIED.

INDIANAPOLIS, March 14.— W. L. Collins, cashier of the defunct Indiana National Bank, of Elkhart, this afternoon, through his attorney, Col. J. S. Dodge, entered a plea of guilty to the charge of making false entries and to making false reports to the Comptroller of the Currency. On motion of Joseph B. Kealing, district attorney, the charge of embezzlement was nolle prossed. Collins was permitted to go free on the bond which he had already given, and sentence will be withheld until after Brodrick and Brown, the others indicted in connection with the bank failure are tried.

The trial of Walter Brown, heavy stockholder and the principal borrower, is docketed for next Monday.

THE CHARGES AGAINST BRODRICK.

Brodrick is indicted on sixty-four counts, the first five of which charge him with embezzling $56,738 in amounts ranging from $1,504 to $50,000. He is also charged with making false returns in reports to the Comptroller of the Currency, September 23, 1903, when the entry in the report showed that the bank had $32,760 in gold on hand, and when, it is charged, there was not that amount of money in bank. It is also charged that, according to report, the bank carried $24,627.78 in "cash items" on that date, when as a matter of fact the amount was much greater. It is also charged that a false entry was made in the entry journal on September 22, the day before the report was made, to show $91,348.90 of "cash items," when it is charged that the cash items consisted of a much larger sum. Another false entry is charged in crediting the Elkhart Egg Case Company to show an overdraft of $29,880, when the overdraft was much larger.

It is charged that many false entries were made in the individual ledger and in the teller's daily cash accounts. Sections 37 to 64, inclusive charge the misapplication of money, funds and credits of the bank aggregating $370,273.52.

BROWN INDICTMENT.

Walter Brown, in the sixty-seven counts against him, is charged with abetting Brodrick in the misapplication of funds and credits of the bank to the total amount of $428,977.77 for the use of the National Manufacturing Company and the Consolidated Paper and Bag Company, both of which, it is averred, were insolvent. Brown is charged with abetting Brodrick in misapplying the funds on notes on which it was pretended to pay money to B. C. Brown, Beryl M. Tousley, the Capps-Brown company and Melvin Alfird, when in reality the money went to the National Consolidated companies.

It is also alleged that Brown abetted Brodrick in buying $50,000 of mortgage bonds of the Consolidated Company that were wholly worthless. There are many charges of misapplication of funds in connection with the Consolidated Company and of irregularities and assisting Brodrick in making false entries and false reports.

Collins, the cashier, is indicted on several charges, the same as those preferred against Brodrick. He is also charged with having embezzled $40,000 of the bank's funds on November 16.

The penalty provided in case of conviction on charges such as are preferred against the three Elkhart men is imprisonment for a period not less than five years or more than ten years.

THE FAILURE RECALLED.

The defunct Indiana National Bank was organized ten years ago, with a capital stock of $100,000, surplus $20,000. Its deposits aggregated $620,000. At one time there were over 3,000 depositors, and at the time the bank went into liquidation there were 2,500. Many of these were poor people attracted to the bank by its offer to pay 4 per cent. on deposits. The failure of the bank caused a crash among several industries of Elkhart and much distress among the poorer people.

The failures reached a point where it is estimated that the total liabilities amounted to $1,000,000. At first President Brodrick stoutly asserted that the bank would pay dollar for dollar and he assured depositors that there was no cause of alarm. Slowly, however, the extent of the undermining of the institution was revealed. Into the tangle with Brodrick were brought cashier Collins and Walter Brown, a heavy stockholder, at that time a member of the Republican State committee from the Thirteenth district, and a well-known figure in all industrial and financial enterprises in northern Indiana.

Laborers on the Canal.

WASHINGTON, March 12. — The House committee on interstate foreign commerce, has begun a series of hearings to determine the character of legislation for the Government of the canal zone on the Isthmus of Panama. Rear-Admiral Walker said he believed work on the canal could be begun within two or three months. By this time, he said, the question of title would be cleared up and a transfer made to the United States. The French company now has about eight thousand laborers at work on the Culebra cut, and this work would be continued. Admiral Walker remarked incidentally that he expected no trouble whatever with Colombia.

The liquor question was injected into the discussion by a remark of the admiral that the principal revenues would come from licenses from eating-houses and saloons. He was asked if it was necessary to grant liquor privileges. He replied very positively that it was: that the laborers of the tropics all used alcoholic beverages, and that it would be impossible to obtain or retain laborers for this class of work if the sale of liquor was prohibited. He said, however, that they were not hard drinkers, consuming only beer and light wines. Admiral Walker said that the blacks from Jamaica undoubtedly were the best fitted class that could be obtained in the vicinity of the canal zone. There were not enough of those laborers, including the blacks, which could be taken from the Southern States, to prosecute the work after it once had got under way. Coolie labor from China and Japan would have to be brought over for this work. He estimated that the maximum number of laborers needed would be between thirty and forty thousand. Other persons who would come with these laborers would increase the population of the zone to between 60,000 and 70,000.

Foreign.

THE RUSSO. JAPANESE WAR.

"NO SURRENDER" IS KUROPATKIN'S ORDER.

LONDON, March 16.—According to a correspondent of the Daily Mail at Newchwang, Gen. Kuropatkin has wired Lieut.-Gen. Stoessel that he must hold Port Arthur with the present garrison.

While there is no actual news from the theatre of war, rumors are plentiful. The Daily Express' correspondent at Berlin gives an alleged official intimation from the Russian ambassador, CountOsten-Sacken, that Vice-Admiral Makaroff has mined all the coast of the peninsula at Port Arthur. The situation of the mines extending three miles seaward.

A correspondent of the Daily Telegraph at Yin Kow says that the Japanese again attacked Port Arthur on March 12 as a challenge to Vice-Admiral Makaroff to come out and fight. During the heavy bombardment, the correspondent says, the Japanese were in a position of safety from the guns of the fortress. The Russian casualties amounted to 300 killed or wounded. The correspondent adds that this is authentic.

General Kuropatkin, commander-in-chief of the Russian forces in the war, is credited with the following statement: "I don't know whether any great action will occur before July, but I hope to finish before the end of the year and leave the field clear to the plenipotentiaries entrusted with the drawing up of the conditions of the peace."

TOKIO, March 15.—It is strongly believed here that the Russian fleet abandoned Port Arthur after the fourth attack was made upon it by the Japanese fleet, and is endeavoring to reach Vladivostok. Confirmation of this movement is not obtainable from any reliable source, but recent scouting in the vicinity of Port Arthur has failed to reveal the presence of any Russian warships. The hopelessness of continuing at Port Arthur is manifest, while a dash for Vladivostok might succeed contrary to the opinion previously expressed.

Vice-Admiral Togo is unwilling to run the risk of dividing his battleship squadron, and continues to operate the six battleships together. If the Russians should make an attempt to reach Vladivostock. It is believed they will try a dash through the Korean straits rather than enter the Japan sea through the Sugura straits.

On the last day of this month our Easter number will appear. Look out for a specially bright and attractive MENNONITE. Besides, if you know of anything neat and appropriate for the occasion—some Easter gem — send it in.

In the neighborhood of 15,000 acres of land in the Quill Lake district in Canada, have been sold to Kansas brethren and a flourishing settlement of Mennonites in that far northwestern country is anticipated. Bro. Peter Jansen, agent for those lands, has lately gone to Ontario, Canada, to furnish homeseekers with demanded information.

The Intermediate C. E. Society of the First Mennonite church of Philadelphia, Pa., has engaged Rev. Wm. Patterson, D. D., pastor of the Bethany Presbyterian church of that city, to deliver a lecture before them on the evening of April 28. Dr. Patterson is a trustee of the United Society of Christian Endeavor, and is an eloquent speaker. The lecture will be given in the First church and the proceeds will be devoted to the renovation of the church building.

The great evangelist Finney once said: "When I received the baptism of the Spirit I was quite willing to preach — nay, I found that I was unwilling to do anything else. I had no disposition to make money; I had no hungering after worldly pleasure; my whole mind was taken up with Jesus and His salvation. Nothing could be put in competition with the worth of souls, and no labor, I thought, could be so sweet, so exalted, as that of preaching our Lord Jesus to a dying man."

The Pennsylvania state branch of the National Christian Association, of which Bro. A. M. Fretz, of Souderton, is president, will hold its annual convention in the First German Baptist church, Allentown, Pa., on March 28-29. An excellent program is being prepared on which, among other items, are the following: Rev. L. S. Bauman, of Philadelphia, will speak on the "Secret Society Menagerie"; Rev. Landis, of Palmyra, on "The Lodge Spirit"; Bro. Jacob Snyder, of Altoona, on "Whited Sepulchres"; and Charles A. Blanchard, president of Wheaten College, Illinois, also president of the National Christian Association, will give the main address on Tuesday evening. Pres. Blanchard is worthy of a large audience. He is a master speaker especially on lodgeism.

If Men Were Wise.

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime might die together;
And wine and corn,
To each man horn,
But free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If love unite men to each other.

—CHARLES MACKAY.

Items of News and Comment.

Bro. J. H. Langenwalter is instructing a catechetical class in the Sterling, O., congregation.

On March 8 Prof. and Mrs. Hirschy entertained the students of the C. M. College at their home in Bluffton, Ohio.

On Sunday, March 27, Bro. A. M. Fretz, of Souderton, Pa., will visit and assist in services at Bowmansville, Lancaster county. Bro. W. H. Grubb, of Allentown, will conduct services in Bro. Fretz's charge.

Dr. R. A. Torrey and his singer, Dr. Alexander, have been holding a series of very successful evangelistic meetings in England the past few months. In Birmingham last February 7000 conversions were the result of the meetings.

The 13th day of this month was the day chosen by the brethren at Beatrice, Neb., for deciding on a suitable young man for minister of the congregation to fill the vacancy caused by the death of the late John Jantzen. A later number will specify the choice of this meeting.

Birthday Anniversary.

Bro. J. C. Amstutz, deacon in Rev. J. S. Krehbiel's congregation, Geary, Okla., is a well-known Mennonite, especially to readers of the "Bundesbote", to whose pages he is a ready and readable correspondent. He is a native of Ohio, of historic Wayne county, as well as his wife, Sister Susan Amstutz (nee Steiner), but several years ago they concluced to better their fortunes by removing to Oklahoma. On the tenth of March last Sister Steiner celebrated her forty-third birthday, on which occasion her neighbors and friends gathered at her home and prepared for her a pleasant surprise. The day was thoroughly enjoyed by all and among the memorable features of the festivities was a cleverly written reminiscence read by Rev. Krehbiel. From the sketch as it appeared in the "Berne Witness", we quote the closing sentences, joining heartily in good wishes and prayer therein contained:—

"Yes, time certainly speeds on and how short a time we are in reality on this sea of life! Yet how abundantly are we blest by the giver of all good! We should therefore ever be ready to say with the Psalmist: Make a joyful noise unto the Lord. For the Lord is good. His mercy is everlasting, and His truth endureth to all generations (Psalm 100). May His goodness and mercy continue to shine upon you in the future!"

Comparative Giving for Missions.

Taking $1000 as the basis of the estimate, it is reckoned that we spend annually on schools, $30; on footwear, $60; on cotton goods, $65; on woolen goods, $75; on meat, $100; on breadstuffs, $150; kid gloves and feathers, $20; on tobacco, $200; on drink, $300. To state it differently, out of every $1,000 we spend for food, $250; clothing, $218; ostrich plumes, $2; education, $30; tobacco and rum, $500; missions, $2. Our gifts for missions are, therefore, but $2 out of a $1,000 —as much as the ladies give for ostrich plumes! If this does not reveal appalling extravagance on the one hand, it certainly does show appalling parsimony on the other. And, if expenditure for God's work is to be estimated by comparative outlay, this is a reproach and a shame. It may be said that this is an estimate of money not expended by Christians, but by society at large in Christian lands. Yet no disciple of Christ can prayerfully consider this tabulated statement without being impressed that even devout believers can not exculpate themselves from responsibility for such conditions of things. If they do not in this case always lead the way, they are too prompt to follow where others lead.

The late Dr. A. J. Gordon, of Boston, was studying the subject of comparative expenditure, even in the churches. He made careful investigation as to the conditions of churches within, say, a radius of twenty miles from the Clarendon Street Church in Boston, and he found that the amount of money annually expended for organs, choirs, and other musical performances averaged ten times as much as the whole sum given in these churches for missions—and published his own statement to that effect! We have personally known facts in our own observation that fully sustain this statement of Dr. Gordon's.—DR. PIERSON in "Missionary Review of the World."

Live to Pray.

We can never forget an earnest prayer in which the petitioner exclaimed: "O Lord how thankful we are that we live, and that we live to pray!" It is indeed a privilege which should call forth the most profound and heartfelt thankfulness.

It is beautiful to live, but what were life without prayer; without the blessed privilege of drawing nigh unto the author and source of all life? One who has been accustomed from childhood to pray and to draw nigh unto God in every time of need, and to find

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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in Him a refuge in every time of trouble, and to tell Him every joy and sorrow, might better have his life taken from him than be deprived of the blessed privilege of prayer. Prayer is the very life of the true Christian; the breathings of the Holy Spirit by which the soul grows more and more like unto Him who breathed into man health of life. Pity the one who has not learned to pray! What an empty life it must be! The only life worth living is that lived to pray.

A life of prayer will invariably be a life of usefulness and blessing. It will be an unselfish and active life. A lazy and self-righteous man may pray, but he will be found to be a self-made man, worshiping his Maker. Like the Pharisee he felt he must tell it. How different when the whole being has been thoroughly purged from all of self und uncleanness and the Holy Spirit comes in to make intercession often with groanings which cannot be uttered. Such a life is felt to be a blessing; and it is the epistle which Paul says is known and read of all men. It is this life prayer that constantly stirs up the gift that is within, and fills the heart with that constraining love which knows naught but to go about doing good as did He by whom the earth was created and all that is therein, and yet gave to all His followers the example of a life of incessant prayer.

No matter how high our aspiration may rise in our petitions and desires, our God is still able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. And the power that worketh in us is that which God wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places.

Dear reader, thank God that you live, and that you live to pray! You may have sorrows too deep for utterance pressing upon your soul, but take it to God in prayer. You may pray in your heart without uttering a word. You may have perplexities and cares that seem greater than you can bear, take them to God in prayer, you need not bear them alone. Can we ever fully appreciate this blessed privilege? As we rise higher in the divine life, and learn more about the mighty God whom we serve, will not the blessed privilege of prayer become more and more wonderful? Thank God that we live, and that we liye to pray!—"Evangelical Messenger."

"People who never get religious until they get sick usually get sick of their religion when they get well again."

Opportunities to Do Good.

HATTIE B. WILE.

There is nothing in the wide scope of human duty of which our Lord is not an example.

Doing good is not an invention on which some one has a patent. No one has a monopoly here. It is the privilege of every one. Many people wish they could do something for God. Yet no opportunities apparently appear to them. Why not? Because they are not watchful for them. Did you ever know of a person who was fond of collecting four-leaved clovers? If so, you doubtless have marveled at the great number he could find. Most persons have never found even one, and yet this person picks them from every clover field he enters. Why is this? Is it because his eyes are better, or that there are more four-leaved clovers in the fields he treads? No; the secret is that he is constantly on the lookout for them. He finds because he seeks.

So it is with opportunities; they are all about us every day, but we see them not because we are not watchful for them. The world around us is a great hospital, full of sick and weary and needy and dying. If we are wishing to help, opportunities are at our doors. So long as there are in the world two lives that touch each other there can be no lack of opportunity to do good.

All we need to do is, get close to Christ, let the heart be filled with Him, and opportunities will become apparent as leaves and flowers are to a gardener. God provides opportunities, but we must furnish the will to accept them. There will never be lack of opportunities as long as there is the spirit to use them. They will come upon us when we least expect them. Take the incident in our Lord's life when, weary, he drew near to the well, and met the Samaritan woman. He wanted a drink of water, but far more did she need a draught of the water of life. How simple on our Lord's part! He might have quenched His thirst, thanked the woman, and then turned away. Many would have done so.

To Jesus here was an opportunity to do good that would bless all the generations of time.

We need not sigh for more opportunities, but we do need to pray for more desire and willingness to accept those that God offers, however small, humble and unimportant they may seem.

There is only one way to find more and larger opportunities. It is to make good use of the present ones. We are not allowed to show faithfulness in that which is great until we have first proved our faithfulness in that which is least.

"Fill the nearest spot with gladness,
Fill thy home with goodness sweet;
Wider fields shall ask thy sowing,
If thou first sow at thy feet.
Thus for thee shall widening harvests
Wave their manifolding grain,
Till the sixty-fold, the hundred,
Glid the dooryard and the plain."

It is often by little kindnesses that we may pave the way to giving a needed message that otherwise might have fallen on dull ears.

What is the result of doing good? Our motive in doing good, when it is right, is to honor God and benefit someone; yet it is just in such doing good that we receive the largest benefit for ourselves. Seneca says, "He that does good to another man does also good to himself, not only in the consequences but in the very act of doing it; for the consciousness of welldoing is an ample reward." Doing good keeps us in touch with Him who came not to be ministered unto but to minister, who will greet all that do good on the coming great day with the following words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

New Hanover, Pa.

For the MENNONITE.

Why I am a Missionary.

J. B. EPP.

The command of the Master, "Go *ye* into all the world" etc., since it does not designate any particular class of Christians, must be taken as being given to *all* who bear His name. I therefore, professing to be a follower of Christ, count myself among those who are called to be ambassadors for Him, to them that know Him not, wherever it may be: and unless I am fully persuaded that I am *called to remain* at home, I understand that the Master wants me to "go out". I, for one, have not received any such distinct call to remain, nor have I any excuse to offer; therefore I had to accept the call of our Board and enter into the work of carrying the Gospel to the heathen.

We find no fixed rules, given us as a guide, or helping us in making a decision—it is a personal matter which every individual Christian has to settle with his Saviour.

It is, of course, understood that the one who remains at home is not thereby released from the blessed duty of love, to tell others of the great things which God has done for him; but the one at home is to "let his light shine before men" in his place, there being yet many unbelievers all around us who need salvation as much as the Chinaman or the African.

But before any of us soothe our consciences by choosing this latter (seemingly more convenient) way of service,—and we are so apt to do that — let every one ask him- or herself before the Lord saying, "Now honestly—could I not *go*? What hinders me, any more than that other young man or woman who rececently left for a foreign land? Could he (or she) not have found an excuse—perhaps a better one than mine—for not going?"

Dear young reader! I am well aware of the multitude of excuses that rush in at such times when we question ourselves in the manner suggested above. I have tried for years to soothe my conscience with all possible excuses, such as I now hear everywhere, until I could no longer resist, being spiritually exhausted for want of peace. And not until I yielded had I the peace which I now call mine.

Yet to follow the call for the above mentioned reasons only, is not sufficient. There is too much duty, almost fear; and the Mastor is not able to use such an one as He might use him, if there were another motive besides those mentioned — nay not *besides* those, but *above* them all: Love! Love *of* God, *to* God and to *humanity*. Indeed I had gone out and taken up the work, not at all *without* that Love, but I soon learned to cry, "*More* Love to Thee, Oh Christ!" And I am learning this lesson better every day, making this the first subject of my prayers. Oh, I wish that I had learned that lesson better before I started out, I should have been a more useful instrument in my Master's hand —most certainly. This, friends, is by no means the only lesson that I have learned since I am in this work. Many blessed experiences has the Lord given me, for which I am most grateful. And—to think of retreat!—You might as well ask a freed prisoner if he would not rather return to the cell. No, I will press forward and continue to pray for "more Love;" more consecration; more wisdom, to understand His will; more complete seltdenial, that I might the more glorify Him and experience still greater joy as I follow Him the rest of the way.

These, then, are the motives that prompt me to be a missionary. And once more, before I close, do I appeal to the readers, to the younger ones in particular—and beg you for your own sakes, to examine your many excuses in the presence of God, where most of them will vanish

away as dry leaves before a wind. Yet not so much do I ask that, but I ask you to pray with me for more of *His Love* — then we need not so carefully try every possible excuse that comes up, out of our rebellious heart, these excuses will then take care of themselves; to pray for *wisdom*—then we need not so anxiously plan and later on find our plans so very unwise, continually needing revision; to pray (*not* for strength to deny ourselves here a little and there a little, but—) for a *complete denial of self*—then the remaining excuses will not come up and stand in the way, but stand at a respectable distance, letting God Himself speak, and direct our path.

"Oh God, hear Thou my cry, and *lead* me all the way!"

Brooklyn, N. Y.

Some Things Worth Living For.

HATTIE B. WILE.

Love of life is one of the most powerful feelings to be found in man or the lower animals.

In animals it may be explained as a mere instinct. In man there is the instinct, indeed; but the feeling passes beyond this, and often seems to gain its chief strength from reason. What is found in life that leads men to cling so tightly to it? Language tells the story of one view of life. We talk of getting a living. What do we mean by it? Generally, giving our time and strength and thought to making sure of food and drink and clothes and shelter, — just what Christ told us should not cause us anxious thought.

We get one measure for life by noting the lack of some. Here is a person whose eyes have never been gladdened by seeing color or even light. Here is another whose ears are sealed to all harmony of sweet sounds. There is another, unable to move hand or foot. Then there are many others without physical defect, but caring no more than the blind for beauties in nature or art, insensible as the deaf to music, with no hunger for knowledge. That in which they have no interest is just a part of what life means to most without pitying him for his loss.

But what is the one element that is yet enough to make life worth living? We get an idea of what is worth seeking by studying what life can be made as we see illustrations of noble careers. Time tests the metal of character. The lives lived only for self command less and less honor, while those given to glorifying God stand out more and more. Pleasure, power, and fame come to be rated somewhere near their true value.

If time is a test how much more eternity! Only what lasts can be worth the price of a life.

Our little knowledge, our brief experience, might deceive us; but we are given the guidance of the highest wisdom. Almost endless are the means by which life may be adorned, strengthened, and sweetened; but there must not be left out the one thing that alone is worth living for.

What, then, is worth living for indeed? Likeness to God. To have our life grow into conformity to Christ's, to have it find its blossom and fruitage in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control; to achieve the honor which scorns the bribe in political, commercial, and social life, and the heroism which never shrinks from duty, is in these things themselves to win a crown of life. The beauty of Christlikeness is the crown of the Christian life.

Imagination can picture none other so glorious. The lust of the flesh and the lust of the eyes and the pride of life have no enticements equal to the prospect of winning the unfading laurel of such a crown. In another light the same reward is set before us, and that is as a crown of righteousness. Repentance is seeking to be right, the new birth is being made right, and Christian living is doing right. Love is righteousness in emotion, patience in waiting, heroism in struggle, and fidelity in service. The natural crown of such a life is established righteousness. This must come through service and discipline, through overcoming the wicked one. What results from overcoming? "Be thou faithful unto death, and I will give thee a crown of life. Him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. He that overcometh, the same shall be clothed in white raiment. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out." The world passeth away and the lust thereof; but the holy character abideth forever.

New Hanover, Pa.

Thoughts Reminiscent.

Responding to an invitation of the ministering brethren at Bluffton, O., I had the privilege recently to spend nearly two weeks in the large congregation there assisting in a series of meetings which while not announced under that name may nevertheless be properly called revival services both because of the object had in view in arranging for them and also by reason of the evident results which the Spirit of God wrought in many souls during their progress. The work of preaching was done in great weakness on the human side, but the Lord was not slack in fulfilling His promises given to them that ask in faith. There was much waiting upon God in earnest prayer both before and during the time of the meetings and the answer came in "showers of blessing". There was a hunger for God's word on the part of many, and an earnest seeking for a clearer light and a deeper life on the part of others, that gave evidence how the Spirit was at work, and the Lord did not withhold His answer to the desires and longings thus called into play. It was a joy to hear the grateful testimonies of those who were led to appropriate the blessed promises of God, and to see others deciding for God and making for the first time an open declaration of a desire to be on the Lord's side.

A little gathering in a private house for special prayer before one of the evening meetings gave evidence of what was going on in many hearts and prayer closets, and the power of these prayers was felt in the meetings.

It was evident, too, how the Lord was overruling the work of the enemy and making that which in itself is deplorable indeed, work for the higher spiritual good of many who thus driven into prayer and into more earnest seeking after God are led out into a faith which "being more precious than gold that perisheth not though it be tried with fire" shall "be found unto praise, and glory, and honor at the appearing of Jesus Christ." Oh, that all may be so open-hearted toward God that they may hear His voice above the tempest of human passion in themselves and others, and following that voice may be led in His way closer to Him and to one another.

The many evidences of kindness and warm Christian love shown towards me shall not soon be forgotten. The bonds of common faith and mutual love have been strengthened and drawn closer through the heart to heart communion and the united efforts in the Master's work during those days.

A. S. SHELLY.

After all, the softest pillow on which the weary head can rest is acceptance of the Father's will, as personal, as individual, as kind and gracious, and sure to be for the best. Rest, dear sufferer, on the "sweet will of God". It never yet made one mistake.

Our C. E. Topic.

Topic for March 27: JESUS' WORK FOR HIS OWN COUNTRY; WHAT CAN I DO FOR MINE. Matt. 4: 23–25; 23: 37.

MEDITATIONS.

The highest patriotism anyone can exhibit is to live and labor to save the souls of men. Civil order and peace, the common welfare of a nation in a temporal way is by all means necessary and desirable; but the highest good of an individual or of a community is only realized when such individual or community is brought into living relationship with Jesus Christ. True happiness is not in the enjoyment of material things, but is entirely spiritual. Supposing my patriotism has, like that of Garibaldi or Washington, wrung freedom from the tyrant's grasp in behalf of my countrymen; supposing it has, like that of Lincoln, set the diadem of liberty upon the brows of three million unshackled slaves; supposing it is able to steer the ship of state safely between the shoals of entangling alliances and foreign embroilments: my highest duty to my fellow citizens has then only just begun. Among the most eminent citizens and heroes of peace America has had are such men as Horace Mann, Ralph Waldo Emerson, Peter Cartright, Wendell Phillips and D. L. Moody, who spent the best of their lives in awakening in Americans the true source of abiding happiness, only to be found in the souls of men, or in quickening the civic conscience and educating the moral sense of the community.

Jesus Christ came unto His own, and for three and a half years He taught in their synagogues, preached the gospel of the kingdom and performed the benign miracles inseparable from the kingdom gospel, with the sole grand object of winning His own to vital faith in Him as Saviour and Messiah. He did not pretend to free Palestine from the Roman yoke. On the contrary, He believed and taught that Caesar had a lawful right to what was Caesar's. He did not concern Himself with the political relationships of His people. His work was above all this. His kingdom was not of this world, and the kingdom of His professed followers is not of this world. If we would follow in His steps, we must preach His gospel and be satisfied with nothing short of the highest good of our fellowmen, which is spiritual, and possible only by substantial trust in and intimate union with Him who is the Way, the Truth and the Life.

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Editorial.

A valued clerical brother in our church writes us: "There is need for literature in our church, outside of the church papers. We ought to have some one who could write some good tract for distribution, that would set forth some of our most important doctrines and principles." We have long ago felt the truth and justice of this remark, and doubtless different brethren besides the above have felt the same way. It has often occurred to us while reading the historical contributions to the "School and College Journal" by the scholarly Professor Wedel, that we ought to have a man to furnish us with just such literature in the English language. And the time will come when the need of just such a man and just such literature will be imperative, although we need not wait till then, but should wisely cast about to find the man and point out to him his sphere of usefulness. Where is the man? Who knows of such a one?

"The Blessed Virgin, the Blessed Virgin" is an expression so often heard upon the lips of good Catholics, whether devout or not. But two minutes afterward the "blessed Virgin" hears these same devotees exhaust the vocabulary of their profanity or sees them reel and stagger under the influence of liquor. We do not believe the "blessed Virgin" can help those who are not thoroughly converted to the Lord, and certainly our Bible teaches us that those who have learned to say "Lord, Lord," out of a full heart do not repair to the Virgin, but to her blessed Son, for the benefits of mediation, "seeing He ever liveth to make intercession for us." Only He who saved me by His death can keep me by His life of intercession. If the Virgin had really been intended to intercede for mankind, she would likewise have been set apart to drink the bitter draught in Gethsemane and Golgotha. It is not to be wondered at that an unscriptural doctrine is succeeded and accompanied by an unscriptural life.

Our friend, Rev. George H. Culley, editor of "Hearing and Doing", writes that he has recently given some lantern-talks on the work of the Africa Inland Mission, presided over by Rev. C. E. Hurlburt, and has met with very encouraging results. He is "convinced that there is no more effective way of developing a prayerful interest in any missionary enterprise than by the use of the stereopticon." We are more than ever convinced that just such work by one of our active or retired missionaries or by some enthusiastic friend of missions would do wonders in creating and stimulating and sustaining an intelligent interest in our own missions among our own churches. This is a truth that can admit of no exceptions. There are difficulties in the way, of course, but they are easily surmounted. There is always a solution of the expense problem, and our Bro. Culley would be glad to inform any one how it is solved. Volunteers in the field are always welcome. Even the Mission Board would not discourage them. And where the spirit of missions is very much alive, there is never a dearth of volunteers.

A protestant minister of Camden, N. J., who is chaplain of a regiment, in a speech on the Russo-Japanese war, is quoted as follows: "Whatever the outcome, God's hand is in the conflict, and He is always for war where evil prevails. Jesus came to send a sword, and told his disciples to sell their coats and buy swords if they had none. And Paul taught that when not possible to live peaceably then they should contend for the right.". Our esteemed contemporary, "The Friend" cannot stomach such pious jingoism coming from the lips of a clergyman, and the morsel smacks no sweeter under our own tongue. The exegesis he employs is bad enough, making our Saviour teach principles He never taught, and flagrantly misapplying to carnal warfare what was meant for spiritual alone. Paul said, "If it be possible, live peaceably with all men." This, as we understand it, is not enjoining or sanctioning civil or international war. But if the exegesis is bad, the moral animus of the above passage is thoroughly vicious. God surely never lays down going to war as a religious duty. That wars and rumors of wars shall yet fill the earth with terror and suffering and scenes of carnage and woe, is plainly taught in Scripture. It is impossible to read Christ's graphic forecast of the prophetic future in Matthew 24 and not be impressed with the solemn literality with which history will more than repeat itself. But it is not said that Christ's own people are to figure in these wars, or to play a leading part in them, or to accept them as part of the terrible duty compelled by a Christian conscience. On the contrary, Christ's followers are to keep entirely aloof from them. They are pictured as a part of the history of the world, not of the church, a prelude to the destruction of those who engage in them, a forerunner of hell, the eternal abode of warfare and strife. Yet this minister, we fear, spoke not only for himself but likewise for a large percentage of professing Christian people on this subject. When will the doctrine of peace as the rule of a Christian's life—inner peace, domestic peace, civil and political peace—become not only the keystone of a Quaker's or a Mennonite's ideal life scheme, but also that of a Presbyterian, a Methodist, an Episcopalian, in short, a Protestant? When may we hope to see it as rigidly imbedded in the creed of all Christendom as it is in that of George Fox and of Menno?

An Appeal for Recruits.

S. K. MOSIMAN.

A few weeks ago a circular letter, headed, "An Appeal for Recruits", was sent out to all the Presbyterian churches of Illinois. It was in regard to recruits for the foreign mission field.

The missionaries have reported that the way is marvelously open for an advance movement, but that the forces are lacking. When the requisition for recruits were summed up last spring from all stations they numbered 276.

Last December, Dr. Brown, Sec. Pres. B. F. M., in a series of three lectures to the students of McCormick Seminary, pleaded most earnestly for men for this work. In one of the lectures he made this statement to the Senior Class, which numbers 36:

"Brethren of the Senior Class: In the name of millions of heathen, in the name of the Board of Foreign Missions which I represent, in the name of God, whom I serve, I extend to each one of you an official call to enter this work." One of the professors interrupted him with the question, "If they all accept, have you the money to send them?" The reply was, "The money is now in the treasury to send them all, and if it were not, I would soon have it."

Not only is there an urgent call for men for the foreign work, but for the home field as well. During the last two months at least six representatives from different home mission fields have spent from one to six days at McCormic Seminary, trying to secure workers for their respective fields. As I write this the representative from the Presbyterian church of the State of Montana is here and asks for four men for permanent fields, none paying less than $1,000 a year and manse free. Though he has labored for two days he has secured not one.

What is true of the Presbyterian church is true of the other denominations. Nor do we as Mennonites, who hold to the principle "Freely ye have received, freely give", fare any better. The Middle District could to-day use at least "seven men of good report, full of the Spirit and of wisdom", who have consecrated their life to God's work and for His service.

The Presbyterian church in the United States numbers 1,076,000, and yet cannot find 276 men to send to the foreign field!

Chicago has nearly 2,000,000 inhabitants. If President Roosevelt should at 9 o'clock to-night declare war against Russia and issue a call for five hundred men from this city, on condition that the muster close at 9 o'clock tomorrow morning, the roll would not only be completed before that time, but men would fight for a chance to fight. Yea, they would lie and perjure themselves for the sake of enrolling, when they know that their chief duty will be to destroy one of God's best gifts—life.

But is it not a portentous sign of the times that when recruits are asked for God's host, whose chief duty shall be to save life, and not only for time, but for eternity, the church is compelled to ask "Where are the men?"

When the Iroquois Theater fire destroyed six hundred lives in a few minutes, there fell over this whole city a deep sorrow, which hung over it like an awful pall. Never before had the city bowed so low in grief as on that New Year's eve. The ominous silence of those days, when the black wagons of death were going to and fro, and hearses, followed by mourning trains, were wending their way to the different cemeteries, portended a day of reckoning. Men awoke from their stupor of grief as out of a sleep and began to ask, "Who is to blame?" "Who is responsible for this awful loss of life?" Men were determined to fix the guilt upon those who failed to perform their duty. To-day three men stand indicted by the grand jury for criminal negligence of duty.

Brethren! souls are lost to-day for eternity because there are no recruits for the Lord's host! Who is to blame? Who is responsible? Is it he who has failed to obey the Master's voice when He said to him, "Go ye out into all the world and preach the gospel to every creature"? Or is it he who has failed to heed the Master's command, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Chicago, Ill.

Meditations for the Holy Week.

Palm Sunday, March 27.—The triumphal entry. The official proclamation of Christ's Kingdom. Profound sorrow in the midst of jubilation. A city stirred to its centre. Matthew 21: 1–11; Luke 19: 29–44.

Monday, March 28.—The barren fig-tree. Fruitfulness demanded. Profession without performance. The doom of the fruitless life. The great lesson as to the secret of power. Matt. 21: 18–22; Mark 11: 20–26.

Tuesday, March 29.—The last day of public teaching. Christ's claims challenged and vindicated. Insincerity and selfishness in religion denounced. The scene at the treasury. The Gentiles drawn to Christ. The temple abandoned. The prophecies of the Mount. The parable of the ten virgins. Ten talents and the day of judgment. Matthew 21: 23–39; Matthew 22–25; Mark 12: 41–44; John 12: 20–36.

Wednesday, March 30.—Solitude as a preparation for conflict. Solitude develops individuality. Enables us to realize God's nearness. Assurance of peace, purity and power. Mark 1: 35; Luke 6: 12; Psalm 91.

Thursday, March 31. — The last sacrament. True greatness in humble service. The betrayer discovered. The last supper, memorial, symbol, covenant and earnest. Our Lord's last discourse. The great intercessory prayer. John 13: 4–7; Matthew 26: 21–25; Luke 22: 19, 20; John 15–17.

Friday, April 1.—The great atonement. The agony in the garden. The arrest. Peter's denial. The travesty of a trial. The crucifixion. The seven words from the cross. Luke 22: 42–44; Matthew 26: 47–75; Matt. 27: 1–61; Luke 23: 34–46; John 19: 25–30.

Saturday, April 2.—The life after death. It's reality. It's mysteriousness. It's blessedness. John 14: 2; 1 John 3: 2; Luke 23: 43.

Easter Sunday, April 3.—The resurrection of Jesus Christ. It's certainty. The witnesses, their number, character, testimony. It's lessons. Life and immortality brought to light. Newness of life. Matthew 28: 1–15; Luke 24: 1–49; 1 Corinthians 15: 12–23; Col. 3: 1.

Correspondence.

GERMANTOWN, PA., March 13, 1904. No services will be held here during March and April on Sunday evenings so as to give the pastor, Rev. F. F. Gable, an opportunity to visit other churches. He visited Brother Ott's congregation at Bowmansville, Feb. 21st. Though the weather was very disagreeable, yet the attendance was very good at all the services. Sunday morning services were held at the Mennonite church, and in the afternoon, after Sunday-school at the Lutheran church, Bro. Gable addressed the school. After Sunday-school the brother was asked to visit an aged mother in Israel, who was too feeble to come out, with whom he prayed. In the early evening the catechetical class met, in which the visiting brother took part. An early evening service followed at which Brother Gable officiated. After the evening service he accepted an invitation to attend the services at the Lutheran church. The brother enjoyed the visit very much on account of the very kind and friendly manner in which he was received by all at Bowmansville.

On Sunday, March 6th, Brother Gable visited Brother Fretz at Soudertown, Pa., and in the evening preached to a very attentive audience on the theme of the angels visiting Lot in the city of Sodom.

HILLSBORO, KANS.—It is some time since I sent in my last report from this place, for I have been busier this winter than before. The Lord has blest me on my bed with His grace, that I have been able to keep up my instructions with my pupils every day throughout the winter. This has consoled me greatly with my peculiar condition; for the affliction becomes much more bearable, when I can, in spite of that, make myself in a way useful to others.

My fellow-sufferer here in our community, Miss Marie Nickel, has a harder time of it than I; for her ailment is more of a nervous nature, so that she is not at all able to engage in any mental work during the tedious hours on her bed. This I can do at all times in spite of the pain in my crippled limbs, and this is a great cause for gratitude to me.

Our church has recently been thoroughly renovated internally. The old furniture, which had done service for almost twenty years, has been replaced by new. This gives the inside of the church a new aspect and makes it in several features more practical than before.

Let us now see to it, that under the cares of the renovation of our place of worship we do not neglect the renovation of our souls, which should, above all, as temples of the Lord, be rendered fit for His abiding presence.

J. G. EWERT.

WAYLAND, Ia., March 13, 1904.—To-day our Sunday-school was very well attended, but we could not help noticing that one of our most regular girls did not put in her appearance. On the 8th inst. she received the call that took her from our midst rather unexpectedly. She was sick only nine days. The same call that summoned this twelve-year-old girl will come to us all some day and we may not be ready. This is a warning that we need not be fifty or sixty years old to be called home by our Heavenly Father. We should be prepared at any time even from our early youth.

Brother G. W. Neff, one of our deacons, has been on the sick-list for some time. We learn that he is not improving as rapidly as was expected. But we hope to see him out attending services in the near future.

The Philosophy of Effectual Prayer.

There is perhaps not one among us that properly estimates the mighty force there is in true prayer. There has been much written, spoken and preached on the subject, yet the great majority of believers have but a crude and hazy conception of what constitutes effectual prayer. If one prays as God means him to pray a mighty force is set in motion. We do not half realize this fact.

A petition that goes up for God's glory; that is based on a knowledge of His will as shown us in His Word, and that ascends on the wings of a faith born of the Spirit, that fully believes God means exactly what He says, is as sure of an answer as that Christ died on the cross of Calvary.

We do not half believe this. As we pray the unacknowledged attitude of the heart is—as God sees us — about thus: "This prayer ought to bring an answer. I hope it will. If it does not I must yield submissively, for God knows what is best."

Such a prayer barely touches, but does not set into active motion, the lines of power that centre in the Father-heart of God. Is it any wonder that no answer comes? or is it strange that we are all so weak and helpless? And also, when an answer to prayer is really received it is noised about as a wonderful evidence of God's love, instead of being but the natural result of the faith His love has imparted to us for the express purpose of making us a sharer of His blessedness and fulness through the ordained channel of prayer.

The marvelous thing is not that God answers prayer, but that His people are so slow in learning that according to His own eternal laws. He cannot refuse to answer every Spirit-indited petition that goes up to Him.

It is little wonder that His church is weak. And she will continue thus weak until she learns the secret of power through prayer; until she and each of us as individual members realize with thrilling certainty that every petition indited on the basis of Scriptural authority and borne aloft on the current of an invincible faith, always reaches the ear and the heart of God. And that from this centre of stored up love, energy and power, the petition emerges as a current of irresistible force and influence to descend in blessing on the object for whom the prayer ascended.

God has needs as well as we. And one of His sore needs is live wires. His storehouse of electricity is full. But so few among us are in vital touch with the Battery that His great purposes are being constantly thwarted, and the coming of the Bridegroom is proportionately delayed.

It is on a live wire that the intense desire of the soul, under the infilling power of faith inwrought by the Holy Spirit, goes straight up to God. And then charged and surcharged with His divine electricity, it descends unerringly on the one for whom the prayer was offered. This is, as the writer understands it, an outline of the philosophy of prayer.

When once the soul grasps this fact and appropriates the truth there will be such peaceful petitions sent up that God cannot refuse to answer. Faith will make such close connection with His mighty Battery that a current will be awakened that no power in the universe can stop until it reaches, through God's prepared channel, the object for which it was asked.

The writer will hasten to add that, although these great truths are being clearly revealed to the soul, she is as yet like others about her, only an infant in her Father's school. Yet she is earnestly reaching up for God's best, and this can only be realized when faith, intrenched on God's Word and bulwarked by the Holy Spirit, lays forceful hands on that which it is our Father's good pleasure shall be obtained in no other way.

"But", some one may object, "I must first feel the power of the Holy Spirit infilling me thus

to pray before I can offer such prayer."

Nay, for feeling is ever outside the range of faith. First settle your position by a careful study of the holy Scriptures. Then, sure as to what ground you can firmly maintain, dare, in meekness, and yet in boldness born of a conscious union with Christ, press your claim for all that you find the Word of God entitles you to insist upon receiving through the blood of the Lamb.

As you do this the blessed Holy Ghost will undergird you with His invincible power until you can actually smile at any suggestion from the enemy that God will refuse your claim made in the name before which hell trembles, and which all heaven adores.

Do not mind having to wait awhile before an apparent answer comes. And when the assurance is given that the petition is granted, still, in faith, gently hold the petition, with the promise on which it is based—sealed with the blood of Jesus—up before the throne until the full manifestation of the answer is given.

Many make a mistake just here, not understanding the true philosophy of prayer.

May the cry of each heart be: "Lord, teach me to pray!"—Way of Faith.

Are We Crucified with Christ.

Then we are passing to the throne of power. Nay, we already occupy the throne of power. There is no throne of power for the saint but that which is found by the way of the cross. If the pulpit is to be a throne of power, a crucified man must preach; if the truth in the Sabbath-school class, around which the bairns are gathered, is to be a seat of authority, the teacher must be crucified.

How is it that in yonder slum the Salvationist lassie may go unharmed where the police officer does not come? Because she is crucified with Christ and the crucifixion expresses itself, not in the Pharisaic satisfaction with a spirituality that is superior to other people's — God deliver us from all such things!—but in an outpoured life, in sacrificial service. How have the far-distant places of the world been won for Christ? By crucified men and women, who have gone out, counting not their lives dear unto them, rejoicing in the privilege of having fellowship with the sufferings of Christ, and sharing the throne of His power.

Whole peoples have been brought into the kingdom of Christ by the conquering marches of the crucified saints of Jesus. If we would be men and women of power, we must pass to crucifixion. We must know experimentally what identification with Him in the cross means—the end of self, the following of God, the perishing of all motives that are low, and the enthronement at the center of the being of the one perfect motive of all life and of all action.

May God grant that we may receive the benefit of His lonely cross; but may God grant that, having received the benefit, we may share the responsibility of His fellowship! What are the things which hinder us? Fear of man? Pride of heart? Shadow of approaching persecution? Oh, what keeps us from this cross? The answer comes to the heart of every man and woman. I do not attempt to express it; you know and I know. Then, may we set ever against the things which keep us from the cross the incentives which drive us to it. It is only by way of the cross that men can ever say, "Christ liveth in me." I can do nothing to that. May God bring us to the cross, that we may come into the life beyond it! Amen!—Rev. G. Campbell Morgan.

No Oil Aboard.

In a recent gale on the Atlantic, two vessels of equal size were fairly in the path of the storm. One, through the wisdom of her captain and owner, had a large amount of oil aboard for just such an emergency. Pouring it from barrels over the side, it spread in a widening film over the raging water. Such a small quantity compared to the wide ocean—such terrible waves—yet soon the vessel rode in a miniature calm, and her safety was assured. The other ship, with masts and rudder gone, lay a wreck on the billows when morning dawned. She had no oil aboard; and had it not been for the boats of the first vessel, her crew would have sunk with her before the day was done. The gale was the same for both; the waves were as high for one as for the other; but the oil aboard, or its absence, made the difference between safety and wreck.

The story is as typical as it well can be. We cannot control the rising of the storms of life, but we can encircle ourselves with calm in the midst of them. We cannot control the wickedness of the world, but we can keep a place of purity and peace round our own souls. We cannot restrain the temper of others, but we can be unfailingly gentle ourselves. We can never be wrecked if we have enough oil aboard. It is when we have none that we are at the mercy of the waves and the storm—and that we have none is our own fault, not that of the storm.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee," is a promise for every storm that can rise. If we neglect such a promise, can we blame any tempest for our wreck of heart and hope? Surely not, if we are honest with ourselves. —"Forward."

The Irrepressible New Life.

This new life has an irrepressible element. Its nature is to reveal and not conceal. Its impulse is to speech and not to silence. "We cannot but speak." This spiritual knowledge — this Divine assurance — is the "communicative impulse" of the redeemed soul. There is begotten a Divine eagerness to make it known to others. It is the constraining love which Paul felt and so eloquently acknowledged. It was the passionate spirit of St. John in the rhythmic sentences of his First Epistle: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the Word of Life, that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ."

The first impulse of a converted soul is to bring others to Christ. And the growth of this spiritual concern for the unsaved, and the increase of this Divine desire, are the measures of our religion. Solicitude for others is the expression of our love to God.

The certitude of our faith is the measure of an aggressive ministry. Shallow convictions produce feeble service. Men of might and majesty believe strongly. Heroes stand for something. Faith is the fibre of a conqueror. There is no inspiration in a negative. It can neither elevate nor regenerate. Christianity must first be an experience before it can be an enterprise; it must be a regeneration before it will become an inspiration. Paul's absolute faith and vivid experience gave him the spirit of a conqueror, even when defeat and death seemed inevitable. His confidence in the eternal principle of God's kingdom and its final triumph was never disturbed. The Gospel that had saved him could redeem the world. After his Damascus experience he knew neither doubt nor fear. So, above the clamor and clangor of the mob, and amid the desertions of trusted friends, rose the clear, bugle notes of his sublime, all-conquering faith: "Nevertheless, the foundation of God standeth sure."

Deaths.

Witmer.—On March 4, 1904, near La Salle, Niagara Co., N. Y., Mrs. David Witmer, aged 88 years, 7 months and 25 days. Sister Witmer has not been able to work for a number of years. The services were held in the Leib cemetery on the 6th, by Jacob Krehbiel. Text, 1 John 3: 14.

Kratz.—On Feb. 28, near Kulpsville, Pa., of apoplexy of the brain, very suddenly, Henry K. Kratz, aged 47 years, 9 months and 8 days. The remains were interred in the Salford Mennonite cemetery. W. S. Gottshall, assisted by Christian Allebach, conducted the funeral services.

Kremer.—On March 11, in Kulpsville, Pa., of dropsy and old age, after several years of suffering, George Kremer, aged 76 years, 3 months and 11 days. Interment was made in the Schwenksville Mennonite cemetery and the funeral services were conducted by W. S. Gottshall, assisted by Christian Allebach. Both the deceased brethren were faithful members of the Schwenksville congregation and their loss will be keenly felt.

Contributions.

For Foreign Missions.

During the month of February the following gifts were received:

General Fund.—From the Beatrice, Neb., church, $51.00; Christian church, Kans., $5.00; Birthday gifts from Cora Haury's S. S. class, Newton, Kan., $2.00; South German churches, per Jacob Hege, Reichen, Baden, $12.00; Stuttgart, Ark., S. S., $3.34; H. Stobbe, Brooklyn, N. Y., $5.00; Zion S. S., Dallas, Ore., $3.36; Salem church, Dalton, O., $5.60; Isaac Lehman, Dalton, O., $1.00; Hillsboro church, Kan., $24.56; Mission box, Berne, Ind., $5.18; Birthday gifts, Berne, Ind., $2.75; John Soldner, Berne, Ind., $4.00; Anonymous, Berne, Ind., $6.00; collection lifted at wedding of Harry C. Leisy and Katie L. Stauffer, Donnellson, Ia., $2.80; proceeds of property sold by R. Petter, $125.34; Hoffnungsau church, Kan., $20.00; J. S. Dester, Deer Creek, Okla., $50 00; Alexanderwohl church, Kan., $24.78; Zion church, West Perry, Okla., $2.80; Gideon Burkholder, Bluffton, O., $5.00; Mission society Trenton, O., $50.00; anonymous, Berne, Ind., $1.00; Altona S. S., Manitoba, $1.04.

For Montana Missions. — From Prof. B. F. Welty, Newton, Kan., $10.00; Mrs. Chr. Rohrer, Berne, Ind., $1.50; Mrs. E Funk, Bruderthal, Kan., birthday thank-offering, $15.00.

For India Missions.—From anonymous, $25.00; H. Stobbe, $2.00; a friend of missions, Marion Junction, S. D., $20.00; Flatland, Pa., Y. P. S., $5.00; Flatland S. S., $8.00.

For Leper Asylum, Champa, India.—From H. Stobbe, Brooklyn, N. Y., $1.00; New Alexanderwohl S. S., Kan., $10.00.

For India Orphans.—From H. Stobbe, Brooklyn, N. Y., $1.00.

For India Lepers. — From H. Stobbe, $1.00; John J. Liechty, Berne, Ind., $1.00.

Gratefully acknowledged,
Gustav Harder, Treas.

For Home Missions.

During the month of February the following gifts were received:

From Salem Sewing Circle, Butterfield, Minn., $25.00; Beatrice church, Neb., $23.40; a friend of missions, S. D., $25.00.

Gratefully acknowledged,
W. S. Gottshall, Treasurer.

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News of the Week.

Domestic.

Coal Men Resume Former Relations.

INDIANAPOLIS, March 21.—A re-establishment of the interstate joint conference relations of the United Mine Workers of America and the coal operators of the central competitive field was effected this morning at a meeting of the joint scale committee by the appointment of a time for the next joint conference of the two bodies. This joint conference will be held on January 25, 1906. As the agreement to be signed at the present session is for two years, it will not be necessary to hold a joint conference next year.

The new scale, embracing a contract for two years, provides for a reduction in wages of 5.55 per cent., generally speaking, or a reduction equivalent to one-half of the last increase in wages. There are exceptions to this, one of the principal exceptions being in regard to the wages of drivers. The drivers received an increase last year from $2.25 to $2.28 and then to $2.56. Instead of making the reduction equivalent to one-half of the difference between $2.25 and $2.56, the reduction will be figured on a basis of the difference between $2.28 and $2.56.

Earthquake Felt in New England.

BOSTON, March 21.—An earthquake shock was felt throughout New England at 1 o'clock this morning.

Officials of Harvard astronomical observatory say the vibrations were the most severe experienced in this section since the memorable seismic disturbance of 1884. The vibrations were noticed at four minutes and ten seconds after 1 o'clock, and the earth waves were very perceptible. In the photographic darkroom of the observatory the water-tanks, which were nearly filled, were shaken to such an extent that a considerable quantity of water was spilled.

At Hartford, Conn., houses shook and telephone receivers were observed to swing on their hooks. At Ansonia and Rockville also the shock was plainly felt. Windows were rattled and furniture was moved.

Beginning at St. John, N. B., the seismic vibrations traversed the State of Main, causing some slight damage to buildings in Augusta, Bangor and Portland. The shock was felt plainly as far south as Taunton in this State. Reports from Manchester, N. H., and Springfield, Mass., state that the vibrations were felt distinctly in those two cities.

At Augusta, Me., lamp chimneys were broken and crockery was smashed. The vibrations lasted several seconds and in nearly every instance occurred about four minutes after 1 o'clock.

Tract Society Meets.

WASHINGTON, March 21. — The Washington annual meeting of the American Tract Society was held yesterday in the Church of the Covenant. Justice Brewer presided and made a brief address, setting forth the general work of the tract society both in the home and foreign field. He emphasized the necessity of this work, as well as showing that there was no other agency so well equipped to furnish Christian literature in the many languages and dialects. William H. Taft, Secretary of War, delivered an address, which gave a most accurate account of progress in the Philippines, relating particularly to education and Christianity.

The secretary of the society said that eighty-nine new publications had been published during the year. These were in English, Polish, Bohemian, German, Hungarian, Spanish, Swedish and Italian, and the total number of distinct periodicals added was 180, making the grand total of publications issued since the organization of the society including volumes, tracts and periodicals, 749,315,572.

The number of periodicals printed and distributed within the last twelve months reaches 2,738,900, and the total number of languages and dialects in which the society has published is 158.

Union missionary colportage is a house-to-house visitation, carrying the gospel message to those who would not otherwise receive it.

The number of family visits made by the colporters during the year was 187,673. Prayer has been offered in the majority of these visits.

The society has expended a total of three-quarters of a million of dollars in creating and circulating Christian vernacular literature at the foreign mission stations. The need of the hour is additional funds to supply literature in the language or dialect which the people speak.

Cotton King Fails.

NEW YORK, March 18. — Daniel J. Sully, the cotton operator who has for fifteen months been the biggest figure in the cotton market of the world, and who has "bulled" cotton from 7 cents a pound to over 17 cents, announced his inability to make good his engagements on the New York cotton exchange to-day. Within a few moments cotton fell nearly $13 a bale from the highest figures of the day. Scenes such as followed the announcement of the failure, it has been the privilege of few brokers to witness before. Traders in the street have witnessed stock panics in previous years; corners have been broken and many crashes have been recorded but none has been accompanied by such frenzy and confusion.

It was estimated that something like three quarters of a million bales of cotton were traded in during the twenty minutes of the panic that followed the announcement and that of this upwards of a half million bales represented "forced liquidation" or the selling out of men whose margins have been nearly or quite wiped out. As the market slumped 250 points during this period the loss falling on this element amounted to something over a million dollars.

NEW YORK, March 19. — Never before was a business failure of great magnitude so popular as that of Daniel J. Sully, the high-stake speculator in cotton who was forced to suspend operations yesterday afternoon.

As a resourceful bull on the cotton price Sully increased the cost of living of every one in the world, upset or greatly disturbed the plans of those engaged in the cotton manufacturing industry and was a menace to the financial markets because of the sudden and wonderful surprises his tactics caused from time to time. Therefore it is not surprising that the people generally are glad that he has failed; that there is jubilation among the operators and operatives of the cotton mills of Manchester, of New England and of the south, and that Wall street, is congratulating itself that Sully, who has been regarded as a reckless gambler and an arrogant disturber of the commercial and financial peace, has been compelled to quit.

Town Wrecked by a Tornado.

HIGGINSVILLE, Mo., March 21.—Fifty buildings are partly wrecked, one man is mortally wounded and several others hurt, the town is in darkness and the streets strewn with debris, as the result of a tornado and hailstorm which struck this place at 4: 45 o'clock this afternoon.

The hail on the streets was a foot deep within five minutes after the storm came, and some of the stones were as large as hen eggs. Dozens of trees in the town were blown down and several horses were killed on the street. The storm came without warning. The wind and hail came first and was followed with a terrific downpour of rain which flooded nearly every cellar in the town.

The storm came from the west, traveling eastward. It kept within a narrow path, at least the tornado portion, only about two blocks of the business portion of this place being damaged.

A. M. Cannon Says He is a Martyr.

SALT LAKE, March 21.—President August M. Cannon, of the Salt Lake Stake, of Zion, alluded in the Mormon tabernacle yesterday to his confinement in the State prison for polygamous cohabitation some years ago, and described himself as being "imprisoned for the testimony of Jesus." He said: "When I was out there on the hill (at the penitentiary) for polygamous cohabitation, imprisoned for the testimony of Jesus and testifying to the teachings of God, I wrote to the mothers of my children to teach them obedience to the will of God. I wrote to them, 'men can not build walls so high nor prisons so deep as to shut out the spirit of God.'"

Foreign.

THE RUSSO. JAPANESE WAR.

PORT ARTHUR TAKEN?

TOKIO, March 22.—The newspapers here publish extra editions which contain a report that Port Arthur has fallen. They state that a combined land and sea attack began on Saturday and was continued throughout the day and night and on Sunday. The attack was renewed again Monday morning and the fortress was taken. There is no confirmation from government sources of the newspaper reports.

A Japanese victory is declared to have resulted from a sharp encounter with the Russians at Chy-Ong-Syong. The Russian losses in killed, wounded and prisoners are said to be 600.

SHANGHAI, March 22.—It is reported that the Japanese have crossed Tatung Pass, after numerous collisions with the Russians, in which there were but few casualties.

NAVAL BATTLE RUMORED.

YING KOW, March 22.—Firing was heard off the coast, apparently about six miles to the southward, fourteen shots having been heard between 7 and 7: 30 this morning. The morning was hazy and it was impossible to distinguish objects at sea. A credible report has been received here that two cruisers and five gunboats were off Kinchow yesterday.

CRONSTADT, March 21.—The Vestnik, the leading service organ here, surmises that the Russian Vladivostok squadron has gone to attack Moraran in Ishikari bay and Lotarunai, in Volcano bay, and Otamurai, in Ishikteri bay, both in the Japanese island of Yezo, where an excellent quality of coal from the Yezo mountains is supplied to the Japanese warships.

JAPANESE LAND ADVANCE.

ST. PETERSBURG, March 21.—General Zpilinski's official confirmation of the reports that the Russian outposts abandoned Anju upon the approach of the Japanese in force, causes no surprise here as such action is in perfect accord with the Russian plan of campaign. The Russian skirmishing and advanced posts were thrown forward solely for the purpose of harrassing and worrying the Japanese outposts, falling back as the main body of the enemy moves forward, until the strong positions at the Yalu river are reached. The fifty miles of country between Anju and the Yalu are very difficult for the movement of a large force. There may be some lively skirmishing as the Japanese advance progresses, but the Russians are resolved to avoid a decisive engagement until certain victory.

CHINESE FLEET AT CHIFU.

CHIFU, March 21.—4 p. m. — The Chinese Pea-yang squadron, consisting of the cruisers Hai-chi, Hi-ying, Ilitien and Hai-shew, under command of Admiral Tsah, has arrived here. It is understood it will proceed to Niuchwang as soon as the ice is cleared from that port.

The Pope's Encyclical.

ROME, March 21.—The Pope to-day issued an encyclical on the thirteenth centenary of St. Gregory, in which the pontiff referred to his recent personal instructions favoring the Gregorian chant, and asked that the pictures, sculpture and architectural features of the church of St. Gregory be also re-established according to tradition.

Germans Driven Back.

BERLIN, March 19. — Colonel Leutwein, the Governor of German Southwest Africa, reports severe fighting on March 13. The Germans were forced to retreat with the loss of several officers and nineteen killed and many wounded.

The fight occurred near Owikokorero, with the Tetjo tribe of Hereros, whom Commandant Glasenapp was pursuing. The enemy's loss is not known, but twenty dead natives were seen. Glasenapp's detachment had one machine gun. He is now taking measures to attack the Hereros' position in force, and probably will ask for reinforcements from Major Esterff's column. Colonel Leutwein later cabled the names of the dead, who include Captain von Francis, Lieutenant Eggers and Dr. Velten, a physician of Habicht. Glasenapp himself was slightly wounded in the head. In view of this latest fight it is regarded as possible that still further reinforcements will be sent to southwest Africa.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, MARCH 31, 1904. No. 17.

Easter Dawn.

REV. BEVERLEY D. TUCKER.

Ah! the night of sorrow lingers,
And the skies are dark above,
For our sins have pierced and slain Him—
Slain the Prince of Life and Love!
Yet our hearts they sorely need Him.
And we cry at break of day:
"Who shall give us back our Saviour,
Who shall roll the stone away?"

And a voice—we surely know it
For its sweetness is the same
As when first we heard its pleading—
Calls the mourners, each by name:
"Seek me not where sin had laid me,
I arose at break of day;
For your God has sent His angels,
They have rolled the stone away!"

Items of News and Comment.

An artist at Utrecht, Holland, offers facsimiles of the new Menno Simon picture at $1.20 each.

J. H. Voth and Jacob Ewert, of Mountain Lake, Minn., are students at the University of Rochester, N. Y.

On the tenth of April the congregation in Caddo county, Oklahoma, intend to dedicate their new church. It is situated eight miles west of Hinton.

Rev. Peter Balzer, elder of the Alexanderwohl church, Kansas, contemplates a visit to his old home in Russia during the coming summer.—"The Review."

Frank Albrecht is the name of the newly elected minister in the Beatrice, Neb., congregation. He was chosen on March 13th, and is at present a student at Bethel College.

A hotel for Mennonites and others will be ready to entertain Exposition visitors in St. Louis this summer. A house has been rented for the purpose by a society there under the leadership of Bro. Daniel C. Krehbiel.

A. B. Shelly, the pastor of the Swamp charge, will have communion services with his congregations as follows: On Easter Sunday, at East Swamp; Sunday after Easter at West Swamp; Flatland, April 17th, and Quakertown, April 24th.

Jacob A. Riis, well known as an enthusiastic and successful slum-worker in New York City, says in reference to foreign missions, that "for every dollar you give away to convert the heathen world, God gives you ten dollars' worth of purpose to deal with your heathen at home." This is an effective reply to the trite old fallacy that "you have plenty of heathen at home without looking abroad."

A series of gospel meetings have been held in Bethany Mennonite church, Quakertown, during Passion week, commencing on Sunday evening and continuing to Friday evening. The brethren, W. S. Gottshall and A. M. Fretz have assisted the pastor in these meetings.

Dr. Alfred Russell Wallace, the great English scientist, in an interview, believed that "the reason for the existence of this world and the explanation of the problems that puzzle us are that the earth and its struggles and pains are essential to the development of the highest spiritual natures."

The Young Peoples' Union, composed of the Christian Endeavor Societies and Young Peoples' Associations of the Eastern District Conference, will hold its annual Convention at the West Swamp church, Pa., Rev. A. B. Shelly, pastor, on Decoration day, May 30. Afternoon and evening sessions will be held.

Brother and sister G. A. Linscheid expect to leave their present station at Haoenaom, Okla., on April 18th, and start for their new field in Montana. Brother Kaoves (Magpie) and his family will accompany them to this their new field, and the native brother will assist Brother Linscheid in his work among his tribal relatives in Montana.

Missionary Penner has of late been busily engaged in collecting material both for a bungalow and an asylum for his lepers. Money for the erection of the latter has been flowing freely both through our mission treasury and from other sources, so that the erection of better quarters for the poor lepers seems now to be an assured fact. Brother Penner will at first erect quarters for the female lepers and afterwards those for the men. After the new bungalow is erected the present dwelling is to be used as a hospital.

Prof. B. F. Welty, of Bethel College, in an excellent article in "The Review" on "The Relation of the Music of the Sunday-school to That of the Church," says that light and trifling music, sung merely for the sake of the rhythm, should not be allowed in the Sunday-school any more than the same grade of library books. He believes that the grand slow and stately old church hymns can be learned and appreciated by the children as well as by the old folks.

To the question, "What has become of the old-time revival," a writer in the "Christian Advocate" answers: "The church has lost conviction. The revival that swept whole communities into the Church did not come without pungent conviction of its necessity and great feeling.

"The churches are doing their work industriously at the present time, much as a bank teller or a street car conductor does his —without feeling. In fact, we have come to think it unmanly to feel. This is a result of a persistent insistence upon the part of the ministry that feeling is no part of pure religion. That Christians should live well no one should doubt, but a man without profound conviction and great power to feel does not amount to much as a Christian or as a man. He cannot mount up to high spiritual things. Say what you will, it was the power of feeling that characterized the old-time revival. Feeling deeply, the preacher made others feel. Mere thought never did produce in sinners genuine conviction. It is feeling that persuades sinners; 'with the heart (not the head) 'man believeth unto righteousness.'"

The Year Book for 1904 of the Wadsworth Mennonite church, O., is on our table and presents an attractive appearance and is full of information. Of late Wadsworth has been more than usual in the public eye. Last October it celebrated the fiftieth anniversary of its organization, on which ocsasion Rev. N. C. Hirschy read a historical sketch. Then a little over a month ago its venerable and esteemed founder, aged Father Hunsberger, laid down the mortal for the immortal. These noteworthy occurrences have furnished appropriate matter for the Year Book, which contains the cut of Father Hunsberger on its frontispiece, and reprints Rev. Hirschy's sketch. Again, in November our brother, Rev. Elmer F. Grubb, assumed the pastorate, left vacant by the resignation of Rev. J. W. Kliewer, and he is to be complimented on his good work on the Year Book. The total membership amounts to 145, the net loss of members during 1903 being 5. Only two deaths for 1903 are recorded. The officers of the church, Sunday-school, Ladies' Aid Society and Young Peoples' Society are also given.

Easter Prayer.

BY FLOYD W. TOMPKINS.

Dear King of Glory: I worship Thee and rejoice in Thee this day. Thou hast made life possible by Thy victory over the grave. Thou hast touched each one and called him to rise with Thee. With Thee, O Christ, I would arise indeed, to newness of life. Let the old duties, the old work, the old burdens, the old friendships be transfigured as Thou dost touch them. Let this Easter joy lift me from loneliness and weakness and despair to strength and beauty and happiness, nevermore to die away. I would fain live the risen life, my Jesus. Help me by Thy call, by Thy message, by Thy beauty, by Thy goodness, to be Thy true child, looking to Thee and serving Thee, until at last I see Thee face to face. Amen. Amen.

Victory Over Death.

"It was not merely in revealing that the soul shall live in the future; it was not in declaring that the flesh shall be raised to life again; these are comparatively unfruitful doctrines which a man may hold and yet not have any triumph over sin and death. It was not in these that the power of Christ's resurrection consisted, but it was in showing in his own person that death is not a sinking down, but a rising up — for that is exactly what the word translated resurrection means—not rising again,

but rising up. Not that this body is at some future time to be restored to life again; not that the soul meantime sleeps in some under-world of forgetfulness; not this was it which gave to Christ's resurrection its immeasurable power to transform a man like St. Paul, and to wake to joyous life thousands who, in the cities of Asia, Greece and Rome, were in the black despair of paganism. But it was the spiritual energy which that resurrection afforded, in connection with the truths of Christ's life, to show that the life of the spirit which is begun here in knowledge of and communion with God through Jesus Christ is one eternal life, not broken by the shock of death, but victor over it."— DANIEL MERRIMAN, D. D.

"Lo! I Am With You Alway."

"He taught them to expect Him by the open grave, in the shut chamber, along the highway, by the seaside, in the privacy of solitude. Wheresoever they went there He was with them.

"Weeping for lost friends, in repentance for sin and weakness, sorrowing over vanished hopes, hiding from the angry crowd, distressed with doubts, in the solitudes of mountains, in the great thoroughfares, amid the common toils of everyday life, He will have us look for Him and find Him. Having broken the bonds of the tomb, He is alive forevermore. How perfectly life triumphs over death in the resurrection of our Lord, and how completely death loses its sting and the grave its victory!

"We walk amid the shadows of earth in the companionship of a living Saviour, cheered by a promise which it is our privilege to transform into experience — 'My grace is sufficient for you.' The fruition of the earthly longing is life, endless, expanding ever more joyous and perfect.

"Death loses its terrors and becomes a restful sleep, a joyous departure to the eternal home where we shall 'be with Christ, which is far better.'" —REV. C. N. SIMS, LL. D., Chancellor of Syracuse University.

The Date of Easter.

"Some of our youthful readers may not know what fixes the date of Easter each year. They may wonder why it does not occur on the same date every year as Christmas does.

"Easter is the first Sunday after the full moon on or next after March 21st, and if the full moon fall on the 21st, Easter is the next Sunday. If the date were the same each year, the day would be on Sunday only once in six years. Some of the early Christians did fix the date in this way, while others use the present way. But in 325 A. D., the matter was brought by Constantine before the Council of Nice, and it was thought best that the anniversary of the event which changed the Sabbath from the seventh day of the week to the first day should always fall upon the first day, and they, deciding between the two ways then in use, chose the method which would bring Easter always on Sunday.

"Since that decision Easter cannot fall earlier than March 22d, nor later than April 25th in any year. These dates are called the Easter limits. Easter occurred on March 22d in 1818, but cannot come again on that day until 2285."

Resurrection.

J. B. EPP.

I live and ye shall live also. — John 14: 19.

This is the first resurrection. — Rev. 20: 5-6.

With the exception of a few very learned [?] men, who deny the immortality of the soul, all nations and tribes universally acknowledge and teach that there is life beyond the grave. But only through the inspired Word do we more fully understand what we mean when we say, "Our soul shall live on in another world." The very word "soul", in connection with the life of the hereafter, tells us that we will be complete again—body, soul and spirit; for "soul" stands for the combination of the other two—body and spirit. This expression, then, in its full meaning, demands a resurrection of the body. And that it is necessary for us to know something about the resurrection of the body is indicated by the longing in the human breast to know about it, and by the answers to this longing in the Bible. If that longing would be out of place altogether, God would not recognize it, and therefore would not answer it.

And now, since this subject of the resurrection is discussed in the Bible quite fully, shall we not during these Easter days meditate upon it, trying to find a more complete answer to that rightful question within us, "When shall we be clothed with our new sinless body?" O, do not say, that it is of little consequence when that shall be; that no man knows, and no man has a right to know beforehand anything about that great day of the general resurrection of all the dead, good and bad. This is the answer given when attention is called to passages of Scripture which treat, in greater or less details of certain subjects pertaining to the future. If such an answer were justifiable, then Christ and the apostles should not have been so willing to give answer to such points, when they were brought forth. Yet they did, and for our instruction as well as for the instruction of those to whom the answers were given in the first place. Not only was Christ's resurrection the crowning event of His redemptive work; but Paul makes the resurrection of his own body the goal of his efforts—"that I might attain to the resurrection of the just."

Because of the lack of proper attention paid to subjects like this, many good Christians are yet very ignorant concerning things which they should know. The Bible, for instance, does not teach anything like a "general resurrection." We read of the resurrection of the just and independantly from that about the resurrection of damnation; and Rev. 20, 5-6 states it so plainly that a child cannot err. Again we read of some who do not die at all, but are changed in the twinkling of an eye. Are all these explanations and teachings given in the Bible for a purpose? Does the Holy Spirit teach things that are useless or harmful?

Shall we ask the Spirit of Truth to guide us in our Easter studies, that these days may be spent profitably in meditation upon this great and all-important subject of the resurrection, and may we strive, with Paul — more than before— that we also "might attain to the resurrection of the just!"

My Service to My Country.

ANNA G. STAUFFER.

What can I do to serve my country, "the land of the free, and the home of the brave"?

I can live so that my life will be an encouragement to all that is good, and a reproach to all that is evil. I can do more than that: I can take active part in the good work and fight bravely against the evil. I can build up a strong, clean, honest character, and use it in my country's service whenever the opportunity offers. That will, at least, prevent a bad character from holding a position and wielding a bad influence.

I can cast my vote for a good man. It is only one, but many ones make a big total. If I cannot vote I can use my influence in the building of other characters all around me. I can help to make truth and purity attractive and even necessary to my neighbors and daily companions.

Our country needs more workers than talkers. It needs men and women with honest, pure lives, who will serve wherever they are needed, whether it be a low or a high position, as honestly and industriously as though their Lord and Master were standing beside them in visible form.

No Power.

"Ye shall receive power after that the Holy Ghost is come upon you." Acts 1: 8.

Everywhere, everywhere, all about us fine churches, with choirs, scholarly ministers, elaborate machinery, but *without power;* Christians feeble, dying, powerless, castaways. No power, no power. Boilers without water, engines without fire. "Power belongeth unto God" and they are out of touch with Him.

A large printing firm purchased a fine electric plant for their establishment. The machinery arrived, was put in place, the key was turned to put on the power, but it would not work. Unable to locate the cause of the trouble, they called in an old electrician, who soon found the cause of the trouble. When found, it seemed a very small thing, but it prevented the power. There was *one* small spot on the armature, where the insulation was not complete, the power was lost, and the machinery could not be made to work. It was *sent back to headquarters*, the insulation was made complete, and it worked like a charm.

So it is with the Christian. If there is anything wrong between him and God, or between him and his fellowmen, the insulation is not complete, and all the power is lost. If he is doing some wicked or forbidden thing (for God is of too pure eyes to behold iniquity, or have fellowship with darkness), or something that he is not confident about, or failing to do what he knows he should do, James 4: 17, he is at once out of touch with God.

"If I regard iniquity in my heart, the Lord will not hear me." The circuit between earth and heaven is broken and no power can be transmitted through us. If we are not right with our fellowmen, the power will also be broken, and no blessing can flow through us. "Therefore, if thou bring thy gifts to the altar, and there rememberest that thy brother has *aught against thee*; leave there thy gift before thy altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift" Matt. 5: 23-25. "What things soever ye desire, when ye pray, believe that ye receive, and ye shall have."

"And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in Heaven may forgive you your trespasses." Mark 11: 23-26. —O. R. PALMER in "Hearing and Doing."

A Catholic Upon Protestant Missions.

It is rather a remarkable thing that a Catholic, especially a priest, should have praise for anything that is Protestant, yet an interesting case of this kind has recently been cited. A book called "Protestant Missions at the End of the Nineteenth Century", has been written by a canon of Paris, the Abbe Pisani. It is said to be a fair presentation of the subject, and the "Journal des Missions," which expresses surprise over the character of the work, quotes the following brief passages as indicating the spirit of the author:

"For men of good faith, who do not allow themselves to be paid off with mere words, there is in the Protestant propaganda a great work to be studied..... There are thousands of men and women who consecrate themselves, outside of Catholicism, to Christian preaching, and they do not do this without arriving at results which we have no right to ignore or to deny. We should fly in the face of indisputable fact should we deny the zeal, the self-denial, the apostolic spirit of the members of the Protestant societies which labor for the evangelization of the unbelievers."—U. G. N.

"You Have Heaven Now."

A missionary tells of an interview with an aged Hindu woman, who begged him to cure her eyesight, that she might see her little grandson, as after death there would never be any chance for her to meet him. He says: "I told her of our faith and hope. In the light we had we knew that in the Father's house were many mansions, and our place was being prepared for us. Death was to us as but a river. Some of us were on the nearer shore, others, still our own, were beyond the flood. All of us in the Lord's good time would be safe in the Father's home, united never to part, with the Father's own hand to wipe away all tears from our faces. She listened with rapt attention to me, and when I finished she took my hand, saying, 'And yet you talk about going to heaven; If you only knew it, in those words you have heaven now.' So we have, and the heathen in their millions, our brothers and sisters for whom Christ died, are yet 'without God and without hope.'" — "The Faithful Witness."

If thou art the lily and the rose of Christ, know that thy dwellingplace is among thorns. Only take care lest by thy impatience, by thy rash judgments, and thy secret pride, thou dost not thyself become a thorn.— LUTHER.

How to be Loved in Old Age.

How seldom you see a lovable old woman, whose age is as beautiful as was the bloom of her youth! And when you do, you wonder how it has happened? Well, this is how:

She learned how to forget disagreeable things.

She did not give way to her nerves, and inflict them on her friends.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work she had to do congenial.

She did not lose sight of her illusions and would not think all the world wicked and unkind.

She helped the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost little and are treasures to the discouraged.

She did unto others as she would be done by, and her reward is love and consideration in her old age, and she has learned the secret of a long and happy life.—Good Sense.

Over and over again, when we come to some promise of God's Word that seems to fit our need, we begin looking to ourselves to see if perchance we have sufficient faith to claim it, and if our eyes never are directed from ourselves, the result will be a sigh that we have not faith enough to do so. The fault here is that we are looking the wrong way. Instead of looking to ourselves, we should look to the One who made the promise, and see if He can be trusted to fulfil the same. Is He One who is in the habit of making promises and not keeping them? What is His record in the past? Listen to one of multitudes of testimonies. "There faileth not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass." Since Joshua's day, millions have borne the same testimony to God's faithfulness, and we need probably go no further back than to some experience of our own to testify to the same. Why, then, do we ever doubt His Word or measure Him by our own puny standard of faith? "Hath He said and will He not do it? or, hath He spoken and will He not make it good?—"The Faithful Witness."

A Revival in India.

According to Rev. John McLaurin, of Coonoor, India, there is at present in India the beginning of a great revival movement. A number of means have contributed to start this work, among others being the visit of Messrs. Torrey and Alexander. In order to get the full benefit of this movement he says: "We need more workers very much. We need two for every 50,000, but what we need more than even that is unceasing, importunate, believing prayer. We want millions of people praying daily for India, and we want them to do it now. And we want them to keep on doing it till He hears us. I believe a crisis of missions in India is upon us. If we could concentrate the prayers of God's people upon India at the present time I believe we could do the work of centuries in decades. Let every child of God who reads this pray for India."—Ex.

The Resurrection.

Lord Lindsay, traveling in Egypt, found a mummy which proved to be two thousand years old. Unwrapping it, he discovered in one of its hands a tiny root. He brought the root to England and planted it; when, lo! it bloomed and produced a lovely flower.

Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth
That man had lived and loved and died;
And even in that far-off time
The flower had spread its perfume wide.

Sun rose and set, years came and went,
The dead had kept its treasure well;
Nations were born and turned to dust
While life was hidden in that shell.

The shriveled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life long hidden there
Into a glorious flower burst forth.

And will not He who watched the seed,
And kept the life within the shell,
When those are laid to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod
Cause something glorious to arise?
Ay, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here you wear,
Only more glorious far, will rise
To meet the Saviour in the air.

—S. H. B.

Our C. E. Topic.

Topic for April 3: OUR VICTORIES THROUGH CHRIST. (Easter Meeting.) 1 Cor. 15: 50-58.

MEDITATIONS.

The fifteenth chapter of First Corinthians is the Resurrection chapter of the New Testament. Three main lines of thought are pursued in the chapter: Christ's resurrection, the resurrection of all flesh, and the resurrection in the (spiritual) body. At the close of the chapter the resurrection of the saints is viewed as a glorious victory over death. "Death is is swallowed up in victory", Paul exclaims. "O death, where is thy sting? O grave (or Hades) where is thy victory?" he adds. It is quite natural to ask why Paul should be so elated over the prospect of a resurrection. The answer is, Paul, like all of us, dreaded the idea, the event of death. It certainly was no part of God's plan in creating man. Even unbelievers and those who have little use for a Creator, are saying to themselves, "Death does not end all". The instinct of immortality (if we may call it so) is universal. We all feel we were not born to die. Nevertheless we see death all around us, and it often more or less shakes our faith and disturbs our peace. Death is lording it over us to just that extent. Paul, being human, shared all these inner experiences with us. No wonder then that he looked upon the guarantee of the saint's resurrection as a great victory. His exclamations of joy are a very natural way of expressing the banishment of all fear. Not only does he hope that the soul was not born to die—he knows it, from the fact that the risen Christ will never be separated from His own. Christ restored what Adam lost, "As in Adam all die, even so in Christ shall all be made alive". He has "become the first-fruits of them that slept." He has left us for a season, but He will return and take us unto Himself. When the Lord shall descend from heaven with a shout, the dead in Christ shall rise first, and those that are alive then shall be transformed, like Enoch, taking on incorruptible bodies without tasting death. All this is a wonderful truth, and when once the soul fully realizes the force of it, it has a magical effect upon his mind and feelings, his life and actions. It is all a great mystery, and Paul had it all by revelation—"the word of the Lord." We apprehend it by faith, not by the understanding. We cannot say it must be so in the nature of things; we are bound to say, It must be true because the Lord and His servants have said so.

This victory over death through Christ is capable of being enjoyed now, and it is intimately connected with all victories over sin, sorrow, trouble and care.

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Editorial.

Surely no better book, next to the Scriptures, could be put into a converted Indian's hands than the imperishable "Pilgrim's Progress". It comes as near to being an inspired commentary on the broad, general doctrines of the Bible, as is possible to any writing outside of Holy Writ. It has enjoyed an unexampled popularity, more copies of it having been circulated than of any book outside of the Bible, and it has been the delight of thousands, perhaps millions of readers for about two hundred and fifty years. And its rank is as high from a literary as from a spiritual point of view. It is one of the few great books which every professing Christian should be ashamed to confess not to have read. Our foremost missionary, Bro. Rudolph Petter, has translated it into the Cheyenne language, and it is now being put in print by the Berne Witness Co. Wake up, brethren, and read it within the next year, else some of your Indian friends may be better booked than you.

Some one lately complained to us that very few Christians observed the "eleventh commandment". The statement may be rather sweeping, yet it is not hard to find occasions that provoke such outbursts. True, unselfish love is a rarity. If a brother, or an outsider not a brother, falls, everybody throws a stone at him. We are all too prone to talk uncharitably about our neighbors behind their backs. How many of us have denied ourselves some little comfort or luxury, not to mention some necessity, for the sake of helping or pleasing a less fortunate friend or neighbor? How pitifully small are our contributions to missions, of whatever sort! And so instances could be indefinitely cited. Let us not forget that the lack of love betrays a sad spiritual state of affairs. John, the apostle of love, wrote: "He that loveth not knoweth not God; for God is love"; and at another place, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Not a dead Savior, but a risen Christ, is the believer's joy. The world saw Jesus on the cross; none but believers ever looked into His face after His resurrection. The cross is the beginning, not the end, of Christian experience. We are not only crucified with Christ, but "risen with Christ." Col. 3: 1. After death, life. This is the principle of nature. Jno. 12: 24. Dead unto sin, but alive unto God. This is the principle of grace. "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6: 5. It is not enough to die. Dead men are good for nothing. We must rise to "walk in newness of life." Rom. 6: 4. Not the old, selfish, fretful, tired, dragged-out existence, but the Christly, cheerful, vigorous life of freedom from sin and fruit unto holiness. Rom. 6: 22. He who is risen with Christ seeks those things which are above, has a heart of compassion, is kind, humble, meek, long suffering, forgiving, loving, peaceful. In him the word of God dwells richly. And whatsoever he does is done heartily as unto the Lord. Col. 3: 2; 12: 16, 23. This is the risen life of victory we are to "reckon" every moment as ours, and God will make it real. Rom. 6: 11.

Easter Thoughts.

We have taken pains to collect suitable material for this our Easter number of the MENNONITE, and we trust it will be an appropriate literary companion to many during these days. May its pages also be found suffused and animated by the Easter spirit, bright, buoyant, hopeful, joyful. May these days not be merely an occasion for the display of Easter bonnets or for coloring and eating Easter eggs. Let the mind be absorbed in the wonderful meaning of the day. We cannot ponder too much on this fascinating subject. The resurrection of our Saviour is one of the best attested facts in history, and it is not necessary here to recapitulate the evidences, which have so often been reviewed and discussed. We read of the stirring events of Grecian history, the Persian wars, the exploits of Alexander the Great, the life and trial of the saintly Socrates; we read of the commonwealth of ancient Rome, her struggles for freedom, of Cato, Marius, the Scipios, of the conquests of Caesar, the eloquent speeches of Cicero, and the extravagance, debauchery, corruption and cruelty of the Roman emperors; we meet with countless assertions and records concerning the different nations and tribes that succeeded one another in the course of human events: but not one of all this mass of records can claim to be nearly as well authenticated as the empty tomb out of which our Lord arose triumphant oyer the powers of death, after Pharisees, soldiers and all the craft and forces of darkness had done their utmost to counteract it. This is a tremendous fact worth considering—no less noteworthy than the spiritual significance of the resurrection. The whole fabric of our faith is founded upon it, as was duly appreciated by St. Paul when he declared that "if Christ be not risen, then is our faith vain and our preaching also vain." And while weighing these impressive considerations in our mind, we cannot help feeling that "we have not followed cunningly devised fables" in believing the story of the resurrection and rejoicing in the hope it holds forth.

As to the lessons we can learn from the event, which minister to the comfort and respond to the longings of our souls, we will refer the reader to the contributions and extracts scattered throughout our columns. Suffice it to say, the comforting gospel of life everlasting, life abundant to all that believe, is the direct result, the crowning fruit of Christ's resurrection. "Because I live, ye shall live also." Our life is "hid with Christ in God." "Whosoever believeth in me, though he were dead, yet shall he live."

We may be pardoned for alluding, in this connection, to a little personal experience. A fellow patient in the same hospital ward with us has been facing a rather dubious future. He does not entertain bright hopes of his recovery. The poor fellow sits and broods for hours. This very evening an old man died in an adjoining bed, and the thought of death seemed to add its depressing effect upon our friend's gloomy frame of mind, "We must all die", he moralized, "and what would we do without our Lord?" We can exclaim in the true spirit of Easter, "Thanks be to God, which giveth us the victory through Jesus Christ our Lord.

The Risen Life.

What a wonderful life it is—this risen life! All things are new to him who has it. What are crosses or disappointments or seeming failures when we know that just beyond they are all made right? What are pain and sorrow and loneliness and bereavement when Jesus stands by the door all radiant and glorious and points to the great country on the other side? How blessed our work and service and spending and being spent, when we know that life is the power to bring all things to a blossoming and fruitage! How dear are our friendships and our loving words and our greetings when they are colored by the light bursting from that open tomb, and when they are made all new by that cry of victory: "Christ is Risen!" Let us rejoice! Let us lay aside all hindrances, and come at this Eastertime to our dear Lord's feet, and worship Him and sing of Him and to Him! Let us cherish our memories, and kiss our flowers, and sing our carols, and hail the springing green, for we have entered upon a new life, and all things are new.

"Christ is risen! Risen, brother;
Brother, Christ is risen indeed."

N. B. GRUBB.

Between the Plow-Handles.

What man in all the universe of God
Has better right to look aloft and say,
"I'm partner with the Lord, I turn this sod
To feed his hungry children day by day."

With all his plentitude of sun and rain,
And whispering winds from out the ardent South,
He needs the whistling plowman's cheerful strain
And sinewy arm, to fill each waiting mouth.

Who plows a field says to despairing souls,
"Hope is not dead, look up and see the sun."
Who plants, believes that He whose sun controls
Shall bless the labor thus in faith begun.

Kings of the earth are they who plow and sow,
If in that work they do their very best.
No need to envy poor rich men who go
About their greedy quest, but crave for rest.

Sweet sleep is given to him who tills the soil,
And sweeter peace of mind, because he knows
That no man's poorer for his fruits of toil,
Ingathered from the bounty heaven bestows.

UNKNOWN.

A City Mission.

Lift up your eyes, and look on the fields, for they are white already to harvest. John 4: 35.

A very important and promising field is now open to us at Niagara Falls, N. Y., where there is at present a good opportunity to establish a city mission station, and the object of this message is primarily to call attention to one specific fact and

that is, the urgent need of laborers as soon as possible.

Seeing the great need of doing mission work in one of the suburbs of this city, a small colony of Mennonites have for about a year been seeking an opportunity to establish a church or a mission here, and this movement has received the hearty sanction and co-operation of the Home Mission Boards of both the Middle District and General Conferences.

We have recently been able to secure the use of a large hall to hold services, and since the first of March have held successful Christian Endeavor meetings. In order to carry on the work successfully here it is very necessary that we have a few more members to help us, and an earnest invitation is herewith extended to young people who are looking for a new home to come and locate here. Reliable and thrifty young men and women are much in demand in this city, especially such as are competent in a trade. Over two hundred men will soon be given employment in a new iron factory which is located in the vicinity of our hall. The cheap electric power which is being generated from the falls is attracting many factories, and a great industrial center is being developed around the world-famed cataract. A place having such natural advantages will prove desirable to adopt as a home, from a temporal standpoint, and from the standpoint of a Christian, the opportunities for doing missionary work are many, and the need is very great indeed.

It is to be regretted that our denomination is neglecting so much work in the centers of population. We should be more diligent to deliver those principles for which we stand, and which we believe to be nearest in accordance with the teachings of the Bible, to humanity. A number of our young people from time to time move into the various cities where they are isolated from our church influences and in danger of drifting into paths which may lead to indifference and unbelief. It would be very beneficial if these people could locate in such a way that they could carry on church work together, with the definite aim and purpose of strengthening each other spiritually and lifting others with whom they come in contact to a higher plane in life. It is hoped and desired that the nucleus which has been formed in Niagara Falls will develop into an organization which shall bring much glory to God and a blessing to multitudes whom it expects to reach, and that forthwith our little band may receive such additional gains as will assure the founding of this mission station and its success. Anyone wishing further information may write us and we will cheerfully respond. C. U. WIDMER.

Niagara Falls, N. Y.

Value of Physiological Exercise.

In this age of vast enterprises, while men accomplish as much in a month as our forefathers did in a year or a lifetime, we are inclined under the strenuous mental activities in which we are engaged, to neglect to give the proper care to our physical bodies which nature and the particular circumstances of the case require. Particularly is this true of professional men and persons of sedentary habits. "All work and no play, makes Jack a dull boy"—so all brain-work and no physical exercise, brings about NERVOUSNESS, BILIOUSNESS, OBESITY, NEURALGIA, CONSTIPATION, INSOMNIA, WEAK HEART, WEAK LUNGS, LAZY LIVER, INSANITY, ETC. So many instances stand out prominently where men of wonderful capabilities as the brains and power behind immense corporations, have been obliged to retire from the active field on account of premature old age, and under forty at that.

In this connection "BARRETT'S COMPLETE COURSE IN PHYSIOLOGICAL EXERCISE" has just been published in book form. The author guarantees to every person who honestly, faithfully and perseveringly applies him or herself to his "course" to the extent of ten or fifteen minutes a day, INSPIRATION, PERSONAL MAGNETISM, OPTIMISM, STRENGTH OF MIND AND BODY, VIVACITY, SYMMETRY OF FORM AND FIGURE, A STRONG DIAPHRAGM AND ROBUST HEALTH. His system does not develop one set of muscles at the expense of another, but by a correct and scientific operation of one set against another corresponding set, and contraction against expansion, together with the art of correct breathing, develops every muscle of the body and results in producing perfect physical models. This system is the perfectly natural one and requires neither weights. pulleys, exercisers or apparatus of any kind. Heretofore it has only been given under personal instruction and at an expense of $100. It being published now in book form gives everyone an opportunity to take the course. It is substantially bound in cloth, fully and clearly illustrated, giving twenty distinct exercises which cover the complete course and which can be utilized to the same advantage as though it cost $100 under personal instructions.

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The Work of the Prayer Meeting.

The "Union Gospel News" sometime ago brought the following editorial comment on the midweek prayer-meeting:

"Someone has remarked that the prayer meeting is the index of the spiritual life of the church. It is more than this, however, for an index simply shows the condition of something. The steam guage upon a boiler shows how much pressure there is, but it has nothing to do with making the steam. But a true church prayer meeting has a great influence in creating and improving the spiritual health of the church. The regular Sunday services of the church are apt to be more or less formal. The sermon may have the true Gospel ring in it, and the songs may be uplifting, yet the deeper heart feelings are often repressed.

But ar the mid-week prayer-meeting all sormality is laid aside, the housewife does not have to dress herself and the children especially for the occasion, the business man and the workmad do not feel that a change of clothes is needed, after the day's work, in order to enter the place of worship. As a result the prayer meeting is a place where people feel at ease, much as they would at home, and the simple, unconventional features of the meeting are taken as belonging to the individual member. Too often the Sunday meetings seem to be affairs for the minister, the paid choir, the ushers, and the janitor, while the members of the congregation are largely mere spectators. In the real prayer meeting each one in attendance is a participant, and he is made to feel himself in a measure responsible for the success and profitableness of the meeting."

Shut Thy Door.

Souls often grow lonely in a crowd, and starve in the midst of temples, worshipers and ordinances. God would have us alone with Him sometimes. Coming to church is not coming to Christ. "Enter into thy closet and shut thy door."

Shut out nonsense, business, care, and pleasure. Shut out flatteries and frowns. Shut out strangers and acquaintances. Shut out friends and foes. Shut out this world, and open the window that looks out upon the next.

Give the mind rest. Give the ear quiet. Give the tongue silence. Give the heart meditation. Give the soul communion with God; look up, there are blessings waiting for you. Listen; God speaks in His still small voice. Ask; God waits to hear. See that your soul is at peace with God. See that no shade of sin hides from your sight the Heavenly Father's face.

Settle the question of peace, pardon and duty in secret before the Lord; then bring everything that concerns your heart and life, for time or for eternity, and lay it before the mercy-seat. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."— H. L. HASTINGS.

Giving.

J. B. EPP.

"The silver is mine, and the gold is mine, saith the Lord". Hab. 2: 8.

"Freely ye have received, freely give." Matt. 10: 8.

"Give account of thy stewardship". Luke 16: 2.

We shall briefly consider three methods of giving, confining the term "giving" to a restricted meaning—that of giving of our earthly possessions to the cause of the Lord.

One word, however, we must say about "obtaining" possessions; as this has a great deal to do with the disposing of them. For, if we pay a high price for a certain article, we value it more than other articles for which we paid less, and expect to get a higher price for it; while those things that we get for nothing or almost nothing we value but little, and we are more ready to give them away—unless they are gifts from our loved ones or from a person of high standing and great honor.

And now we ask, How did we obtain our earthly possessions? Do we acknowledge them to be free gifts from the great Giver, or do we say that we have obtained them through efforts on our own part, entitling us to call them our own? In one sense we may have worked for them, but is it not God Who gives us strength to do even the least, yea, Who gives us life itself? And is not the gold and the silver that we find in the mountain, and whatever else we may get into our possession—is it not all His? What then can we call our own?

As Christians we indeed acknowledge all this (in a way), but do we not often acknowledge this merely with our head—and that only as often as we happen to think about it? Or do we feel it deep within our hearts, that all we are and all we possess is a gift— a free gift from our bountiful and loving Father

above? If so, then we should, in using a phrase like "the Christian and His money", invariably capitalize the "H", as this interpretation is the only correct one. It is the Christian using the Master's money.

Having granted all this, the method of getting an income will be regulated by this view, guarding us against carrying on an unlawful and therefore sinful business—a business that is in any way harmful to ourselves or any one else, is unlawful.

And now, shall we apply the principle that we are only stewards or partners of our King, "co-laborers with Christ" (not only in strictly spiritual matters)—shall we apply it to the manner in which the Christian is to use these possessions.

The most prevalent method of giving among Christians is to drop something into the collection box occasionally, and often this is but a very meagre gift, to help along God's cause. And this is done from different motives, which God knows and which we shall not attempt to judge, but leave it to Him Who sees the heart and judgeth right. Yet we must say that this principle of giving is utterly wrong. Where is the standard—and a standard we must have—from which to figure? Is it, perchance, the changeable emotions of our human, sinful heart? O, beware of such a standard!

Another, and a better method of giving is that of devoting a certain percentage — usually a tenth—to some good cause; and using the remainder for the necessities of life, recreation, etc. But the difficulty here is the unequal distribution of property and the unequalness in the amount of yearly income in the cases of the different laborers. This fact makes this method of "tithe giving" by no means a righteous one. And that this cannot be a standard method either, is easily understood.

The following figures will help us to see it clearly. A man with a yearly income of $500, if he has a family to support, and house-rent to pay, etc. may find it simply impossible to give $50 yearly, and provide for the most urgent necessities of life with the remaining $450, not speaking at all of giving to some of his children an opportunity of cultivating any of their God-given natural talents. This family may even be unable to have the proper kind and amount of recreation to keep in good health. Should it be right to expect of him a tenth of his income as a contribution to the Lord's cause? Most assuredly, No!

On the other hand, a man with an income of half a million dollars yearly, owning houses and lands, would have to give $50,000 and have $450,000 left for himself and perhaps a smaller family than that of the first man. It would certainly be unjust to expect of the rich man to live in the same circumstances as the poorer man, on $450, and give $499,550; but not more unjust than to expect of the poor man that he should give $50 yearly.

To give a tenth may be the exact amount that some Christians should give; even to give only a "mite", occasionally, is all that the Saviour can expect of some of His followers: but neither of the two methods mentioned can be a standard method in giving. Is there then a standard which is applicable to all Christians of all classes, rich and poor? We are glad to say there is.

We speak only of Christians who have obtained or are obtaining their income in a most conscientious way, so that they are able to say from their hearts, "The Lord is prospering me." All others must be excluded, as they would scarcely be willing to grant that "it is all the Lord's", *nor will God accept any of their so-called gifts.*

A Christian, then, who calls nothing his own, but who holds that God has given him earthly possessions that he might properly use them for himself and his household first, and then that he might be able to give to the poor (this last word taken in a more inclusive meaning than it ordinarily denotes)—such a consecrated Christian will first of all find out by conscientious calculation, how much he and those who are in his immediate care need for food, raiment and shelter, in order that they all may be well and strong to do the Lord's work. Then he will think of mental culture. Perhaps there are some special talents to be cultivated for the glory of God, and which are not to be overlooked. He will think of recreation, which is no less to the glory of God. Neither is it out of the way for a Christian to lay aside something for a rainy day or for old age; in fact, this will be a duty in most cases, and should not at all be considered as lack of faith. Whatever remains of the income is the Lord's, in the special sense of the word, and will, by such Christians who follow out the above principle, be directed to the right place and cause. There are many avenues of charitable and mission work, so that every one can choose according to his own inclination.

But how can this method be applied to those of Christ's true followers whose income is but very limited? Such a one, too, considers first the absolute necessities of life and the necessary comforts; for he, too, is expected, if possible, to "eat his own bread" and "owe no man anything". If he has nothing left to give to some good cause, he can still say, "I belong to Him, and all that He has given me I use in His service." And will God expect any more of him than that he should pray for the good work at large and give a helping hand here and there?

What if this principle would be carried out by the majority of Christians? And it certainly is carried out by thoroughly consecrated Christians. What a difference it does make in eating, dressing, recreative indulgence, and in other phases of life which suggest themselves as we think on this subject! But above all this, the Master's last command would be carried out in its fulness very soon!

May our Lord take possession of our hearts more and more completely! He is willing and anxious to do it, if we but let Him have His way with us. Then this high ideal will be realized and we will be blessed and receive abundant entrance to His mansions above, prepared to hear the words from His own lips, "Come up higher — thou hast been faithful in little things, I will make thee ruler over many things."

Daily Use of the Bible.

Devotional use of the Bible must always take into account the presence of the teaching Spirit of God. We look for help in daily needs, we also hope for growth of spiritual knowledge by which all separated parts of life shall more and more fit into a perfect and related whole. The daily portion may serve a present need, it may wait to do its office as the seed waits in the ground for the time of springing up and growth. He is a poor disciple who has not stored memories and impressions gathered in days gone by which spring up into new meanings in the heat and light of fresh experiences of life. The wonderful variety of the Word of God is assurance that it cannot be exhausted in the longest life. Its horizon seems to widen as we go on our way, and under the teaching of the Holy Spirit it seems to grow in scope and wisdom with our growth.—Christian World.

Better Than Our Best.

Looking back may show us where we have failed to do as well as we could, or it may remind us that we have done better than we are now doing. Looking forward may suggest to us that we can do better than we have done in the past, or it may encourage us to see possibilities of our doing in the future beyond anything we have thought of until now. Looking up may indicate what God would have us do, and that may be better for us than either regret for shortcomings or encouragement to better doing. Our duty as God shows it to us, that should be our aim, rather than an improvement on our past; or our highest conceivable attainment in time to come. Better than our best, as shown up to this time, or as hoped for in time to come, is well in its way; but there can be nothing better for us than God's purpose in our behalf as He holds up the standard and the ideal —H. CLAY TRUMBULL.

God has provided for the lack of praise in some natures by their accepting this spirit of praise in Jesus Christ. Put on this garment and wear it in all weathers. It is heat-proof, cold-proof, rain-proof, and devil-proof. The result of this garment is constant victory (2 Chron. 20: 22). The battle is half won if the enemy is discouraged. — ROBERT ATKINS.

There are many devil's providences which make sin easy and obedience difficult. The precept, not the providence, is the rule of duty.—SPURGEON.

Marriages.

EBRET — HAZLEWOOD. — In Philadelphia, Pa., on March 23, 1904, at the home of the bride's parents, by Rev. N. B. Grubb, Landolin Ebret, of Fox Chase, Pa., to Miss Helen Hazlewood, of Philadelphia.

GRUBB—CHRISTMAN.—At Reading, Penna., at the home of the bride's mother, Dr. Eleanor Christman, on March 24, 1904, by Rev. N. B. Grubb, father of the groom, assisted by Rev. D. Bausman, D. D., Wallace Bertolet Grubb, of Philadelphia, Pa., to Miss Mary Evans Christman, of Reading, Penna.

DERHAMMER—ROHRER. — On Sunday evening, March 27, at Wadsworth, Ohio, by Rev. E F. Grubb, Clyde A. Derhammer and Ada E. Rohrer, both of Wadsworth.

Deaths.

YODER.— At Topeka, Ind., March 21, 1904, Susan B. Yoder, wife of Adam Yoder. She had reached the age of 69 years, 4 months and 25 days. Since early youth she had been a faithful member of the Mennonite church. Funeral services were held at Topeka Mennonite church, conducted by J. C. Mehl, assisted by J. C. Lehman. Text, Rev. 14: 13.

Contributions.

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108	1896	$150	1898	$300	1900	$400	1903	$1000
156	1896	200	1898	225	—	—	1903	900
100	1896	150	1898	300	—	—	1903	800
85	—	—	1901	302	1902	850	1903	800
87	—	—	1901	500	1902	700	1903	800
89	—	—	1901	500	1902	700	1903	900
174½	1896	200	1898	225	1901	450	1903	800
912	—	—	—	—	1901	300	1903	600

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News of the Week.

Domestic.

FLOODS AND STORMS.

INDIANAPOLIS FLOODED.

INDIANAPOLIS, March 26. — The 5.44 inches of rain that fell on Indianapolis and Marion county, breaking all records save one since 1872, has caused great damage by floods in the city and over the county. In the city hundreds of homes are under water.

Many of the homes this morning were flooded up to the ceilings of their first stories, and at noon water was running into the second story windows of many houses along Fall creek and White river.

ALL THE SOUTH CUT OFF.

LOUISVILLE, March 26.—Seldom, if ever, since the civil war has the entire South been so completely isolated from the North as to-day. Communication was absolutely cut off by every route available to the Western Union Company. Destruction or paralysis of telegraph facilities by storm was so widespread and unparalleled that not a wire was working south of Richmon, Nashville, Memphis or any of the great centers on either side of the Alleghanies, from the Atlantic westward far beyond the Mississippi.

THE STORM WRECK AT INDIANA HARBOR.

HAMMOND, Ind., March 26.—Indiana Harbor is a scene of the deepest desolation to-day. With its principal buildings entirely wrecked, debris strewing its streets, with many of its citizens homeless and with death a visitor at more than one hearthstone, the little town has received a crucial blow. The pluck and grit of its citizens, like the buoyant spirits of the frontiersmen, have asserted themselves, and the town has already begun to rally from the effects of the flood.

RECORDS OF RAINFALL.

INDIANAPOLIS, March 26. — The rainfall yesterday, as recorded at the United States weather bureau, was 5.44 inches. This amount of water fell from 11:10 o'clock Thursday night to 11:20 o'clock Friday night. During the twenty-four hours the downpour was steady.

The records of the office show that the rainfall has only been exceeded once since the establishment of the office in 1872. This was during the twenty-four hours between September 3 and 4, 1895, when the rainfall measured 6:18 inches. The greater part of this came down in seven hours, and the books in the weather office show that the eastern part of the city was flooded as it was yesterday. While March is usually a month when rain showers are frequent, it is not regarded as a month of heavy rains. Previous records show that the largest amount of rain that ever fell in March before was in 1897, when 3.23 inches were recorded. Another big rainfall occurred on New Year's day, in 1890, when the skies let down 4.41 inches of water.

INDIANAPOLIS, Ind., March 27.—White river continued to rise throughout the day until all former high-water marks had been passed. At 9 o'clock a height of seventeen feet, eight inches was recorded. This was six inches above the highest previous record. The river was still rising at this time and the officials of the water company predict that the eighteen-foot mark would be reached.

With the continued rise of the river the danger of a water famine became more and more imminent. With a foot of water in the engine room the employes of the West Washington street pumping station feared that the plant would have to be shut down. Four more inches of water, they said, would force a suspension.

Floods were general all over Indiana and considerable damage is reported at Portland, Ind., two men were drowned in the effort to save a third from drowning.

World's Fair Stamps.

WASHINGTON, March 25.—The Postoffice Department has announced that a special series of stamps in five denominations to commemorate the Louisiana purchase of 1803 and to be known as the commemorative series of 1904, will be issued beginning during the term of the exposition, from April 30 to December 1, 1904. A supply of the regular issue of stamps also will be kept in stock by all postoffices during this period.

The commemorative stamps will be as follows: One cent, green, with portrait of Robert R. Livingston, United States minister to France, who conducted the Louisiana purchase negotiations; 2-cent, red, portrait of Thomas Jefferson, President of the United States at the time of the purchase; 3-cent, purple, portrait of James Monroe, special ambassador to France, who, with Livingston, closed the negotiations for the purchase: 5-cent, blue, portrait of William McKinley, who, as president, approved the act of Congress officially connecting the United States Government with the exposition, and 10-cent, brown, bearing a United States map showing the territory of the purchase. These stamps will not be issued in book form. There will be no commemorative issue of stamped envelopes, newspaper wrappers, postal cards, special delivery or postage due stamps.

Chinese Government Abrogates Treaty with United States.

WASHINGTON, D. C. March 24.—The Chinese government has notified our State Department of its intention to abrogate the treaty of 1894, thus making it expire by limitation next December. It was provided in Article VI of the convention, that the treaty should remain in force for a period of ten years from the date of the exchange of ratifications (December 7, 1894), and further, that if six months before the expiration of said ten years neither party should have given to the other notice of its termination, the treaty should remain in force for another ten years. Therefore, by giving this notice more than six months before the expiration of the ten years, China has insured the termination of the treaty.

It is not yet known what China hopes to gain by this policy. The treaty is not all that it should be — at least from the Chinese point of view. At the time of its negotiation it was thought to be remarkably liberal, in view of the anti-Chinese legislation that had been enacted. By its terms the coming of all Chinese laborers to the United States, except under certain conditions set forth in the treaty, was prohibited for a term of ten years. There is not supposed to be great objection among enlightened Chinese to this provision. Mr. Wong, in his remarks on this subject, said that his government did not object to the exclusion of Chinese laborers, and that its criticisms of our policy were not directed so much to our laws and to this treaty as to the barbarous application of both.

President Brodrick, of Elkhart Nat. Bank, Pleads Guilty.

INDIANAPOLIS, Ind., March 10.—J. L. Brodrick, president of the wrecked Indiana National Bank, at Elkhart, which closed its doors on the evening of November 18, last year, and failed to open the next morning, entered a plea of guilty this morning in the United States District Court, to the charges of embezzlement, misapplication and abstraction of the bank's funds, making false entries in the books of the bank, false reports to the Comptroller of the Currency and to all of the sixty-one counts in the indictment returned against him, charging him with wrecking the bank.

One of the most interesting trials in Indiana banking history was thus brought to a dramatic and sudden ending, after hearing had been continued over a week and the defense had begun to present its evidence.

The penalty provided for such charges as those to which Brodrick and Collins have pleaded guilty is imprisonment for a period not less than five nor more than ten years. Federal prisoners now go to Leavenworth, Kas. Brodrick pleaded guilty to all of the sixty-one counts remaining in the original indictment against him, after it had been modified by the attorneys for the Government dismissing three of the minor counts in resting their case. In imposing sentence it is given on all counts instead of any one of them.

It was said to-day that Brodrick came to the decision to plead guilty after a long talk with his wife last night.

Barred Pastor from the Pulpit.

CLEVELAND, Ohio, March 27.—The pastorate of the Rev. J. Alford Fisher, of the Franklin Avenue Congregational church, was terminated to-day in a sensational manner. Mr. Fisher has, since coming to the church last November, been charged with too liberal views in his pulpit utterances and he had been asked to resign. His contract, however, extends for three months longer. During the morning services Mr. Fisher spoke of the manner in which many people regard the Bible, declaring that it had been made "a fetich." Thereupon Deacon Thomas Henderson arose in his seat and protested that Mr. Fisher came to the church under false pretenses, for he had accepted the pastorate "as a minister of the gospel." The congregation then took sides with and against the minister and a number of persons moved toward the pulpit, which Mr. Fisher had meanwhile vacated, and prevented him from entering it again during the morning service.

Mr. Fisher will leave Cleveland Thursday. He came to Cleveland from the church of the late Dr. Scudder, of Brooklyn, N. Y., and is widely known.

Hoar's Colonization Bill.

WASHINGTON, March 22.—To create a colonization bureau and to provide for advances to actual settlers on the public domain is the purpose of a bill introduced in the Senate by request by Senator Hoar. It is known as Booth Tucker bill and is the colonization scheme of the Salvation Army. In the preamble the bill urges the necessity of relieving the congestion in the larger cities and suggests the use of the lands under irrigation by the operation of the reclamation act by June 17, 1902, in colonizing a large number of families.

Provision is made for a colonization fund by having the Secretary of the Treasury issue 3 per cent. gold bonds payable not exceeding fifty years from the date of issue to the extent of not more than $50,000,000 and not less than $5,000,000 in any one year. The colonization bureau is empowered to make loans not exceeding $1,500 to any person duly qualified to enter under the homestead laws.

Foreign.

THE RUSSO. JAPANESE WAR.

RUSSIA'S LOSSES SINCE THE BEGINNING OF THE WAR.

LONDON, March 26.—According to reports from Japanese sources, thus far twelve Russian vessels, ranging from first-class battleships to torpedo-boat destroyers have been lost or put out of commission. The Port Arthur fleet is bottled up and the Russian forces along the Yalu are outflanked by the Japanese, and Russia is much the greater sufferer through the fortunes of war at the end of the sixth week of hostilities.

The reported blowing up of the armored cruiser Bayan, on March 16 by contact with a Russian mine, brings Russia's naval reverses to the staggering total of six vessels totally lost and six others permanently put out of action.

The reported bottling up of Admiral Makaroff's fleet completes Russia's list of naval disasters and gives the Japanese supreme control of the seas in the far East until warmer weather releases Russia's Baltic fleet, or she hazards continental opposition and forces her Black sea fleet through the Dardanelles.

Before either event can be accomplished Japan will have an opportunity to move her transports at will across the Yellow sea. Russia's four ships at Vladivostok are not a serious menace. Japan has a fleet on the alert for their first venture beyond the protection of the guns of the northern stronghold.

Russia's loss is already estimated at $36,000,000, and this represents only the cost of ships and guns disabled in the actions off Port Arthur. It does not include the damage done to guns and fortifications on land, which were constructed at an outlay of millions.

Japan's losses in the naval engagements at Chemulpo and Port Arthur never have been ascertained. Reports of the sinking of a Japanese battleship and a cruiser have been received, but never verified. Admiral Togo had admitted the loss of two torpedo boats and a destroyer during the successive attempts to torpedo the Port Arthur fleet and block the harbor entrance.

JAPANESE FAILED AGAIN TO BOTTLE UP PORT ARTHUR.

CHE FOO, March 27.—The Japanese have made another attempt to block the entrance to Port Arthur. At 3 o'clock this (Sunday) morning four stone-laden steamers escorted by eight torpedo boats approached the harbor. They were discovered by the Russian vessels on scouting duty and as they drew nearer the Russian forts and the ships which were anchored in the roadstead opened fire on them and sunk them. The Japanese fleet, which consisted of sixteen ships, all told, remained off Port Arthur until daylight. At this hour the Russian vessels weighed anchor, whereupon the Japanese vessels disappeared.

The fate of the crews on the stone-laden vessels is not known.

Since the arrival at Port Arthur of Vice-Admiral Makaroff the Russian fleet has been more active.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, APRIL 7, 1904. No. 18.

Not Death—Life.

The weak'ning pulse, the short'ning breath,
The last, faint, flutt'ring sigh,
And then we weep and call it death,
But can the Christian die?
The prison bars asunder break,
The captive is set free,
And angel harps, in glory, wake
To sweeter melody.

The ransomed spirit takes its flight,
The heav'nly goal is won,
Beyond the power of sin's dark night,
A new life is begun;
A life that ever shall increase
In wisdom's boundless joy,
Where sweet surprises never cease,
And love finds fresh employ.

A life with God—the source of life,
Eternal, true, sublime,
Beyond the reach of earthly strife,
Beyond the frosts of time!
O, glad new life, 'mid joys supreme,
Unfettered, pure and free,
Our waiting hearts but faintly dream
What thy delight shall be!

—Sel.

Items of News and Comment.

Prof. P. H. Richert, of Bethel College, intends building a house.

Thirty-three children are now in the Orphans' Home at Flanagan, Ill.

Many a girl wears a ten dollar hat on a ten cent head.—REV. J. W. KLIEWER.

A medical writer says the average life of a cigarette smoker is twenty-two years.

Sixteen persons were received into membership in the First Mennonite church, Philadelphia, on Easter.

The directors of the Orphan's Home at Halstead, Kan., will hold their annual business meeting April 19.

Bro. Peter Jansen, vice-president of the Saskatchewan Valley Land Co., is at present sojourning in Winnipeg, Manitoba.

Bro. Henry H. Stucky, who was the efficient deacon of the Woodburn, Ind., church for a year, removed to Berne this week.

Rev. S. K. Mosiman, of McCormick Theological Seminary, Chicago, will preach for the Woodburn, Ind., brethren next Sunday.

Bro. L. J. Heatwole, of Harrisonburg, Va., who prepares the astronomical calculations for our German and English yearbooks, is a school teacher and has just lately finished a five-months' term of school. He expects to make an evangelistic tour through West Virginia.

Delitzsch says that Christ's lament, "My God, my God, why hast thou forsaken me?" is the most heart-rending utterance that ever fell from human lips.

Miss Henrietta Welty, who is still secretary to Missionary H. R. Voth in Arizona, expects to leave shortly for her home in Berne, Ind., in company with her sister Rose, who is at present a student in Bethel College.

Rev. Harvey S. Gottshall, of Schwenksville, Pa., was attacked by a sudden spell of pneumonia a few weeks ago, while on his way home from serving one of Rev. A. B. Shelly's charges, but the latest reports declare him improving.

Missionary H. R. Voth contemplates returning soon from his trip to Arizona where he collected Hopi traditions and legends and other ethnological material. He is also engaged in adding to the Hopi dictionary in course of construction, Bro. Frey and sister Harms acting as copyists.

Missionary J. F. Kroeker and Sister Kroeker, according to the latter's report in the "Bundesbote," made their first missionary journey to different villages several months ago. They make their trips on an ox-team, taking with them tent material. In these trips they preach the gospel to the natives and distribute Bibles.

The epistle to the Hebrews has been translated into the Bengali language by a non-Christian native of India, who was attracted to it by its literary style. The style of the Biblical writings has often been misinterpreted and made to prove unchristian theories. God can, however, make style minister to the highest spiritual needs of men.

A Christian Convention to discuss Secret Societies met in the First German Baptist church in Allentown, Pa., March 28 and 29. Among the speakers were Rev. W. B. Stoddard, and President Charles A. Blanchard. Rev. A. S. Shelly had charge of the Question Box and the music, Rev. W. S. Gottshall of the Resolutions, while Rev. A. M. Fretz gave an address in response to the address of welcome.

The spring term of C. M. College, Bluffton, O., opened last Wednesday and will close June 22. The courses comprise the College, the Bible School, the Academy, the Commercial School, and the School of Music. A special Teachers' Course has been arranged for, and those teachers whose schools do not close early enough may enter as late as May 11th for a six weeks' course. Possibly a summer term of six weeks will be opened. The Library Fund has been added to, Mary Herschler, of Ashland, O., contributing $1.00, and Rev. N. B. Grubb, 32 volumes. The old instructors, with the exception of the assistant in music, have all been retained.

One of the India mission books up to date is the one written by Rev. Wilbur B. Stover, who has been a missionary in India for some years. It is already in its sixth edition and is published by the Brethren Publishing House, Elgin, Ill. It tells about the government of India, country life and city life, of the conditions of things in Bombay, Madras and Calcutta. It explains the heathen religions and their influence on the daily life of the natives. It reviews the work of the Missionary Societies there and tells the wonderful story of Pandita Ramabai and all about the great famines. It ought to make a good book for the Sunday-school library.

The ministers of the Western District will hold a Ministerial Conference in the Alexanderwohl, Kan., church on the 28th inst. Several pointed discussions are announced on the program. One will be on the subject of how to awaken and further the Christian life in young people. Another by Prof. C. H. Wedel, will be on the kind of sermon most likely to command attention, win the soul and bring a blessing. The most practical one will be on the question whether the brethren should marry a couple of whom one is not yet baptized. This last question is not new and has perplexed ministers in other quarters. It has been discussed in previous conferences.

Mr. and Mrs. J. A. Ressler are writing interesting chapters out of their India experiences for the "Young People's Paper." Sister Ressler writes about the library of two hundred volumes, bound in paper, which they have begun to give out to the native boys to read. She writes that when the hour for distributing them arrived the boys came in in a "regular rush" for the books, and that in a little over an hour one hundred and twelve books were given out and the boys were seated in little groups reading. She also writes about a blind class of four sewing carpet rags. Bro. Ressler participated in an exciting "tiger" hunt, which proved to be a large hyena, or striped wolf. Three of them stationed themselves on trees, waiting for the "tiger" to attack a goat that had been tied to a bush as bait. Bro. Lapp had the rifle and shot the animal as it stalked up smelling its prey. "Perhaps some people might not think this mission work," concludes Bro. Ressler, "but we are here for the good of the people and we feel it our duty to give them protection from these wild beasts."

Our readers will remember the "Articles of Faith" translated from the German by Rev. A. S. Shelly that were published in our columns several years ago. Bro. Shelly had already begun issuing the translation in the monthly MENNONITE, while still published in Pennsylvania, and the last installment appeared in the April 17th number, 1902. These Articles of Faith were originally written in the Dutch language by Cornelius Ris, pastor of the Mennonite church at Hoorn, Holland. They were approved by the affiliated congregations in Holland in 1773 and met with universal acceptance. The late Carl J. van der Smissen translated them into German and Pastor B. C. Roosen, of Hamburg - Altona, in collaboration with Pastor van der Smissen, inserted the proof-texts. At the

last General Conference in Berne both the German and English versions were ordered to be issued in pamphlet form. Rev. J. W. Kliewer was appointed by the Publication Board to finally revise Bro. Shelly's translation, preparatory to going to press, and the Articles will shortly be ready for circulation in their English dress. It is hoped they will be widely read among our people, for no better digest of Mennonite principles has ever appeared.

Principles of a Great Missionary.

While the missionary board are perplexed over problems of debt and retrenchment, and means of avoiding both, it might be well to note a few things about that greatest of all missionaries—Paul.

1. He was not bothered about debt, for he had settled it that he would owe no man anything. Rom. 13: 8.

2. He never considered the problem of retrenchment, but continually advanced. Rom. 15: 19, 20.

3. He was not occupied with the raising of money with which to pay the expenses of his mission. 1 Cor. 2: 2; Acts 20: 31.

4. He never put a price on his services in the gospel. 1 Cor. 9: 18.

Such principles turn out from the comforts as well as the luxuries of life, and to many would seem to make missionary work inefficient. Yet those who enter into fellowship with the apostle Paul in these principles above stated, find them to be the very means of leading to efficient service and glorifying God.—Sel.

The Virtue of Country Living.

I thank God for two things—yes, for a thousand; but for two among many: First, that I was born and bred in the country, of parents that gave me a sound constitution and a noble example. I never can pay back what I got from my parents. If I were to raise a monument of gold higher than heaven it would be no expression of the debt of gratitude which I owe to them, for that which they unceasingly gave, by the heritage of their body and the heritage of their souls, to me. And next to that I am thankful that I was brought up in circumstances where I never became acquainted with wickedness. I know a great deal about it; for if I hear a man say A, I know the whole alphabet of that man's life, by which I can imagine all the rest. If I see a single limb, I have the physiologist's talent by which I know the whole structure.

But I never became acquainted with wickedness when I was young by coming in contact with it. I never was sullied in act, nor in thought, nor in feeling, when I was young. I grew up as pure as a woman. And I can not express to God the thanks which I owe to my mother, and to my father, and to the great household of sisters and brothers among whom I lived. And the secondary knowledge of these wicked things, which I have gained in later life in a professional way, I gained under such guards that it was not harmful to me.

To all husbands and wives whom these written words may reach, I say, if you have children, bring them up purely. Bring them up with sensitive delicacy. Bring them up so that they shall not know the wickedness that is known, unfortunately, by the greater number of men.

And if there are children that are sometimes impatient of parental restraint, let me say to them, you do not know what temptation you are under, and if held back by your mother, if held back by your father, you shall escape the knowledge of the wickedness that is in the world, you will have occasion, by and by, to thank God for that, more than for silver or for gold or for houses or for lands.

Keep your children at home at n i g h t s. There is many a sod that lies over the child whose downfall began by vagrancy at night, and there is many a child whose heartbreaking parents would give the world if the sod did lie over them. What a state that is for children to come to, in which the father and the mother dread their life unspeakably more than their death! What a horrible state of things that is where parents feel a sense of relief in the dying of their children! Then, I say, take care of your children at night.—Henry Ward Beecher.

The Love of Christ.

Of all that concerned the life and character of Christ, that which seems to have impressed itself most upon the early disciples was the fact of His love. The apostle John introduces his remarkable account of the last hours with Christ in the upper room with the saying that the Lord, having loved His own that were in the world, loved them unto the end. It would seem as though whenever the first believers came together they talked most about the love of Jesus—not their love for Jesus so much as Jesus' love for them. That love seemed to them to be something so extraordinary, so fine in its quality, so discriminating in its objects and, finally, so enduring, that it quite filled their thoughts while, at the same time, it helped to change their lives so as to make them Christ-like.

Have only one chief end. The headlight on an engine is a small lamp, backed and set forth by a burnished reflector. Then it casts forth its brightness, pointing out and illuminating the way for the speeding travelers. Your lamp may not be large, but if you will put behind and about it the burnished reflector of a consistent, consecrated life, it may shine forth into the darkness, guiding hurrying pilgrims safely through the night.—Bishop Fowler.

The Imminency of His Coming.

Mr. I. M. Haldeman, pastor of the First Baptist Church in New York, has contributed to the "Examiner" an excellent article on the *imminent* coming of our Lord Jesus Christ, as follows:

The last words the ascended Lord speaks in the ear of His church are these: "Behold, I come quickly; surely I come quickly." The last recorded prayer of the Bible is: "Even so, come Lord Jesus."

And when the Bible is closed, and the silence grows round him, he who has read that Bible for the first time will feel quivering in his soul the inevitable, inexorable conclusion that the next thing is the Coming of the Lord.

I assert, then, without the fear of any sane contradiction, that the imminent Coming of our Lord is taught in Scripture.

It is taught in the New Testament.

It is illustrated in the Old Testament. It is illustrated by the sudden translation of Enoch, who was "snatched" away without dying to meet the Lord; by the taking of Lot out of Sodom before the judgment fell, and that by the "voice" of an angel.

I repeat that between us and the Coming of the Lord for His Church there is not a single predicted event that *must* be fulfilled.

And all this in the very nature of the case.

The Church is not a time thing at all. The church occupies a parenthesis in time as a consequence of the displacement temporarily of the time people, Israel.

Times and seasons belong unto Israel, not to the Church. Israel is to be looking for "signs;" the Church is to be waiting for a "sound," the all-compelling sound of a voice and a trump.

The Coming of our Lord, therefore, as it relates to the Church, is non-chronological. It is not bound up with the sequence of time nor the calendar of events.

It takes precedence and right of way over all things that are predicted in respect of the Church this side of the appearing and kingdom.

It takes the right of way over all such predicted events as the death of Peter, as already shown.

It takes precedence over all such events, even as the mercy of the Lord took precedence over His formal and explicit prediction that Nineveh should be destroyed in forty days; and was not because of that mercy.

The death of Peter as a predicted "certainty" was contingent on the "uncertainty" of the Lord's Coming. If the Lord did not come, Peter, moving along the ordinary sequences of time, would reach old age, and according to the Lord's prophetic vision at that point would die, and in the manner indicated.

Why I Joined and Seceded.

FRAGMENTS OF AN ADDRESS AT THE CONFERENCE OF THE NATIONAL CHRISTIAN ASSOCIATION, AT WHEATON, ILL., BY REV. ERNEST LEE THOMPSON.

.....Why, friends, it seems but yesterday when I made my first alarm at the outer door of secrecy, and of my own free will and choice passed into the hoodwink of secretism, yet here I am to-day on the program to testify against the institution to which I once belonged. I know that secrecy is the Diana of the present day. And ministers of the Gospel of Jesus Christ are among her shrine makers, and they are in the crowd that is ready to cry, "Great is Diana of secrecy," whenever any one raises the voice to speak a word — to testify against it. However, conscience bids me speak, since I know that God is back of conscience. I have come to the place where in His name I purpose to speak out and tell what I myself have experienced in these things.

I was twenty years of age before I had anything to do with secrecy in any form. I was a member of the church; there came to our town an organizer of the Good Templars, and he lectured in our church. I was a great lover of the church of Christ, trusted her ministers, believed in her doctrine, and was inclined to think that whatever was held in the church was right. I became one of the charter members of the lodge. I was disappointed at the first meeting of the lodge after the organization, because I found as our worthy secretary a man whom I knew to be a tippler, a man whom I knew to be a disreputable character. I saw in that lodge women whose husbands, and husbands whose wives were at home, too familiar with each other; I saw young men and young women tempted and made bold to do things by the example of these others, so that I soon stopped attending entirely. I watched the outcome of it as a temperance movement. I never could see that it did any good for the cause of temperance.

I was rather pleased with the two degrees that I took in the Odd Fellows lodge, and still there was this under it all: I felt that as a minister of Jesus Christ I was submitting to that which was beneath the dignity of the office I filled. I felt that a man called of God to call men to the light had no business to be hoodwinked and led about in the darkness and made a fool of. I heard snickering when I was taking my first degree; I felt then my face burn, for I knew I was being a clown for the crowd, and I felt ashamed of that. I was made chaplain of the lodge. Well, I prayed; I prayed there with all due sincerity, but my kind of prayers did not suit inside of the lodge room. I was surprised, and opening my eyes I saw them mocking me to my face; saw men whose lives were as dark as the devil, mocking while I was praying; and I never left that lodge hall without feeling less a man than when I went into it. On the Sabbath I would feel my strength gone. The sins of the night before were before me when I went into the pulpit to preach the gospel of Jesus Christ that makes men pure, and I would think of what I was in last night; so I said, "I cannot go any more, I must stop," because I felt that my spiritual life was weakened by attending, and I quit attending. But my lips were padlocked. I was not afraid to say what I felt I ought to say, but I was afraid of the boomerang, because always my conscience pointed back to me. In California I attended a meeting addressed by A. C. Bain, the evangelist. He said, "Friends, I do not know how it is with you, but with me, when the Lord took me up into this deep work of grace, saved me from sin, purified my heart, He took me out of the lodge!" That brought me under conviction. In Maryland, in attendance at a campmeeting, when Dr. Fowler, of Boston, was preaching on consecration, I became loaded down with conviction. At the close of the sermon I walked down the aisle, knelt at the altar and told God I would be through now and forever with secrecy. While I was kneeling there a young man, a minister, knelt on the other side and talked to me; I told him what was the matter with me, and that young man, a preacher in Indiana, reached his hand to me and said, "Brother, I am a Mason, and I covenant with you before God Almighty, that from this hour I have done with secrecy forever," and there we pledged. As we arose at the close of the altar service another young man came and joined the covenant, so there were three of us. I want to say that since I have come out of secrecy my power as a soul winner has been wonderfully multiplied, and I feel the liberty in Jesus Christ that I felt before I went into the thing, and I praise Him that I came out, and by His grace I will stay out.

If it is true, as the speaker asserts in the above fragments of his address that "secrecy is the Diana of the present day", then it behooves us to continually, Paul-like, raise our voice and push our pen against it.

A. M. Fretz.

A true minister — one who is really burdened with the awful weight of his great calling—will keep his eyes always open for a chance to put in a word of entreaty and exhortation, and will count every day lost in which he does not help some poor sinner to the light. He can never look upon his task as completed. When he has done his best, he will still be filled with regret that he can do no more. Not for one moment can he gain his consent to merely cultivate the field that has been cleared and fenced. He knows that he is sent to widen the kingdom of God by taking in those that have been aliens and strangers, to lengthen his cords and strengthen his stakes. The same gracious impulse that pushed St. Paul forward into the heart of the heathen world drives his successors on in their toils. A restless eagerness to win fresh trophies for their Lord animates their hearts. If they lack this, they are, in so far guilty of having lapsed into a most unworthy frame of mind.—Nashville Advocate.

The Inner Life.

The inner life is a tremendous reality. Its very invisibility emphasizes the realness of the reality. It is one of the richest heritages of the child of God. The outer life is only the scaffolding of the building; it is only the husk or shell. The inner life is the real building; it is the germ-hiding kernel.

All moral and spiritual defeats are due to a vitiation of the inner life. The withering, blasting and uprooting of the soul's choice plants are never accomplished through the forces of the outer life; the work begins within.

No man or woman with a sweet, healthy inner life can fail of success. Storms may howl and the earth may quake, but there is something within which preserves the calm eternal, and holds every whirling star of experience within its proper orbit.

The inner life is fed by the waters of the Infinite, and warmed by the beams of the Sun of Righteousness.

How can we possess the rich, powerful inner life when body, mind and soul are constantly exercising their energies upon the vain, perishing things of earth! We must take time to cultivate the unseen fields of the soul. We must constantly stand face to face with God, drink in the strength of His nature and the inspiration of His presence. If we do not, the inner life must perish. Prayer, meditation, reading — these are channels through which God pours His golden, vitalizing streams into the inner life.

The saddest moment in life to a man or woman is when there is a discovery that the inner life is gone, and only the outer shell is left. Yet the inner life goes gradually and secretly. No one has ever been robbed of this priceless possession.

Let us be watchful. Let us remember that as long as God is in this inner life there is security there, and that no thief has ever yet been able to break the lock of prayer and trust and divine wisdom.—"Raleigh Christian Advocate."

We live by days. They are the leaves folded back each night in the great volume that we write. They are our autobiography. Each day takes us not newly, but as a tale continued. It finds us what yesterday left us; and as we go on, every day is telling to every other day truths about us, showing the kind of being that is to be handed on to it, making of us something better or something worse, as we decide.—J. F. W. Ware.

A Beautiful Incident.

At the close of a long and arduous career the famous Lyman Beecher passed under a mental cloud. The great man became as a little child. One day after his son, Henry Ward, had preached a striking sermon, his father entered the pulpit and, beginning to speak, wandered in his words. With great tenderness, the preacher laid his hand upon his father's shoulders and said to the audience: "My father is like a man who, having long dwelt in an old house, has made preparations for entering a new and larger home. Anticipating a speedy removal, he sent on beforehand much of his soul furniture. When, later, the day of removal was postponed, the interval seemed so brief as to render it unnecessary to bring back his mental goods." Oh, beautiful words, describing those whose strength is declining, whose spirit is ebbing and senses failing, because God is packing up their soul furniture, that they may be ready for the long journey that awaits us all. — Faith and Works.

Our C. E. Topic.

Topic for April 10: How the World's Standards Conflict with Christ's. Matt. 5: 43–48; 1 John 2: 15–17.

MEDITATIONS.

The world and God are eternally opposed. The name "world" represents everything that is not according to God's will. This is inferred from 1 John 2: 17—"And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever." Some one says that by the "world" "we understand John to mean the aims, principles, practices, associations, philosophies, and pleasures in which the people of the world, or worldly-minded people, find their enjoyment." Paul says we, as Christian believers, shall not be conformed to this world. And James says that "the friendship of the world is enmity with God."

The standards and principles of the world's conduct are totally different from Christ's standards. The world says, "Love your neighbor" (only); Christ says, "Love your enemies". The world says, "Eat, drink and be merry, for to-morrow you die"; Christ says, "Seek ye first the kingdom of God, and his righteousness; and all these things (food and raiment) shall be added unto you." The world says, "Think of yourself first of all"; Christ teaches in various parables that we are our brother's keepers. The world says, "Do to others as they do to you"; Christ says, "Do unto others as ye would that they should do unto you". The mind of the world is filled with pride, self-confidence, self-satisfaction; the mind of Christ (Phil. 2: 5–8) is full of lowliness, self-dissatisfaction, humble dependence on God. The world's estimate of character is that it consists of the best man is able to do; Christ's estimate is what God can do in us. The one is human, the other divine righteousness.

It pays to adopt Christ's standard because it is the true one. It is the only one that will last and bring a recompense. "He that doeth the will of God abideth forever", while "the world passeth away, and the lust thereof."

Let every one choose now how he will order his life, and let him say with Joshua, "As for me and my house, we will serve the Lord."

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Editorial.

Paul wrote, "If in this life only we have hope in Christ, we are of all men most miserable." The truth is, most of us lean most heavily on the hope of a future life when this life begins to wane, when it ceases to hold out much promise to us. As long as we are in the prime and pink of health and vigor, it is this life, not the next, in which we sink our thoughts and energies. But when sickness, incurable disease makes its inroads upon the physical constitution, and we realize that the best this life can offer has forever gone by, then it is that we love to speculate and build fine prospects upon that life which Christ now lives in His glorified state. And how this vision helps us to bear our burdens! How wistfully invalids can talk together of their hopes centered in the promises of Christ! They are more than hopes — they are assurances. Paul's certainties become their certainties. At the same time, having secured ourselves for eternity, we are still able to enjoy this life's legitimate pleasures, and down to our dying day, provided pain and utter helplessness are absent, we love to see starry skies and the gaily-tinted flowers, to look into the faces and enjoy the converse of dear friends, to hear the birds caroling their morning anthems of praise, and to feel the freshening influences of the balmy spring breezes. "All things are ours."

The celebrated Mark Guy Pearse, of London, is now in Philadelphia. He is noted for the striking running commentaries he makes on Scripture while reading it in public. In Philadelphia he was reading from John 14 about love, and remarked, "Love is the life of God and man given away." This is as true as it is clever. Love always gives itself. When I love another I belong to him rather than to myself. My life, my powers, my victories, my blessings, my acquisitions are all at his command. This is the essential nature of God's inmost being. His name is Love. And when love is allowed to exercise itself in us, it develops God's nature in us. Paul wrote to the Galatians that at one time they were willing to pluck out their eyes and give them to him, so that he might have perfect eyesight. Paul himself was willing to die for his people, the Jews, if thereby they might be saved. Love implies consecration, and calls for continual sacrifice. Yet it does not mean a loss. Only in this way do we get the richest results from life. Jesus said that he who loses his life for His sake and the gospel's shall find it. Just as the healthiest man bodily is least conscious of his own body, so the healthiest man spiritually is he who so loses his identity in another's welfare that the thought of himself never occurs to him.

Our faith in Christ as our Saviour and our possession of the power of the Holy Spirit must manifest themselves. But the particular manner of this manifestation is largely dependent upon the disposition of the individual. Some people are emotional, some are coldly impassive. Some lay more stress on the feelings, some on logic. Many people no sooner have convictions than everybody knows it at once. With them conviction means confession. Others, again, think just as profoundly—perhaps more so—and feel just as keenly, but they are slow of speech, often timid and afraid of saying anything for fear they might say too much. The Salvation Army appeals to the one class, and repels the other class. But let each class beware of despising the other. Impulsive, excitable people may be just as sincere as the cooler sort, and they must be allowed to have their way. The Salvation Army has been an instrument in God's hands of rescuing multitudes from a life of sin and introducing them to the Saviour. And we may say to the quiet Christians, who dislike street confessions and emotional demonstrations of their faith, that, after all, there are opportunities in daily life, that call for the quiet kind of confession, and that it is their duty at such times to unseal their lips and unloose their tongues. Again, we may remind the impulsive class that they are not called upon to judge their quieter brethren or to deny to them conversion, faith, spiritual power because they do not believe in manifesting these in the Salvation Army style.

The late W. E. Henley was a great literary critic, a fine prose writer, a great poet, and is said to have founded a school of poetry. He wrote one of the sturdiest, manliest poems we have ever read. Here it is:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears,
Looms out the horror of the shade.
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul.

All this is fine, but it is not Christian. It is the desperate cry of a poor, buffeted human being, who has had his share of trouble and disappointment and has felt his powerlessness and his inability to grapple successfully with fate. So, like Prometheus of old, he falls back upon his unconquerable will, and defies the demons of evil to do their worst. Pluck and "sand" and "gumption" are qualities that provoke admiration and human nature loves to flatter itself that it is strong enough to be equal to the emergencies of life and eternity. But God knows us better than we know ourselves. He knoweth our frame and remembereth that we are dust. Jesus Christ said, "Without me ye can do nothing." He is the Captain of our salvation. Self-sufficiency may bluster for a season but it finally breaks down. It is right to take all our ills uncomplainingly, but the only one who can bear them sweetly and gracefully is he who leans upon the strong arm of his Guide. No laments escape his lips. He cannot write a poem like the above, charged with whining and defiance. When Peter depended upon himself he began to sink and his spiritual pride had a humiliating fall. When he clutched the Master's outstretched hand all was well.

Death a Sleep.

It sounds so sweet in reading Paul's writings to the Corinthians and the Thessalonians, for example, to hear him refer to death as a "sleep". It shows us how little he dreaded death and how deep his faith was in the resurrection.

But Paul was not the only one in olden times to possess such repose of soul. In the catacombs near Rome, where thousands of the early Christians were buried, are found numerous inscriptions like these: "Zoticus laid here to sleep"; "Nicephorus a sweet soul in the place of refreshment"; "Laurence to his sweet son Severus borne away by the angels on the seventh of January." "Here lies Susanna joined with her father in peace."

As Christ's people, sharing His life, and expecting to enjoy the perfect fruitage of it when we "shall see Him as He is", we can well afford, when death comes, to "Wrap the drapery of our couch about us and lie down to pleasant dreams."

Correspondence.

WAYLAND, Iowa, April 4, 1904. —Our attendance at church has been very good, considering the weather, sickness, and all other hindrances. We have been very well instructed at all times by our Bro. Musselman.

The attendance has been good up to date, and now that the weather is much better and the roads are getting good, we see no reason why we should not have the house crowded at every meeting.

Last Sunday evening we celebrated Easter. A very interesting program was rendered and the children all did very well. The house was not nearly large enough to hold all the people that came out to hear what the children had to say.

We are also very much pleased to say that our S. S. is doing very nicely. We have had the pleasure of adding to our school one entire new class of young men. The class numbered nine last Sunday. May God's blessings be upon them and may they be firm in their undertaking, is the wish and the prayer of the writer.

SUMMERFIELD, Ill., March 27, 1904. The center of attraction for almost all the civilized world, at the present time, is the St. Louis World's Fair. Especially is that true for us who live in close proximity to the World's Fair city. Almost daily, exhibits pass through here on their way to the Fair. A short time ago a display of primitive engines and coaches passed, and furnished quite an interesting spectacle to all who saw it. These aborigines of traffic are to be displayed in The Palace of Transportation, one of the largest buildings at the Fair. This building is 525 x 1300 feet, and the cost of construction was $700,000. A few days ago about five cars passed containing a part of the French exhibit. All preparations indicate that this will be the greatest World's Fair ever held.

Within the last few weeks the following weddings took place in Mennonite circles: Henry Witmer and Clara Schaper, Henry Hirstein and Lena Miller, Samuel Ruth and Marie Duek. The last mentioned couple will be at home in Beatrice, Nebraska, after April.

Rev. van der Smissen reports that the meetings in St. Louis are very successful. The congregation numbers twenty-five to thirty every meeting. By means of the street car he is able to reach St. Louis in time to have service in the afternoon.

DONNELLSON, Iowa, April 4, 1904.—Last Thursday we had a heavy rain so that our meeting was not so well attended on Friday, but Easter Sunday being a nice, clear, cool day, the church was well filled again and the majority joined in the Lord's Supper. We had regular services at our church to-day, at 10 a. m.

As usual, there has been much sickness and quite a number of deaths occurred this winter. We have had a very long continuous winter with but very few days of sunshine and not much snow. It froze up the 16th of November and never thawed out all winter. There is still some frost in the ground. The small fields of wheat that are raised here look promising.

Elder Woodsly's Christian Sciencin'.

I don't know as I was ever more put out in my life than I was when Elder Woodsly turned Christian Scientist. Not that it was any loss to Nabeh. My land, we haven't had as comfortable a winter fur a coon's age as we had that winter he was Christian Sciencin'; but I did feel for them poor motherless children; him a rarin' round the country, neglectin' his work an' tormentin' folks that was workin'. My! my! If ever Caleb was mad it was the day Elder Woodsly come over to tell us all about his Sciencin'. I allow I'm not any narrer-minded-er than other folks, an' I alwus say that there's some good in every religion that I ever heerd of, but to see that man come into our cellar—we was washin' an' Caleb was runnin' the washin' machine—as I was sayin', that man come in, a leavin' the door open behind him, an' stompin' the snow off his feet all over the floor an' set down by the fire on the end of the bench where I was starchin' things.

An' says Caleb, "Purty cold this mornin'."

"Cold," says Elder Woodsly, unwindin' his big woolen comforter off his neck an' stickin' his toes a'most into the fire, "there ain't no cold, Caleb Larrabee."

An' Caleb just looked at him an' says, "What?" and then that man started in an' sech a jumble of the Bible an' Mrs. Eddy an' tomfoolery I never heerd. He allowed we wouldn't be cold or hot if we'd jest think we wasn't, an' then he rattled off a lot of stuff jest like a poll parrot about "inherited instincts," an' "mind bein more than matter," an' "these miserable bodies of ours." Well, there was him a takin' up all the fire an' a shovin' my pan of starch nigh off the bench, an' there was Caleb a-arguin' with him, mad as a hornet, and there was the washin' standin' stock still, an' it goin' fur eleven o'clock. An' I jest got that out of patience I couldn't put up with him any longer. An', says I—an' I tried to speak pleasant—says I, "Well, Brother Woodsly, I allow it's all the same to you where you set, bein's you don't mind whether you're cold or warm; an' this miserable body of mine is just freezin', so I'll give you this box over here by the door. It's kind of handy to believe that way, isn't it? I allow you'll be givin' all your winter clothes to the poor." An' land, he didn't set there more'n two minutes till he allowed he'd have to go home, an' off he went. An' sech a time as I had with Caleb an' the washin'. He declared he'd been turnin' that machine full fur an' hour, when he hadn't moved it since that crazy-Jane came into the cellar.

Well, we all worried a good bit about them poor childern, an' along towards Christmas everybody was glad when Elder Woodsly's sister come to stay with him an' keep house. She was dreadful set in her ways, an' bein' a good bit older than the elder, an' havin' considerable money an' nobody but him to leave it to, why he didn't dare contrary her like he used to Sister Woodsly.

Well, as I was sayin', we was all relieved to know that the childern was bein' took care of, when lo an' behold, what does she do but ups an' turns Christian Sciencer. Sister Meachem come over to tell me just as soon as she heerd it, "an'," says she, "she's ten times worse than he is."

Well, all at onct it come into my head that neither Sister Meachem nor me hed been over to see Miss Woodsly since she'd come, an' so we made it up to drive over the next afternoon.

We got airly dinner an' got there jest before the elder got home from market. The childern were all at school. It was a raw, windy day, an' we was jest chilled to the bone. She took us into the settin' room till we took off our bonnets an' then we went out to the kitchen with her while she got the elder's dinner. He was jest comin' in as we set down. I looked at Sister Meachem an' she looked at me. That man had no overcoat on nor no comforter, nor no mittens, an' he was jest blue with cold. His teeth chattered when he spoke to us, an' he walked up to the stove an' reached out his hands towards the fire, but his sister jest whisked in right in front of him. "Well, well," says she—oh, so cuttin'—"what in the world are you a holdin' out your hands fur? —there ain't no heat in that stove. There ain't no heat anywheres, it's all in a body's imagination. Jest you set down there at the table, an' I'll lift the potatoes." An', says she, turnin' to us, "I allow you've heerd I'm a Christian Scientist. Ezra has converted me, an' I tell you it's jest grand. Why, when I think of the cookin' it saves, I wish I'd a heerd of it long ago," an' she set the potatoes on the table an' got a pitcher of cold water an' a glass.

An', says Ezra, "Ain't there no coffee, Sarah?" An' says she, "Coffee! What's coffee' an' what's tea? Nothing but imagination. I've just been readin' them blessed words of that wonderful woman this mornin'. I was allowin' to mend them socks of yours, but I was just a readin' 'there's nothin' real but mind. Determine that a thing is so, and it is so.' Now you can't put socks on your mind, an' I jest determined that there was no holes in the heels of them socks, an' so there ain't."

I jest allowed she'd gone crazy, but that wasn't a patchin' to the rest. Ezra drunk about a half a glass of water an' says he, "Seems as if I'd like milk better'n water." An' she flew up in a tantrum right off.

"Ain't you ashamed of yourself, Ezra Woodsly, to go back on your principles that way. I was hopin' Mis' Larrabee an' Mis' Meachem 'ud be brought to see the light; an' I've bought a hundred of Mis' Eddy's books with the money you giv' me to git coffee an' tea an' sugar, an' I'm goin' to give one to everybody that comes." An' she went up stairs an' come down with two books. An' she give us them, an' says she, "Jest read a chapter every day an' it'll change your whole life. Why, last week I read 'there is neither sweet nor sour, salt nor fresh' an' now I don't bother saltin' the bread nor the fried potatoes, an' I don't put any sugar into anything." An' she looked at Ezra an' says she, "I allow in a little while we kin lay in a load of sawdust an' live on it all the year round."

An' says he, kind of hesitatin', "I don't know, Sarah. Seems as if that's goin' too far."

An' says she, "Well, if I'm a Scientist, I'm goin' to be a real one, not a humbuggin' fraud of a one. An' I'm going to see to it that you live up to your principles."

Well, you'd better believe we didn't stay long, but before we left she told us she'd sold all the elder's winter underwear, an' his overcoat, an' his fur cap to a second hand man, an' that she was goin' to try to raise money enough to rent a room from somebody near the church, an' her an' the elder was goin' to hold meetin's an' try to convert folks to their way of thinkin'.

Well, all the way home, I couldn't help thinkin' of the look of that poor shiverin' man settin' there, eatin' potatoes with no salt, an' drinking cold water. She didn't even cook any meat. She allowed it wasn't good for the mind. When I got home I told Caleb, an' he laughed an' says he, "Good fur the old hypocrit. I allow his 'poor miserable body' 'll soon be as skinny as his mind is."

An' says I, "That woman's as crazy as a loon." An' says Caleb, "Not a bit of it. She knows what she's doin'." An' as true as preachin', it wasn't a month till Elder Woodsly throwed over Christian Science, an' when I ast Mis' Woodsly about it, she give a long sigh, an' said she allowed her an' Ezra's minds wasn't spiritual enough for Christian Science, an' then she giv' me a look that opened my eyes, an' says I to myself, "There wouln't be many Christian Scientists if they all had somebody make them live up to their profession." —Mrs. Caleb Larrabee in "The United Presbyterian."

The Lord's Money.

Here is something for the boys and girls to think about when they put money in the contribution-box.

"Bertie, Bertie, isn't this a shame?" cried little Casper Hall, as he held up a silver shilling for his older brother to look at.

It was a bright shilling, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole had afterwards been carefully filled up.

"They wouldn't take it where I bought my slate," said Caspar, ruefully; and then I tried to pass it at the sweetie shop, and the lady shook her head, and when I offered it to the conductor of the car he was quite cross, and asked me if I did not know how to read. When I said, 'Yes, of course, I do,' he pointed to a notice in big letters: 'No mutilated coin received here.' What shall I do with it?" finished the little fellow with a sigh.

"You have no idea who gave it to you, have you, Caspar?" said Bertie.

"Not the least. It is part of the change I had from Uncle John's Christmas gift to me."

"Well, you must be sharper the next time. Now, if I were you, I would put it into the missionary box. The society will work it off somehow."

"But I don't want to put a whole shilling in the box."

"It is not a whole shilling, Casp; it's a shilling that's had a hole in it. Nobody'll take it from you. You may just as well get rid of it in that way as any other."

Bertie and Caspar Hall were in their father's library when this conversation took place. They thought themselves alone. But, just on the other side of the curtain which divided the room from the parlor, their little cousin Ethel was sitting. As Caspar moved towards the mantel where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen, but I could not help overhearing you; and Caspar, dear, do not drop that shilling into the box, please.

"Why not, Ethel?"

"The Lord's money goes into that box."

Bertie looked from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining and her lip quivered a little, but she spoke gravely. "It was the lamb without blemish, don't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room you wouldn't like to say, 'Igive this to Thee, because nobody else would have it.' It was gold, frankincense and myrrh the wise men offered the infant Jesus."

The boys drew nearer Ethel. She went on: "It isn't much we can give to Him who gave Himself to us, but I believe we ought to give Him our best, and what costs us something. Excuse me, but it seems mean to drop a battered coin into God's treasury, just to get it out of sight."

Are there no older people who should remember that the Lord's money ought to be perfect, and of our best? "The Lord's Portion."

"How is It?"

Dr. Cuyler, of Brooklyn, tells the following: "On a cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said, 'What an awful night for the poor!'

"He went back, and bringing to me a roll of bank bills, he said, 'Please do me a favor, hand these bills to the poorest people that you know.'

"After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and ventured to add, 'How is it that a man so kind to his fellow-creatures has always been so unkind to his Saviour as to refuse Him admission to his heart?'

"That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had spoken to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime."—Sel.

Do not dream of doing great things for God in the future so much as doing little things for Him now in great love.—Sel.

The Sunday School Lesson.

Subject for April 10: PETER CONFESSES THE CHRIST. Mark 8: 27–38.

GOLDEN TEXT: Thou art the Christ, the Son of the liying God. Matt. 16: 16.

LESSON TEACHINGS.

In all these Lessons we have had lately we find Jesus staying and preaching no more in Judean or Galilean territory. After His sermon in John 6: 22–71, His ministry in Galilee closed, because many of His followers left Him and the Jews meditated designs on His life. We find Him visiting Tyre and Sidon (in last Sunday's Lesson), Decapolis, Dalmanutha (which Edersheim thinks should be Lamanutha, near to the fortress of Tarichea), Magdala (or "Magadan") and in this Lesson we find Him at Cæsarea-Philippi, away up in the extreme northern part of Galilee, near the Lebanon mountains. The modern name for that ancient city, over which Philip, Herod's brother, was king, is Banias. Hither Jesus led those disciples who had not been offended by His "strange" preaching in John 6, and who still believed on Him. Some one suggests that at this time Jesus wanted the disciples to be much alone with Him, so as to learn from and commune with Him. They needed to learn some things for which they were not at all prepared, especially about the crucifixion of their Messiah. It is when we are alone with Jesus that we are likely to learn most from Him and be best prepared for His revelations to us.

And now Christ needs to prepare His disciples in a special manner for the revelation of the Cross by asking them a preliminary question—"Whom do men say that I am?" The answer shows some of the popular impressions of Jesus' identity and mission. "John the Baptist"—we read that Herod, whose guilty conscience had troubled him ever since he had indirectly consented to the death of John the Baptist, thought Jesus was this good man risen from the dead. Others thought Jesus was some prophet, like Elijah or Jeremiah, because of the miracles He performed and His marvelous teachings. But these impressions sadly missed the truth. Too many in our day take Jesus to have been merely the highest specimen of humanity known to history. Jesus is to them only the greatest of the prophets. And not only Jews, but many Gentiles likewise believe this.

Peter's confession gets at the heart of the truth. The Master wants to know what they themselves think of Him. It will not do to know what others think of our Lord. We must personally come to our own conclusion. We must have our own convictions. And so Jesus asks, "Whom say *Ye*, etc?" Has the Master ever asked you such a question? Doubtless He has but you may not have taken it seriously.

Peter confessed: "Thou art the Christ." Matthew adds: "The son of the living God." Christ means Messiah. Peter believed, what the Baptist once doubted, that Jesus was the one that should come. Many had doubted that Jesus was the Jewish Messiah because His teachings were utterly at variance with what they imagined His teachings should be. Christ had refused to be crowned king, and this many of them could not understand, Judas, for instance. But Peter remained firm in his convictions and he spoke for his companions likewise. See Acts 1: 15; 2: 14. He had good reasons for not wavering. See John 6: 68.

Matthew tells us how Jesus complimented Peter on his confession, that He declared that only the Father could have revealed it to him and that he was chosen as the "rock" on which Christ's future church was to be founded—which was fulfilled on Pentecost. This confession was not the first Peter made. In John 6: 69 he calls Jesus the "Holy One of God." Here it is, the "Christ". Both of these titles imply that Peter was convinced of the divinity of Jesus Christ. Such faith is revealed by the Father through the Holy Ghost. See 1 Cor. 12: 3 and Matt. 16: 17. We cannot accept Christ as our Messiah unless we receive heavenly light on His divine identity and mission. The result of such faith is new birth. John says (1 John 5: 1), "Whosoever believeth that Jesus is the Christ is born of God." We are taken into the family of God and become His children. But such faith must exist in the heart, not in the head. See Rom. 10: 8–10. It must influence the whole man and the whole life.

Now Peter is ready for more light. Christ proceeds to declare the great truths of the Atonement and the Resurrection (v.31). This was Christ's main theme from now on. See the phrase, "from that time forth" in Matt. 16: 21. The atonement is the central fact of Christ's earthly career. He "must" suffer (v. 31). See John 3: 14; 12: 24. Heb. 2: 10. The Old Testament abounds with prophecies concerning Christ's death for the world's sins, and Christ often referred to it before this. The church should realize the preeminent importance of Christ's death when it sings,

"My hope is built on nothing less
Than Jesus' blood and righteousness".

But Peter's lofty faith here failed. He himself shrank from the cross, and he thought his Master should. Had he known how necessary the cross was to his own salvation he would not have so protested. But it was true of him as of the world in general, that the cross of Christ is foolishness and a stumbling block. How Christ can save men by dying on the cross is beyond human understanding. It asks for divine illumination. May we all be taught of God in just this respect, and accept by faith what our reasons cannot grasp or justify!

The rest of the Lesson deals with the Principles of Christian Living. The carnal mind must be crucified, so that the new man may be paramount. See Col. 3: 1–5.

Marriages.

TYSON—GODSHALL.—On Mar. 26, 1904, at Schwenksville, Pa., by Rev. W. S. Gottshall, Charles K. Tyson, of Salfordville, and Annie B. Godshall of Kulpsville, Pa.

HACKMAN—STAUFFER.—On Mar. 26, 1904, at Schwenksville, Pa., by Rev. W. S. Gottshall, John M. Hackman, of Franconia, and Katie L. Stauffer, of Upper Salford, Pa.

Deaths.

MATT.—On the 29th of March near Middletown, Ohio, Mrs. Mary Matt, nee Smith. She was born in France on June 20, 1820, came as a child with her parents to this country and lived for some time with them in Ky. On Jan. 18, 1868, she united in marriage with John Matt, who, although sick and feeble, survives her. The funeral took place on the 31st ult., and the husband not being able to attend the service at church, Bro. H. J. Krehbiel made an English address at the home and spoke again in German and English at the church.

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News of the Week.

Domestic.

Tale of Torture Told by Missionary from Congo.

LOUISVILLE, April 5.— Dr. William Morrison, a southern Presbyterian minister to the Congo Free State, in speaking before the Presbyterian Ministers' association here, gave an impressive recital of the alleged barbarities practiced upon the natives of the Congo state by those holding the power and of the obstacles thrown in the way of their correction by the authorities.

"I lived with these people for seven years. I know what I am talking about," said Dr. Morrison. "Leopold has there a native cannibal army of 20,000 men, officered by white Belgians and armed with repeating rifles. These men, representing the worst and most savage type of the natives, were caught and carried far away from their homes and forced into this military service. This cannibal soldiery is used to compel the natives to bring in enormous tributes of ivory and india rubber. It is worth noting that the king of Belgium is to-day reputed to be the largest dealer in ivory and rubber in the world.

"As a result of this forced labor and military service, great, unspeakable cruelties are practiced on the native people. I have seen a number of times thousands fleeing into the forests to escape from the cannibal soldiers of King Leopold; I have seen these soldiers scouring through the forests, and, after catching a number of men whom the government wanted as laborers, going away with the captives tied together by ropes around their necks. Raids upon villages are being constantly made, some of the people are killed and eaten, others are carried away into captivity and sold, while others are forced into labor and military service. I can buy all the slaves you want at Luebo at from $10 to $15 apiece.

"When these raids are made, the most awful cruelties are practiced. Innocent women and children are killed or captured; hands are cut off to be taken back to the white Belgian officers to show that the work has been well done, and sections are being depopulated. One of these raids was made near one of our mission stations —one of our missionaries went to the scene and counted eighty-one hands cut off and drying over a fire, to be taken back to the Belgian officer; forty-five dead bodies were counted lying nearby.

"The Belgian government makes the usual stereotyped denial of all these charges. I have seen personally the governor of the Congo State. He will not do anything. I have been in the palace of the King of Belgium, and have seen the most prominent officials of the Congo government. They will not do anything. The English government is greatly interested in the situation. At the request of Lord Lansdowne I prepared a statement of such outrages as had come under my own observation.

"Consul Roger C. Casement, who is the English and acting American representative in the Congo state, has just made a tour of investigation, and his report, now in the hands of our government at Washington, presented a most deplorable condition. As a government, we do owe something to the 20,000,000 black people in the Congo state. What are we going to do?"

Chose Shakespearean Instead of Bible Texts.

SOUTH BETHLEHEM, Pa., April 1.— Because he used more Shakespearean texts than biblical, the Rev. H. T. Quigg, pastor of the Fritz Memorial Methodist Episcopal church, was asked by his congregation to resign. Dr. Quigg not only took the bard of Avon's thoughts to build sermons on, but interlarded his addresses liberally with quotations, and sometimes gave his congregations whole passages.

The members of the church objected. They said they could not understand what he was saying. They were not college graduates, they said, and wanted the Bible. Dr. Quigg kept on in his best Elizabethan manner. When the Methodist conference met strong representations were made against the minister, but he was reappointed.

The next Sunday after the conference Dr. Quigg gave his congregation more Shakespeare than ever. He quoted liberally from "King Lear" and "Macbeth." One aged woman thought he was swearing, and left the church.

Mile's Boom Is Launched.

INDIANAPOLIS, Ind., April 5.— The Prohibition state convention was formally opened to-day by State Chairman Chas. E. Newlin, after the Rev. E. C. Bacon had delivered the invocation. Chairman Newlin turned the gavel over to the Rev. J. C. Rhodes, of Kokomo, who spoke for several minutes against Republicanism and Democracy. He condemned the Nicholson liquor law, which he declared, had increased the number of saloons in Indiana by 1,600 since its passage.

As a final to his speech the Rev. Mr. Rhodes launched the boom for Gen. Nelson A. Miles as the Prohibition candidate for president.

"With that noble American bearing our national banner aloft," said he, "with a candidate for every state, county and municipal office next November will march faith conquering and to conquer."

U. S. Ambassador Inquires concerning the Jews.

WASHINGTON, April 4 —The State Department has received the following cablegram from Mr. McCormick, the American ambassador at St. Petersburg: "A rumor concerning a possible demonstration against the Jews at Odessa having reached me, I communicated with the United States consul there, asking him if it were well founded. He replied to me as follows: 'Reports of anti-Jewish demonstrations are not unusual at this season of the year. Owing to the occurrence of last Easter the Hebrew population is exceedingly nervous, but, with so energetic and humane a man as Governor Neidhardt in charge of the city and with Baron Karulhass as commander-in-chief of the troops in this southern country, I should regard a serious outbreak of any kind as impossible. During the present week the official newspaper has contained notices to the public warning those who disturb the peace that they will be dealt with severely.'"

Foreign.

THE RUSSO. JAPANESE WAR.

JAPANESE HULKS BOTHER RUSSIANS.

PORT ARTHUR, April 2. — All is quiet here, and there is no change in the situation. The weather is warmer and the sick and wounded are making good progress toward recovery. The Japanese who were killed in the last attack upon this place were buried to-day in the Chinese cemetery outside the town, with military honors. It is hoped it will be possible to raise the Japanese fireships which were sunk in the attempt to block the harbor.

TOKIO, April 2.—The Navy Department has no information concerning the reported Japanese attack on Port Arthur, March 30 and 31, and the officials doubt that a general attack occurred. It is added that it is possible that a few Japanese cruisers are in the vicinity of Port Arthur, and that there may have been an exchange of shots with the Russians, but it is certain that the main Japanese fleet was not engaged at the time referred to.

RUSSIANS READY FOR AN ATTACK.

PARIS, April 6.—The St. Petersburg correspondent of the Echo de Paris says that the Russian general staff is convinced that the Russians will await a Japanese attack on the right bank of the Yalu. They are now busily engaged fortifying the mouth of the river. A remarkable bridge has been constructed on the prolongation of the Wiju line connecting it with Pin Hu Jan.

The correspondent says the Russians are seeking to draw the Japanese on by sending small bodies of troops across the river.

LONDON, April 5.—A dispatch from Tokio to-day says: A telegram from Ping-Yang states that the Japanese scouts entered Wiju last Sunday night and found no enemy. According to the statements of the Koreans who were found at Wiju the Russians crossed the Yalu in boats on Saturday, swimming their horses. The enemy at Thyotsan retreated at the same time to the right bank of the Yalu. The natives further report that a small number of Russians are in the vicinity of Chosan and Plok-Dong, on the left bank of the Yalu.

ST. PETERSBURG, April 5.—A correspondent of the Associated Press at Port Arthur, who returned to the fortress yesterday from an inspection trip through southern Manchuria telegraphs that that country is strikingly full of an unusual and active life, that the troops are vigorous and healthy and animated by a desire for active operations and the entire native population, including that of the commercial world, is friendly to Russia and full of faith in the Russian arms.

RUSSIANS MOVE BEYOND THE YALU.

LONDON, April 5. — Eight weeks from the opening of the war sees Japan, without any real fighting apparently in complete possession of Korea and the first stage of the campaign ended. According to the Daily Mail's Kobe correspondent, who telegraphs under date of April 4, a Ping Yang dispatch has been received there confirming the report from Shanghai that Japanese scouts entered Wiju, Korea, at 1 o'clock a. m, Monday, and that the Russians apparently retreated beyond the Yalu river, but no further news of any kind is at hand throwing light on either land or sea operations. Everything, however, is regarded as pointing to the imminence of important developments.

The Daily Mails' Seoul correspondent, telegraphing Monday, asserts that the landing of Japanese troops at Chinampo has now ceased, but that the port is guarded by a large fleet and the Japanese base has moved north from Ping Yang, where only a few troops now remain. The correspondent of the Standard at Tokio reports that the Japanese correspondents at the front, who followed the army through the China-Japanese war express great surprise at the improvement of the Japanese troops during the past decade. The improvement is noticeable alike in equipment, organization and discipline and more especially in the educational standard of men.

The Morning Post's Tokio correspondent says Japanese torpedo boats scouting at Port Arthur discovered unencumbered a channel 130 yards wide which still admits of the passage of vessels.

LONDON, April 4 —A Tokio dispatch to-day says: According to Japanese reports the Russians have calvary posts from Taku-Shan, in southern Manchuria, to the Yalu. Between An-Tung and Kinkieng they have constructed batteries on the heights, but only a few guns have been mounted. In the same district parapets and palisades have been erected. The Russian force at An-Tung is estimated at 30,000.

An-Tung is evidently the base of Russian operations in the Yalu district. The Czar's forces are expected to dispute the passage of the river vigorously, meanwhile keeping in constant touch with the Japanese advance and offering all possible resistance to it.

The chief base of the Russian army is Liao-Yang, which is 170 miles from An-Tung. According to the latest reports, Liao-Yang is now comparatively quiet. It is held by a thousand men, the main force having moved toward the Yalu.

Reinforcements, however, are expected. All indications point to a decisive battle in the neighborhood of An-Tung, barring some powerful flank movement on the part of the Japanese forces. Feng-Wang-Tong, which is about thirty miles northwest of An-Tung, is held by about 5,000 Russian troops.

Fear of Anti-Jewish Riots.

ST. PETERSBURG, April 4.—Reports received by the Ministry of the Interior indicate that the precautionary measures taken to prevent anti-Jewish disturbances during Easter week, when the ignorant are easily aroused to a religious frenzy against the Jews by the dissemination of false stories regarding "blood atonement," will result in the avoidance of serious trouble. In spite of the precautions, however, it is considered possible there may be attempts at rioting, but the authorities may be relied on to suppress these with a strong hand.

The following private telegram has been received from Odessa: "Reports of anti-Jewish disturbances, which always are common at Easter time, cause more alarm than usual this year because of the occurrences of last year. The Jews here are nervous, but the authorities have confidence in Governor Eidhart, who is in charge of the city, and who is an energetic and humane man, as well as in Baron Kaulbars, commander-in-chief of the troops in southern Russia. Under the circumstances, therefore, anything like a serious disturbance is regarded as impossible."

The official newspapers have published strongly worded warnings, and the city is placarded with notices that all who disturb the peace will be severely punished.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, APRIL 14, 1904. No. 19.

If I Can Live.

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of thine."

—HELEN HUNT JACKSON.

Items of News and Comment.

Rev. A. M. Fretz, Souderton, Pa., will hold communion in his charges as follows: Souderton, May 1, in connection with the Eastern District Conference; Deep Run, May 15.

The report comes from Russia that two Mennonite congregations there contributed 54,340 rubles, amounting to over $27,000 to the Red Cross Society for its work in the far East.

Catechetical instruction is being given to a number of young people in the church at Moundridge, Kan. In the Henderson, Neb., congregation, likewise, a class is receiving instruction preparatory to being baptized on Pentecost.

During the past six months the Henderson, Neb., congregational school has had a student body amounting to 68. It closed on March 25, giving general satisfaction, and expects to resume next fall. The school employs two teachers.

Special missionary services were held in the New Alexanderwohl church, Kan., during the Easter season. Rev. Gustav Harder, of Brainerd, Kan., treasurer of the Board of Foreign Missions, preached the mission sermon based on John 11: 25. Twenty young men and nineteen young women are receiving religious instruction.

More than ten million Bibles have been circulated throughout the Chinese Empire. God alone can tell the wonderful results of the reading of His Word. Yet, there is another side. There are only two missionaries in that land for every 1,315 square miles, with 291,447 heathen!

It is interesting at times to know the size of some of our congregations, as founded on reports of those participating in communion services. On Good Friday over a hundred took part in the Moundridge, Kan., congregation; on Easter Sunday, 314 communed in the First church of Philadelphia.

The annual conference of the Eastern District will convene in the Souderton Church, Rev. A. M. Fretz, pastor, on Sunday, May first. The conference sermon will be preached at the evening service by our pastor, the retiring moderator. The conference sessions are open to all. It would be a good thing for many of our members if they would attend some it not all of the conference sessions.—"Weekly Bulletin."

We have no correspondent from the populous congregation at Mountain Lake, Minn., so we clip from the "Mountain Lake View," this timely local:

The wedding of Miss Maria K. Schroeder and Mr. J. J. Vogt of this place was one of the largest ever held in Mountain Lake. The marriage ceremony took place in the Bethel Church which was filled by friends and relatives of the young and hopeful contracting parties. Rev. J. J. Balzer officiated. Afterwards a rich lunch was served in H. P. Goertz's vacant storebuilding and many hundreds of people were served with refreshments. St. James, Butterfield, Bingham Lake, Windom and other places sent guests to this wedding. The bride and her young husband are well known to almost everybody within a radius of many miles and her parents being quite popular in the county, there was no possibility for them to have a private wedding. May the young pair have a long and happy life together!

Bethel College, as well as the town of Newton, enjoyed a grand rendition of Charles Gounod's "Redemption". Last Friday, the 8th inst. and last Wednesday, the 13th, the three parts of the oratorio were rendered in the chapel by a chorus of 117 voices, comprising 44 sopranos, 25 altos, 17 tenors and 31 bassos, Prof. J. W. Bixel being the director. Prof. B. F. Welty presided at the pipe organ, Miss Olga Krehbiel and Mr. D. A. Hirschler at the piano, and Miss Frieda Voth at the harp. Gounod's "Redemption" consists of three parts and a short prologue, which latter is merely a narration of the Fall of Man. Part I. is headed "Calvary" and includes the Saviour's trial, His march to Calvary and His crucifixion, with all the attendant events and the seven words from the cross. Part II. is entitled "From the Resurrection to the Ascension" and comprises the risen Christ's various appearances to His followers, together with the conduct of the Sanhedrin as written in the last chapter of Matthew, all ending with His ascension. Part III. includes Pentecost, the Descent of the Spirit and ends with several beautiful choruses and a semi-chorus, summing up the results of the Redemption. A neat and full program and libretto in pamphlet form was printed for the use of the audience, and contains cuts of Profs. Welty and Bixel, a list of the singers and a running analysis of the oratorio. The people of Newton apparently are to be congratulated on the occasions offered them to hear the redemption story in such an inspiring and affecting form.

Another Champion for Peace.

The contrast between war and peace is illustrated by the fact that what treasure has been expended on the Philippine islands would have put water on every quarter section of arable land in our country where it is required. It would have built for the farmers of this country a splendid system of good roads, or for commerce two ship canals across the isthmus. And yet, with it all, that is no country for an American man, woman or family. Within the territory of the Philippine islands, an area not as large as your neighboring territory of New Mexico, there are crowded over 8,000,000 Malays, as many people as there are now living in the entire western half of the United States. There is an abundance of room here in this glorious western country.—GENERAL MILES.

Clever's Conversion.

H. G. A.

It was a memorable night when Clever was converted. He was one of the worst boys in the community, the leader of about a dozen young scapegraces who held their noisy reign at the corner of the block, puffing cigarettes, throwing snowballs at unsuspecting passers-by, guying the girls and bringing blushes to their faces by the shameless, foulmouthed and slangy remarks they hurled at them. Clever had been expelled from public school for saucing the teacher and refusing to do the work assigned to him. From then on he drifted downwards, until even the toughs, whose home and club was the saloon, were outclassed in the dark deeds and filthy habits belonging to their own profession. When Clever gulped down three dozen fried oysters at one time and stowed away in his cast-iron anatomy one cocktail after another without having to be carried into the shed dead-drunk, they agreed that here was a very genius of the bar-room, before whom they had to take off their greasy caps in dumb admiration. And the string of dreadful oaths and racy epithets he could unreel shocked even their blunted sense of propriety. Yet, Clever was only a boy of seventeen.

A revival meeting was going on in the Baptist church just two blocks from the saloon. Clever recruited his battalion of hoodlums and they marched in a body to the church. They were going to have some fun in the old church to-night, especially at the expense of those who would occupy the "mourner's bench." They had filled their coat pockets with peanuts and plugs of

tobacco, which they said the converts needed to keep them steady while on probation, and they purposed proffering a chew to each of the young men who "came out" that night, at the close of the testimony meeting, and extort a kiss from each of the young ladies, should there be any. When they entered the vestibule, a dozen strong, with the redoubtable Clever at their head, the janitor was at his wits' end. He knew he ought to keep them out, yet he feared to challenge the stalwart leader, who was as strong as a horse, and withal, backed up by his no less brawny lieutenants. But before he could decide betwixt inclination and duty, the gang had swept past him, entered the main auditorium and taken their seats in the back recess. Services had already begun, and the worshipers were just ready to strike up a hymn. The "boys" waited until the audience had sung "There's not a Friend Like the Lowly Jesus", though they could not help joining in the refrain, "No, not one", as it recurred from time to time, and shouting it at the top of their voices. Then, after the audience had resumed their seats, at a signal from Clever, the gang started up a drinking song, "We never drink behind the bar", their uncouth, stentorian voices making the rafters ring and tremble. Dismay and consternation were written on the faces of the mingled throng, and flushes of anger reddened the frowning visages of the stronger men. Some of them walked up to the disorderly fellows and commanded them to stop. But it was as vain an attempt as that of old King Canute to stop the ocean wave on its inward roll. One of the church officers then managed to shriek out the words "nuisance", "marshal," "arrest", so that they reached Clever's ear. All the effect it had was to change the theme of the rag-time music, and Clever led the rest with, "Here's to Bug-house Marshal Pratt, Drink her down, drink her down". The men made no effort to "tackle" the gang, and stood in helpless irresolution in the aisles. Some of the women wept, others begged the men to act. The minister alone seemed cool, collected and resourceful. He knew all about Clever and his pals, that they were terrorizing the town, and that they were dangerous customers to meet in open combat. He had prayed for them all, particularly for Clever, and he had longed for an opportunity to convert, if possible, the ringleader, or, at least, to pave the way. Here was his chance, but the utmost tact was called for. So while he beckoned the audience to compose itself and wait for the disturbance to subside, his mind was busy with schemes and his heart was full of prayer for Divine guidance.

He recalled that Clever loved a girl in the town, and that it had been rumored that she alone was able to tame his lion nature, smoothen the rough edges of his character, and draw out from him whatever tenderness his corrupt and callous heart was still capable of. So he dispatched a girl friend to Clever's sweetheart, with the message that on Clever's account she should come to the church at once. In the meantime, the "boys", having ended their singing, continued to chew tobacco and bespatter the oiled floor with the juice, as well as to munch peanuts and scatter the shells under the pews, and even toss a peanut once in a while into the laps of the girls as they sat in several ranks in the opposite wing of the church. The congregation sang more hymns.

Effie Darby, Clever's good angel, soon entered the church by a side-door, unseen by Clever, and was at once met by the pastor. A short interview ensued, and then to Clever's infinite astonishment, he saw Effie arise, seemingly from among the converts, and begin to speak to the assemblage. He heard her mention his name, not as "Clever", but as "Mr. Dirks". He heard her tell the people that they did a great wrong in looking down upon "Mr. Dirks" as an incorrigible, hopeless case, and despising him as though he were a dog. She said he had his bad habits, and did bad deeds, and that his reputation was very shady indeed in the whole town. But she was convinced that in due time and with sympathetic encouragement, he would be a better boy and turn out a good man. She knew him better than any one present, and she was ready to entrust herself to him and risk the loss of her own good name among all the people in order to prove to them that there was the making of a man in him. She said she had already incurred the displeasure of her parents and many of her friends by entertaining him, but she did not care about all this, for she was sure the day would come when she would be able to abundantly justify her course. She believed in Clever, even if nobody else did, and she felt confident that if he once recognized that they regarded him as something better than a scalawag, he would not abuse the confidence reposed in him. She believed he was like a cur that had been kicked about so often that he knew nothing else but to snarl. In the name of God she pleadcd for him and asked that they all treat him like a gentleman, for such he was beneath his rough and forbidding exterior. "Clever," she suddenly called, "for God's sake and mine tell these people you are sorry for disturbing them to-night and that with God's help you will never do so again."

Poor Clever was quite broken down. He had never been so eloquently defended before—nay, he had never had a vindicator at all. To hear the pretty girl he loved tell some of the best people in town that she risked their good opinion of her for his sake, was more than he could stand. His blood-shot eyes were brimmed with tears. His limbs, unsteadied by drink, now shook like a leaf. Mustering up all the strength and steadiness he could, he cried out: "Effie, I am sorry; for God's sake and yours I'm not going to bother 'em any more."

That was all he could say. He sat down, and for a moment a solemn hush fell upon the gathering. Tears were freely flowing from many a soft-hearted woman's eyes, while the men looked sheepish and subdued.

"Let us pray for our friend", said the pastor, and one prayer after the other, from men and women alike, not indefinitely for all sinners, but for poor Clever, mounted to the throne of grace. "Lord help me" audibly escaped from Clever's lips before the amen.

This was the beginning of the end of Clever's misdeeds in the town. That night he escorted Effie home and a few nights afterward he joined the rest on the "anxious bench". He learned that a loving Saviour was infinitely more interested in him than was even Effie, and he gave himself up to His guidance. The center was converted, and in due time the circumference was also changed.

Training our Children.

JACOB SNYDER.

"Train up a child in the way it should go and when he is old he will not depart from it." (Prov. 22: 6.)

Greeting in the name of Him who said, Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven.

My thoughts have been drawn to say something upon this subject of child-training. I am led to believe this to be a subject much neglected by pulpit and press. I believe that the parents and teachers should have more encouragement and the question arises, how can we best accomplish this work? First we would say any one who undertakes the culture of the mind and soul should be one filled with the Holy Ghost, walking closely in the footsteps of our Saviour.

Children are a gift from God. What more is to be desired than the innocent child, pure and holy, coming as a sweet benediction from God, into a sin-cursed world? Have you ever thought that in the innocent child are the characteristics that if trained will bud, bloom and bear fruit to the honor and glory of God, and if neglected will become a curse to society and throughout eternity. In our homes, our Sunday-schools of to-day, may be found the future Menno Simons, Luthers, Knoxes, and Wesleys, who may have had but an humble birth and need to be instructed in that way which leads upward to God. Well can we say as parents and teachers, What can we do to guard, train, and keep the lives and souls entrusted to us? We believe we want to give love, time, and self, and show to them that dearer to us is their welfare than wealth, fame, or high social standing, and that our joy is their happiness; and not only give time and love but let our inmost selves flow out to the children.

Let soul meet soul and heart meet heart. Enter into their joys and their sorrows. Do you say that it involves time and labor? Yes, but time and labor are not to be considered when we work for God and eternity, implanting in your children the desire to do right, not in hope of reward, not for the fear of punishment, but because it is right. Teach them that purity of soul is better than silver or gold, and love for God and fellowmen is more to be desired than the wealth of the world. Teach them that a character built on the Rock of Ages out of the stores of truth, love, kindness, purity, determination and firmness—teach them that the winds of persecution and storms of temptation shall beat against it in vain, for it is founded upon the rock, Christ Jesus. Some one has very beautifully said, Give your child's soul culture, for the day may come when you will count all gold as dross and life as nothing. If you could only bring back the innocent look of childhood's early morning. Time may find your child or pupil traveling on the path that leads to destruction and your heart rent that was bound by the chords of love. George McDonald said, "If I can put but one ray of rosy sunlight in any life I shall feel I have worked with God." Let us so work with God in shaping the child's life that its setting sun may disappear behind the western horizon all beautiful and glorious rather than let it sink in chasms of doubt and gulfs of despair that lead to everlasting night.

Remember that the children which have been given you to train for Christ, may some day stand and point many to the Lamb of God which taketh away the sins of the world. If we fail to do our duty they may stand at the last day and witness against us. But for training souls for life's mission, who is sufficient? Only those who have an unbroken faith in and a loyal love for our Saviour. Where is the parent or teacher who will say, This I will do of myself. It is stated of the painter of that masterpiece, "The Last Supper", that the young artist, having begun, shrank from the task, but his old and famous master bade him finish the picture he had begun. It is said that the young man, kneeling before the easel, prayed, saying, "It is for the sake of my beloved Master that I implore skill and power for this work"; and as he painted his eye grew steady, his hand awoke, and his picture was a triumph of art. So shall it be with you and me, when we bow and implore skill and power for the sake of our Master. It will be then that we can so train our children and pupils that they may walk through the streams of earthly pollution and furnaces of earthly temptation and come with their robes washed white in the blood of the Lamb. May the blessing of God and love of our Lord Jesus Christ and the blessed Holy Spirit be with us through endless day, is the prayer of your brother in Christ.

Roaring Springs, Pa.

Advice for Young and Old.

FLORA FELLMAN.

The first thing in my mind for you to do is to cultivate worthiness. What can we find more beautiful than to be worth depending on? Your parents find it very valuable, when they assign you your work, when they can depend on you, so that they need not spend more time in looking after you and seeing that anything is done right than it would take to do it themselves, or become discouraged by finding that you did not do it and acted a lie. If you want to gain confidence be prompt and do every little thing in the best way you know how. Do all things well. Do not forget this.

And if there is any kind act to be done, do it, or when a helping hand is needed, give it. Be useful all around. Some of the best services we can render is to aged people, who cannot get around as well as the young, or to crippled people, or sick people. If you know of any sick friends or strangers in your vicinity within your reach, if you cannot do anything else for their comfort, just visit them or bring or send them a bouquet. You know not how much it will add to their pleasure. Do something, though it may seem little.

And parents, gain the trust and confidence of your children. Be not always pouting, giving the little ones no place. Make room for the children, study them, give them some of your time. Did not Christ bless the children? He says "Feed my lambs". Walk in such a way as you would have your children walk. Do nothing that you would not have them do; you are training children in the way they shall go. Please read Proverbs 22: 6.

Children long for nothing more than to have one to whom to go and tell their little troubles. Do not snub them, but help them out in a Christian way.

We cannot find anything sweeter than a Christian mother and a Christian father, from whom the children get their first inspiration. Pray for them. How often do we hear, "Mamma does this", "Papa does this"? Live such lives and make such homes that are worthy of imitation.

As for us Christian Workers and Leaders of these meetings, what do the people expect of us? Are they not looking for Christians, for the fruits of Christianity? "Man looketh on the outward appearance, but the Lord looketh on the heart." It adds nothing to us how we appear before an audience, with what ability we lead; but what we say must come from our own hearts by the help of God, and it will go to some heart. In our week day lives it all depends on what we do, not what position we hold and how the people respect us, but what we are. Let us not think evil of anyone, since we sin just as much by evil thoughts and desires, as if we committed some grave act. Let us be careful of our tongue. In James we read of that unruly member. The Bible teaches us if we cannot say anything good about a person we shall say nothing at all. These seemingly little sins which are overlooked to such a great extent are very harmful and often stick so close that we must continually pray to get more light and wisdom to see them, leave them and do better. I trust no leader will attempt to speak or say anything to an audience which he does not or has no desire to live up to.

To make our lives count like His I can say nothing better than to live as Jesus would. Have Christ as your all in all, and all other things shall be added to us.

Richland Center, Pa.

When We Shall See Him As He Is.

Dr. Charles Hodge has in his lectures on Theology given us an imaginary picture of Laura Bridgman, the famous deaf mute. The celebrated theologian has described her standing in the presence of Christ in that great day when we shall all be before Him, when Christ shall touch her eyes and say, "Daughter, see", and there shall sweep through her vision all the glories of the sky; when He shall touch her ears which have been so long closed and say, "Daughter, hear", and into her soul shall come all the harmonies of Heaven; when He shall touch her lips which on earth have never spoken a human word and say, "Daughter speak", and with all the angel choir she will burst into the new song. What Dr. Hodge has said concerning Laura Bridgman will be true of us. Our day of limitations will be past, the experiences of weakness be gone, and we shall be like Him for we shall see Him as He is.— "Union Gospel News."

Our business is, not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God.—JOSEPH PARKER.

Our C. E. Topic.

Topic for April 17: How CHRIST TRANSFORMS LIVES. Rom. 12: 1, 2; Phil. 3: 20, 21.

MEDITATIONS.

The twelfth chapter of Romans is a splendid chapter. It tells how a Christian lives after he is transformed. The word "transformed" in v. 2 means the same as "tranfigured", and the Greek word is the same for both. In this case the transformation is within, not without.

Christ transforms men by renewing their minds (v. 2). All the practical duties laid down in the succeeding verses are outgrowths from the renewed mind, which is like the mind of Christ.

This is what Dr. Moule says on v. 2 in his commentary on Romans: "Do not grow conformed to this world, but grow transfigured by the renewing of your mind, so that you test (discerning as by a spiritual touchstone) what is the will of God, the good and acceptable and perfect." He adds, "The Roman Christian, and his English younger brother, are called to a transaction with the Lord quite definite. They are called, as if once for all, to look their Lord in the face, to clasp His gifts in their hands, and then to put themselves and His gifts altogether into His hands, for perpetual use and service".

When the mind is renewed it constantly inquires after the will of God. It looks at everything through God's eyes. It asks in regard to every question, What does God think of this? Every step in life is preceded by the question, Would God have me do this? So a believer with a renewed mind is never found in doubtful places, nor engages in doubtful business. The renewed mind does not ask how far a Christian can venture toward the border-line without sinning, or how little he needs to believe and do to be saved. The renewed mind places itself under the law of God and is continually subject to God's will, which it recognizes to be good, acceptable and perfect. Since the mind rules the body, the latter then becomes a "living sacrifice", holy, as well as the mind.

It is worth while praying for strength to live up to the 12th of Romans. It is the renewed mind alone, the creation of the Holy Spirit, that can do this.

Our second passage (Phil. 3: 20, 21) speaks of the transformation of the body. Just as the mind of the believer is renewed here, so the body will be renewed hereafter. "As we have borne the image of the earthy, we shall also bear the image of the heavenly", says Paul in 1 Cor. 15: 49, and he declares that as there is a natural body suitable to the carnal mind, so there is a spiritual body adapted to the renewed mind. And in Phil. 3: 20, when he writes that our "conversation" (which should be "citizenship") is in heaven, he refers to our family relations with our Saviour and our connection with our spiritual home in "heavenly places", because we have renewed minds. Then in v. 21 he declares that at the coming of Christ the bodies of our humiliation will be changed into His glorious body, which is not subject to disease, pain, corruption, death, but which is capable of perfections quite out of the sphere of the corruptible bodies we now occupy.

Christ wants to transform every life, and make it subject to God's will. Let Him transform yours. In place of evil thoughts and imaginations, let the Holy Spirit fill you with holy ones. Let God plan your life for the day every morning. Give yourself up to the miraculous workings of the renewing Spirit.

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Editorial.

We were favored the other day by a friendly call by Bro. Adam Witmer, who has charge of a mission in Ft. Wayne, Ind., and whose work has been described in these pages before. He reports his work as prospering, which is gratifying news. May the Lord continue to bless his unselfish labors!

We do not believe there is any practical benefit to be derived from giving much space to the evils prevalent among our brethren. We might fill our columns, for example, with details of the dissensions in the Mennonite churches at Bluffton, O., but we are convinced that neither they, nor we, nor anybody else would be morally or spiritually either edified or warned by such sad intelligence. There is evil enough in our immediate neighborhood and catered about in the newspapers—more than enough for the purpose of warning men, without adding those that may involve us in scandal and ill repute. God knows that the sins of men always cry to heaven loud enough for all men to hear, and that evil has a deplorably rapid way of advertising itself. Our religious papers need not add to the din.

We are not at all surprised that another dignitary of Westminster Abbey should become a pronounced apostate from the faith once delivered to the saints. In a rabid article in the "Contemporary Review" Canon Henson regards the Old Testament stories as "a pack of lies", disapproves the indiscriminate public reading from the Bible as dangerous, sets up reason above inspiration, and declares that "the credit of the Scriptures is seriously shaken in the public mind." The most he will allow in favor of the Bible is that it will continue to be the "best manual of fundamental morality and the best corrective of ecclesiastical corruption and the most effectual check on the materialistic tendencies of modern life." Such a falling away is shocking, but it is in line with the solemn prophecy of Scripture: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron." It would be wasted time to notice this prominent churchman's rash assertions, since we know that they are not true. Instead of crushing the "impregnable rock of Holy Scripture", this flippant rationalist is going to be ground into powder beneath the rock of God's truth, as its curse falls upon him. God always takes care of His Word.

It was announced in one of our exchanges that Rev. W. S. Gottshall, pastor of the Schwenksville, Pa., church, contemplated preaching on the Second Coming of Christ last Sunday. We are glad to note this fact. Many ministers never preach this blessed truth, though the New Testament is full of allusions to it. Just take your testament and mark with a pencil every allusion to it in the Gospels and Epistles, and you will be surprised at the result. Many ministers avoid this topic because they believe the passages are to be interpreted in a spiritual sense. Hence they "spiritualize." But this is wrong. Christ's first coming, as foretold in the Prophets, was literal; why not His second coming? But there is an important distinction between Christ's coming to meet the saints in the air, as specified in 1 Thess. 4: 16, 17, when the world will not see Him, and His descent upon the earth, when every eye shall see Him, accompanied by the saints. The first of these two events may occur any time, and this fact should be a powerful incentive to us to be ready morally and spiritually. The visible manifestation of Christ on the earth will not occur till a thousand years after the rapture of the saints spoken of in 1 Thess. 4, so that while times and seasons are not connected with the former, they are with the latter event. A minister of the gospel should not fail to rightly divide the word of truth on this important theme. A valued contributor to the MENNONITE nearly always closes his private communications with us with the words, "Yours till He come". To look for His coming is expected of all believers. It gives a wonderful impulse to correct living and spiritualmindedness. We would like to hear of more of our ministers preaching on this topic. We hope everybody read the article in our last week's issue on "The Imminency of Christ's Coming" by Pastor I. M. Haldeman, of New York City.

"Questionable Mennoniteism".

The new editor of the "Herald of Truth", Bro. D. H. Bender, wields a facile pen, and is apparently a capable successor of the late editor, Bro. A. B. Kolb. We say this, even though that pen is savagely stabbed into the MENNONITE once in a while, as shown by the following item, taken from last week's number:

That some Mennonites should attend the World Show at St. Louis is not commendable; that a special "Mennonite" hotel, under the proprietorship of a person who bears the name Mennonite should be provided for these World Exposition Mennonites and advertised by Mennonites, is worse; but that one of our contemporary "Mennonite" periodicals should give the scheme editorial recognition, is the superlative of questionable Mennoniteism. Brethren, these things ought not so to be. The Mennonite people professedly are and by all means should be, practically a separate people from the world.

We were tempted to prepare an elaborate reply to the above insinuation. But without descending to wearisome details, we will simply announce that we intend, if possible, to see some of the wonderful architecture of the St. Louis Exposition, and study some other triumphs of human invention and skill in the shape of machinery, useful implements, works of art, etc. on exhibition there. We are sure we will be able to exclaim with Professor Morse, when he had finished his telegraph and tested it to his satisfaction, not what man has achieved, but "What hath God wrought!" If nature is God's handiwork (of which there is no question), then the laws of nature are His production. Inventors and artists and designers are compelled to understand and utilize these laws in order to be able to execute and finish any scheme, no matter what the material may be in and with which they prefer to work, whether iron, clay, gold, silver, precious stones, oil pigments, wood or whatever else it may be. The architect is bound to fashion his creations according to the laws of form, which are part and parcel of the code of God's laws of nature, else his essays will prove failures. The artist in painting his pictures for exhibition must be true to the sense of color, proportion, perspective, propriety and sentiment if he would please the spectators; and these details of his art are founded on God's nature. The mechanician must construct his machines in accordance with the laws laid down in physics and mechanics, — laws that he never invented or could invent — else his machine will fail to work. In contemplating these, their workings and their effects, we will not be thinking nearly as much of man's part in their perfection, as of God's part; and we hope every other Mennonite visitor will view things from the same standpoint. We will feel like saying with Paul (1 Tim. 4: 4), "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving;" and also with him (Rom. 14: 14), "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself."

Our Mennonite editor of the "Herald" rides on trains that "the world" has constructed when he wishes to go from place to place, and doubtless he often expresses a preference as to the quality of the car he prefers to ride in. Is this any less "questionable Mennoniteism" than to go to St. Louis and to see some of the improved conveyances in which we expect to ride in the future? Most of our stricter Mennonite people are farmers, and many of them are supplied with the latest up-to-date farming implements. Would it be worldly for them to go to St. Louis and inspect this year what they may want to inspect next year in their agricultural implement store at home or, perchance at the county or state fair? These questions are asked with all fairness and might be indefinitely multiplied.

Finally, what is it to be a "separate people"? The answer should not be difficult. We as Christians (we will not say Mennonites) believe in Christ unto salvation, live unto Him and look for His coming. This already separates us from unbelievers. Then we ought not to marry unbelievers, enter into business partnerships with them, or assemble with them in fraternities or societies like lodges, etc. This makes the separation still more practical and pronounced. But where shall we draw the line? Shall we add that the principle of separation forbids our looking at or using things which are made by worldly people? Then we would have to throw much of our furniture out of doors. We would not dare to live in a house put up by worldly men. Much of the food we eat would then, like the animals in Peter's vision, be common or unclean, and we would have to refuse it. It seems very plain to us that "separatism" has its limits beyond which it cannot consistently or conveniently be applied or enforced. Our brother editor and all those who agree with him would be in a sorry predicament indeed if their doctrine of "separation from the world" would forbid their seeing or using inventions, contrivances and improved implements which are useful or indispensable in this age and country. The arguments which they would fall back upon to sustain their position are precisely the arguments we employ in justifying our intended visit to the St. Louis Exposition and seeing there what is fit to be seen. We cannot honestly say that we are so separated from the world as to be morally constrained to deny ourselves this privilege.

This reply was not to be elaborate, but we fear our pen has horse-like taken the bit between its teeth and outrun our intentions. We do not want to forget to add, however, in conclusion, that the spirituality and unworldliness underlying the above item and which it intended to teach, is heartily endorsed by us. Only we differ as to the methods of practising it.

Correspondence.

SALEM CHURCH, DALTON, Ohio, April 11, 1904.— Reading the news from the different correspondents we learn that the general attendance at Sunday-schools was not so good this winter. This is also true of our Sunday-school, which is mostly due to sickness among children.

Our dear minister, Rev. A. A. Sommer, is also at the present time on the sick-list and was unable to attend church on the 10th. We hope he may soon recover.

As usual, on Good Friday services were held and communion on Easter Sunday. We were also greatly pleased to have Brother J. H. Langenwalter, of Berea, in our midst who addressed the congregation in German in the morning and in English in the evening.

Hindrances to Faith.

WM. R. NEWELL.

Of these there are many as the sands of the seashore. But several special hindrances let me note:

Heart - Ignorance of God. — "They that know Thy name shall put their trust in Thee." Here "name" stands not for the word by which God is called; but for Himself as He is. "Name" includes all the personality and attitudes. Bible names of people often illustrate this, especially when given by God; as, for example, Jacob's new name Israel, and Simon's name Peter, names given by the Lord in view of what the person's character was to be.

The people then, that know God, will trust Him, or as it appears in Dan. 11: 32, "The people that know their God shall be strong and do exploits." Why these people were "strong" may be seen at once in Heb. 11: 34 (a verse that refers directly to those mentioned in Dan. 11: 32) they had faith, and that faith was the result of knowing God, the natural, inevitable result.

Here then, conversely, we have the first great hindrance to faith: A lack of knowledge of God, of personal acquaintanceship with Him.

Now this is most natural. We always trust most those whom we know best (if we find them worthy of confidence). A little child trusts its parents perfectly. It knows them; and it knows they love it. Faith is a necessary result. The heart rests in its parents.

This is the essence of faith—a heart confidence. But it is impossible, where we do not know another. This same little child shrinks from a stranger instinctively. It runs from those it knows not, to its mother whom it knows.

Do we know our God? Do we really know Him as His name truly is? His great name is Love! 1 John 4: 16. Do we know Him as that to us? Can we say, "I know God loves me! I am now resting in that love, resting in Him, as the God of love." "We know," says John the beloved, "and have believed the love that God hath in our case." 1 John 4: 16, R. V. Marg. No wonder John had put his trust in God, since he knew Him in His name of Love so really. But God loves us also. Have we, like John, believed it?

Again, God's name is Holy. Isa. 57: 15. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy." Do we know God's name as the Holy One? It is to be feared that many of us who profess to know God in these days have not really learned Him thus, as the One whose very name is Holy. Could we trifle with sin, if we really knew God as the One who hates all sin, who cannot look upon it? But if we do not know God in our inmost hearts as the Holy One, no wonder if our faith is weak, or lacking altogether. We may think we are trusting God; but if the God we are trusting permits sin to go on unjudged and unrebuked, we do not know the true God, but a God of our own imagining. Oh, how blessed it is if we really do know the Holy One! If we know Him, we have trusted Him. "The people that know Thy name will put their trust in Thee." It is sadly true, however, that the lack of knowledge of God, the Holy One, arises from men's unwillingness to know such a God. All could know Him, if they would. "This is the condemnation, that men loved darkness rather than light; for their works were evil." John 3: 19.

Human unbelief, as seen in John 3: 18–21, is seen to arise from an unwillingness to part with sin and darkness, and receive God's light. On the other hand, faith springs up as the flowers of spring in the heart that is willing to admit the knowledge of God, the Holy One.

Study Isaiah 6 as an example of this. The revelation of "the Holy One of Israel" here received by Isaiah, overwhelmed him with a sense of his own sinfulness; but left him with a most wondrous knowledge of God, and consequent faith in Him. All through his great prophecy keep occurring those words, "The Holy One." He now knew God's name and put his trust in Him.

But again, God is the Almighty One. Those that really know Him as this put their trust in Him. "I am God Almighty," said Jehoyah to Abraham, "walk before Me, and be thou perfect." Gen. 17: 1. Here was a name that the father of the faithful could fully lean and rest upon through all the trials of his faith. He learned this name, and he trusted in the Mighty One.

Have we, too, learned God as the Almighty One? Or do our difficulties and testings and burdens yet overwhelm us? To really know God as the One who is equal to absolutely everything, is what we need. It is not enough for us to say, "Of course I know God is almighty," who does not? But do you know Him, the Almighty One?

I know the Czar of Russia has great power and wealth, but I do not know him. I could not draw upon him for anything. My knowledge of his ability to help would not give me any profit. I must know him, and stand in such a relation to him that I can avail myself of his assistance.

So with God. We all know He is Almighty; but how few of us know the Almighty! If we knew Him, His great name as such, if we really were acquainted with Him as such, how our faith would expand! Our difficulties would vanish, as we would "put our trust in Him."

Our great hindrance to faith, then, is: Practical ignorance of the living God. "The people that know Thy name will put their trust in Thee," and "will be strong, by faith, to do exploits."

Before proceeding to describe another hindrance to faith, let us remember again that we may all know God. He has revealed Himself in Christ. All the fulness of God dwells in Christ. Christ Himself reveals God in all His great Name, or attributes, unto us. If we have Christ, we have God, for He is God.

Moreover, the Holy Spirit dwells in us to teach us, and to lead us into, that is, give us an experimental knowledge of all the truth.

If we, then, surrender ourselves to our Lord Jesus the Holy Spirit will bring us to know God, in all His great Name. May God grant us grace to do this! It is eternal life to know God, and Christ whom He has sent, John 17. While eternal punishment awaits those who know not God. 2 Thess. 1. — "The Faithful Witness."

Come at Once.

A young woman invited to come to Christ answered, "There is too much to give up."

"How much do you think God loves you?"

She thought a moment, and answered, "Enough to give His Son to die for me."

"Do you think, if God loves you enough to give His Son to die for you, He will ask you to give up anything it is for your good to keep?"

"No."

"Do you wish to keep anything that is not for your good to keep?"

"No."

"Then you had better come to Christ at once." And she did.— "Young People's Paper."

"The heirs of God not only inherit what God has, but also inherit God himself. 'The Lord is my portion' — on earth and in heaven."

The Sunday School Lesson.

Subject for April 17: JESUS TRANSFIGURED. Mark 9: 2–13.

GOLDEN TEXT: A voice came out of the cloud, saying, This is my beloved Son, hear him. Mark 9: 7.

LESSON TEACHINGS.

Jesus had told His disciples at the close of the last lesson that some of them would not taste death till they had seen the kingdom of God come with power. The transfiguration of Jesus is a fulfilment of this prophecy. It occurred eight days after the events of the last Lesson (Luke 9: 28), or "six days" (v. 2) if the day of the prophecy and the day of transfiguration be deducted. During these six days Jesus and His disciples were probably alone near Cæsarea-Philippi, and Jesus was teaching them some things they needed to know,

(see Mark 8: 31) such as His suffering and resurrection. The time had now come to show the three closest disciples the vision of the kingdom. Not that Jesus Himself necessarily knew the time, but the Father knew it. Jesus went up to Mt. Hermon to pray. See Luke 9: 28. He felt the need of strength and comfort from above just now, for a crisis in His life had come. His own had rejected Him, many disciples had deserted Him (John 6: 66), and those that remained needed careful training. After the transfiguration His face was steadfastly set toward Jerusalem. Some say this event took place at night because the disciples' eyes were "heavy with sleep."

1. Transfiguration, verses 2–3. All of a sudden the appearance of Jesus changed. His "raiment became shining", "white as snow" and Matthew tells us that His face "did shine as the sun." Daniel had a vision of this same glorified Son of Man when he saw the "Ancient of Days," "Whose garment was white as snow" (Dan. 7: 9). And Daniel mentions these features of the Son of Man in connection with his description of His glorious kingdom. We read that Moses' face shone as he came down from Sinai (Ex. 34: 29–30), and Stephen's shone as he looked up into the open heavens. Our own faces will shine when we awake in our Saviour's likeness and when "we shall be like Him." See 2 Cor. 3: 8; Col. 3: 4. But there is one great difference between the transformation of Christ's person and that of Moses and Elias and Stephen and our own. Christ's radiance came from within — it was the outworking to human sight of His own holiness. The shining faces of the rest of us is a reflection of His own. Moses and Elias "appeared in glory" (Luke), but it was reflected, borrowed glory. The dazzling appearance of Jesus was a sample of His appearance when He shall come in glory with all the holy angels with Him, when He shall come to usher in the millennial age. While He was on earth He was clothed with the body of His humiliation, just as we are now; but now, having accomplished the death on the cross, risen and ascended to the right of the Father, He is being transfigured continually before the astonished angels.

2. The Visitors, 4–8. Moses and Elias now appeared. Not their "spirits", as some believe, but their spirit, soul and body. The three disciples knew them at once, though they had never seen them before. In a certain respect there was no change of bodily form. This is a proof that "we shall know each other there." Not only those we have known here, but saints we have never seen in the flesh. I expect to know Paul in glory, and Peter and James and John and Stephen, and all the rest of them. In heaven there will be a delightful communion of saints.

Moses and Elias represented respectively the Law and the Prophets. Their appearance on the scene was to testify to the identity of Christ as the Son of God, and to the necessity of His suffering. Christ in glory and Christ on the cross was an apparent contradiction the disciples could not understand. In these two men the law and the prophets testifying to Christ changed from written to spoken form. Before, Moses could be read. Now He was visible and could be heard, and in both cases he said the same things.

The presence of these two men proves something else. It is often asked, In what state are those who lived before Christ? Are they saved? Are they in heaven, etc.? We can decide several truths from their presence here: 1. Moses and Elias were not dead in their eternal condition. 2. They knew Christ. In Hebrews 11: 13 we read of many O. T. saints—"These all died in faith"; and in v. 16—"But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God, for He hath prepared for them a city."

We read that Moses died and was buried, no one knew where. But the same Lord that buried him raised him out of the grave. Elias never died, but was taken in a fiery chariot to heaven. These two men are typical of the resurrection of the quick and the dead, which Paul speaks of in 1 Thess. 4: 15–17. In this respect they help to make the kingdom scene, which the transfiguration typifies, more vivid and intelligible. Moses stands for the resurrected saints at Christ's coming, those who are now "asleep", and who shall rise first, while Elias stands for those "who are alive and remain at the coming of the Lord," and who will be "caught up in the clouds." Another phase of kingdom truth may be seen in the three disciples, who stand for the nation of Israel still on the earth when these heavenly events take place.

Moses and Elias were talking about Christ's death. Luke 9: 31. This is really all that Moses had ever talked about. The passover and all the Jewish feasts, and all the various ceremonial laws typified Christ's death and resurrection and the fruits of such redemption for humanity. The ten commandments, the whole moral law, was but a "schoolmaster to bring us to Christ." So the prophets, especially Isaiah, referred to His decease. Christ reviews the law and the prophets concerning His death in Luke 24: 27. The disciples would not believe these prophecies. They wanted to be forever with Christ and could not understand why He had to suffer. We learned about this in the last lesson. To hear these two men of God reiterating their writings in conversation with the glorified, (and therefore true) Messiah, should have convinced the three.

When we get to heaven, the burden of our song of praise will be that of Moses and Elias. We will sing the song of Moses and the Lamb. It will be an eternal transfiguration scene, with all the saints on the mount, singing about an accomplished, not a future redemption.

Peter wanted to stay on that Mount forever. He never wanted Christ to leave it. It was another way of saying, "Be it far from thee, Lord." Calvary had no part in Peter's plan. Hence he suggests the tabernacles. It was a huge mistake. Luke adds, "Not knowing what he said," Mark, "He wist not what to say." But this vision was only a foreshadowing of glory which could only crown suffering. Then only would it be permanent. Both Christ and the apostles were to descend the mount to experience trial, to combat sin and Satan and to suffer pain and shame. We would fain have our visions last, but actual life calls for conflict.

After Peter had said this the scene changed. A cloud — the symbol of God's presence, like the pillar of old — overshadowed them. Of course, being human, they were afraid of the presence of holiness. See Luke 5: 8; Isa. 6: 5. Then they heard the Voice, "This is my beloved Son: hear him." Let Moses and Elias go. Their work is done. "They must decrease and He must increase." Jesus only is your Companion and Teacher. Whatever He says concerning Himself, even though it be about the hated cross, hear Him, for it is truth. The Word of Christ is final. "All heresy," says some one, "has for its root the slighting of Christ."

3. Down from the Mount, 9–13. That the disciples were still partly in the dark after this vision is seen in Mark 9: 32. But they could tell what they saw, though they dared not until after Christ's resurrection. Why? For several reasons. The people would not understand, any more than the disciples. Even the resurrection was a subject for debate and skepticism (see v. 10). When Christ was crucified, not one of them thought of His possible resurrection. It was not until after He was risen and had ascended, and the promised Spirit had anointed them for service that they were fit to tell what happened on Mt. Hermon. And they did so. They never forgot that scene. John writes (John 1: 14) "And we beheld his glory;" Peter tells about it in 2 Pet. 1: 17, 18.

The question of Elias then comes up. Jesus shows that there was a first Elias in the person of John the Baptist. He introduced the Christ at His first coming. He had been beheaded, and the Christ was to be crucified. But just as there is to be a second coming of Christ, so there will be a second Elias (Rev. 11: 3–13), and he will be killed as was the first.

Marriages.

DETWILER—RUTH.— At Souderton, Pa., by Rev. A. M. Fretz, on April 2, 1904, Edward G. Detwiler and Susie R. Ruth, the former from near Souderton, the latter from Line Lexington, Pa.

Deaths.

KILE.—In Richland, Bucks Co., Pa., on March 18, 1904, Tobias Kile, aged 99 years, 2 months. Funeral services were held and interment made at the Flatland Mennonite church on March 23rd. A. B. Shelly preached a funeral sermon on Gen. 25: 18.

HIMMELWRIGHT.—On March 23, 1904, near Milford Square, Pa., Peter Himmelwright, aged 86 years, 22 days. Funeral services were held at the West Swamp Mennonite church on March 29th, by A. B. Shelly. Funeral sermon preached from Gen. 15: 15.

KILE.—In Lansdale, Pa., on April 1, 1904, Catherine, relict of John Kile, aged 84 yrs., 11 months and 15 days. Interment on the 5th at Deep Run, where the pastor, A. M. Fretz, conducted the services. Rev. Rinker assisted at the house.

FREY.—At Allentown, Pa., on March 26, 1904, Elizabeth, widow of the late Simon Frey, nee Moyer, aged 91 years, 3 months, 14 days. Funeral services were held and burial made at the Hereford Mennonite church at Bally, Pa., on March 30th, by A. B. Shelly, assisted by A. S. Shelly. Funeral sermon preached from Psalm 91: 16.

SHELLY.—On March 28, 1904, near Quakertown, Pa., Bessie May, infant daughter of Howard and Lizzie Shelly, aged 1 month, 18 days. On Good Friday the remains were deposited in the grave on the Quakertown cemetery. Funeral services were conducted by A. B. Shelly, assisted by A. M. Fretz. Funeral text, Psalm 16: 6.

SHELLY.—On April 2, 1904, near Milford Square, Pa., Lazarus Shelly, aged 83 years, 5 months, 19 days. Funeral services conducted by A. B. Shelly and funeral sermon preached from 2 Cor. 5: 4 on April 7th.

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Lot No.	Sold First	Amount	Sold Again	Amount	Sold Again	Amount	Sold Again	Amount
168	1896	$150	1898	$300	1900	$400	1903	$900
158	1896	200	1898	225	——	——	1903	900
160	1896	150	1898	300	——	——	1903	800
85	——	——	1901	262	1902	350	1903	500
87	——	——	1901	500	1902	700	1903	900
89	——	——	1901	500	1902	700	1903	800
174¼	1896	200	1898	225	1901	450	1903	800
912	——	——	——	——	1901	300	1903	600

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News of the Week.

Domestic.

Nearly Eighty Million People in United States.

WASHINGTON, April 7.—The Census Bureau to-day issued a bulletin which gives the estimated population of the United States for 1903, exclusive of Alaska and the insular possessions of the United States, at 79,900,389. This is an increase of 3,905,814 since the census of 1900. The population is estimated for 438 cities having 10,000 or more inhabitants in 1900.

According to these estimates New York is now a city of 3,716,139 inhabitants; Chicago is rapidly approaching the two-million mark, having 1,873,880 inhabitants; Philadelphia has 1,367,716; St. Louis has just passed and Boston has almost reached the 600,000 mark; Baltimore has 531,313; Cleveland is now a considerable distance ahead of Cincinnati, which cities have 414,950 and 332,934 respectively.

Buffalo also has considerably increased its population, being credited with 381,403 inhabitants. San Francisco and Pittsburg are close competitors, the former having 355,919 and the latter 345,043. Detroit, Milwaukee and New Orleans have just passed 300,000 and Washington is close to that figure.

Church Is Tending Toward Effeminacy.

CHICAGO, April 11. — There is a marked tendency in the modern church for preaching and church activity to take a feminine color, according to the Rev. William R. Notman at the Fourth Presbyterian church. He was preaching on "Woman in Modern Church Life," and, after praising woman for her activity in religious work, he sounded the note of warning.

"Women predominate in modern church work and I fear the effect of this condition on the standing of the church among men," he said. "Men say the church is more or less effeminate; that it is run by women; that it has a woman's spirit and a woman's ministry. Men ask if it is possible for a clergyman who preaches to more women than men to avoid molding his sermon to woman's nature. Will not the preaching of the gospel, it is asked, lose some of its manly tone?

"I believe that the ministry needs to guard against this tendency. The church should be for men as well as for women.

"Women walk by faith more than men. They believe in the ultimate outcome for righteousness. In women we find the strong faith that has ever been the stronghold of the church. If the church has any spirit of self-sacrifice, that spirit is in its women."

Menace of Divorce Shown by Figures.

NEW YORK, April 8.—For the first time in seven years, an effort has been made to gather divorce statistics in the United States, and the result shows that in that time the yearly average of divorce has grown from 16,436 to about 70,000, or has increased more than 400 per cent.

Father Otten has prepared for the Roman Catholic Messenger a table of statistics of divorce for recent years, which shows that the percentage of increase since 1887 has been growing steadily.

In Massachusetts in 1886 there was one divorce to every 31 marriages; in 1901, there was one to every 20. In Ohio there had been in the former year one to every 15; in the latter there was one to less than 11. In Michigan there had been one divorce to every 13 marriages in 1886; in 1901 there was one to every nine. In Rhode Island there had been a divorce to every 11 marriages in 1886; in 1901 there was a divorce to every eight.

Father Otten then approaches the subject from the side of the cities, basing his conclusions on figures in the bulletin of the Department of Labor for September, 1902. These give the divorces granted in 1901 in sixty cities as 6,998. These cities contain nearly one-ninth the population of the country. If their proportion of divorces were maintained throughout the country there would be for the United States 63,681.

To find a social menace parallel to this it is necessary to turn to Japan, where, it is said, there are 100,000 divorces yearly. Among other nations American figures are unapproached. France granted in 1902 21,939 divorces. The German empire, with a great population, has not half the number of divorces that are attributed to France—fewer than 10,000. In England 177 absolute divorces were granted in 1901, a number which increased to 284 the next year. In Canada there were but eleven in 1900 and but nineteen in 1901, to match our probably 61,000 in 1901, which, in all likelihood, has become nearer 70,000 in the year that has just closed.

Chinese File Protest.

WASHINGTON, April 12.—Diplomatic complications between China and the United States have arisen because of the harsh manner in which the Chinese exclusion laws are operating against Chinese of consequence who have business in this country at the St. Louis world's fair. The Chinese minister has filed formal protests in the matter.

In regard to the protest, Chang Yen Tong, secretary of the Chinese world's fair commission, said: My countrymen were subjected to humiliating treatment at San Francisco, where they were held by the customs officials for two days, despite the fact that they had sufficient money with them to justify statements that they were reputable citizens of China and not paupers.

"They also had signed letters from the American consul at Pekin, stating their financial and social standing in China, but they were forced to furnish bond in the sum of $500 in gold each before the customs officials would release them."

Foreign.

THE RUSSO-JAPANESE WAR.

RUSSIA IS DETERMINED TO BE GOOD AND READY.

ST. PETERSBURG, April 12. — Reliable information regarding the Russian military plans confirm the repeated announcements that these plans will not mature until late in the summer.

General Kuropatkin, remembering the experience of Russia during the war with Turkey, when the Russian army of 30,000 placed in the field at the beginning had to be more than doubled, has insisted that the men and guns to be placed at his disposal shall cover the extreme limit required to settle the fate of the campaign.

The Russian plans are predicted upon Napoleon's dictum that "God fights on the side of the heaviest battalions," and they are being worked out and timed so as to apply to a superiority of numbers on land and sea simultaneously. The army is designed to attain the enormous total of half a million at the time scheduled for the reinforcement of Vice-Admiral Makaroff's fleet with the Baltic squadron. The Seventeenth and Tenth army corps now drafting are expected to reach Manchuria by the middle of June. The mobilization of four other corps at least two of which will be from the Volga, will be announced by the middle of next month, and will start eastward a month later, reaching their destination at the end of August.

ARMIES MEET AT THE YALU RIVER.

TOKIO, April 12.—It is believed that fighting has begun on the Yalu river. It is known that the Russians occupy the right bank of the river in force. No direct information from the Yalu district has been received here, but the position of the Russians is known, and while it is doubted that they will be able to prevent the Japanese from crossing the river, that they will offer some opposition is regarded as certain. It is not believed, however, that there will be any serious engagement during the Japanese operations to cross the Yalu.

It is well understood that Russia will make a supreme effort to regain her prestige by means of a victory on land. Japan also, in view of the effect on the attitude of the Koreans and Chinese, as well as upon her own troops, considers it of vital importance to win the first fight.

The Russians are greatly handicapped by the difficulty of concentrating their troops off the line of the railway. Considering the condition of the roads, the advance of the Japanese has been rapid, Russia having lost the opportunity of opposing the Japanese in northern Korea. Opinion here is divided upon the question whether the Russians can make an effective stand on the Yalu or whether a more decisive action will occur at the border passes near Feng-Wang.

PORT ARTHUR, April 12.— Telegraphic communication has been interupted recently, owing to torrential rains. The railroad embarkments in South Manchuria have been damaged, thus delaying the movements of troops. The embarkment of the railway running to Shan-Hai-Kwan is submerged at several points. A squadron of battleships and torpedo-boats has just returned here from a cruise far out to sea.

Easter passed without the anticipated Japanese attack. Every precaution was taken to prevent a surprise. Vice-Admiral Makaroff, who personally supervises nightly the precautionary measures, spent Easter eve in a guard-boat. During the usual Easter night service the church windows were covered, so as to prevent the lights being seen by the enemy, and the absence of all illumination in the town was a constant reminder to the inhabitants of the possibility of an attack. The troops celebrated Easter Sunday at their posts.

Jews in Russia Not Molested.

ST. PETERSBURG, April 11. — The Associated Press has received special reports from all the Jewish districts of Russia regarding the happenings of Easter Sunday. Up to 2 o'clock this morning, according to these dispatches, the Russian Easter passed off quietly and there was absolutely no attempt to molest the Jews, the provincial governors acting in accordance with instructions from St. Petersburg.

The faithful execution of the governors' orders to the local authorities and the police prevented the outbreaks which were feared at Kishineff, the scene of disturbances last Easter. There was not a single case there in which Jews and Christians were involved. The government officials here are gratified that order has been so generally preserved.

Ex-Queen Isabella Dead.

PARIS, April 9.—Ex-Queen Isabella of Spain, grandmother of King Alfonso, died here in her palace at 9:45 o'clock this morning of influenza with complications, age seventy-three years. The American embassy, which is opposite Isabella's residence, was early informed of the Queen's death and Ambassador Porter was among the first to call and sign the palace register.

The Infantas Isabella, Eulalie and Marie, daughters of the Queen, were at the bedside when she died.

Though fallen from power and living in exile for thirty-five years, ex-Queen Isabella of Spain kept up the semblance of a court in Paris until the day of her death. She surrounded herself with chamberlains, secretaries and gentlemen of the royal household, to say nothing of courtiers and petty officials of all descriptions. She loathed her grandson, King Alfonso, with such intensity that members of her court never dared mention his name before her, knowing that it would precipitate a scene. But she considered that her rank had its obligations, and she had made preparations to entertain Alfonso right royally on his visit to Paris this spring.

Isabella was born in the most immoral court of modern Europe, in an atmosphere of licentiousness, surrounded by debauched throne-hunters and unscrupulous schemers, reared by a mother whose sins were committed almost before the daughter's eyes.

Cuban Women Want the Right to Vote.

HAVANA, April 11.—Women of Cuba are preparing an appeal to the Congress of the republic claiming the right of suffrage and demanding the repeal of the order of the Secretary of Public Instruction forbidding young women employed as teachers in the public schools to marry.

When the Cuban constitutional convention met, two years ago, female suffrage was made a leading plank in the magna charter.

The ballot was granted the widows of war veterans and the wives and daughters, over twenty-one, of qualified male voters.

After considerable discussion the plank was finally expunged.

The wives of the leading men of the republic have been fighting this measure of repeal, and hope to emerge victorious.

A Petard Set for King of Spain.

MADRID, April 7.—An official telegram from Barcelona states that as King Alfonso was leaving the exhibition a "petard" placed by anarchists exploded, injuring two peasants. One arrest was made.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, APRIL 21, 1904. No. 20.

Grim Trouble.

Grim trouble will meet us,
Though hard we may try
To give him the cold shoulder
To strive pass him by.

He will wiggle around
Till he gets right before us,
Then hum in our ears
A long, doleful chorus.

Striving to make us believe
There is nothing in life
But sorrow and misery,
Vexation and strife.

But keep up a light spirit;
Sing and be gay,
And Grim Trouble will soon
Slink out of thy way.

For he's never been known
To make his stay long
In a heart full of sunshine,
With a light, merry song.

Items of News and Comment.

The Fortbildungschule in Gretna, Man., at the head of which stands Prof. H. H. Ewert, numbers 22 on its student enrollment.

Goshen College opened its spring term March 28 with a list of 85 students. 12 will complete the course at the end of the school year in June. The managers say the outlook is promising.

We are pleased to notice in an exchange that Rev. Harvey S. Gottshall, of Schwenksville, Pa., who was laid up with an ailment of the lungs, "has sufficiently recovered to be able to be down stairs."

Some of the Bluffton brethren intend either visiting Idaho or settling in that state near Payette. A good many Mennonites from Kansas are en route to Saskatchewan and other localities in the Canadian Northwest, to make that untilled country blossom like the rose.

Last Thursday, the 14th inst., the Board of Managers of the Mennonite Home at Frederick, Pa., met and transacted their business. Several applications were received, and a few new inmates may be admitted. At the close of the business session, Rev. Sippley, of Macungie, made a helpful address.

On April 6, the Elkhart brethren had the opportunity to hear Madam Tsilka, who was captured with Ellen M. Stone by Bulgarian brigands. She told of the cruel treatment the women received and reviewed their thrilling experiences during that memorable winter. The baby born during that time was also present.

There are two gifted ministers in Brooklyn whose writings are always uplifting. The one is Rev. A. C. Dixon, who contributes the helpful "Prayer Meeting Talks" to the "Union Gospel News"; the other is Pastor W. J. Mosier, whose contributions to "The Faithful Witness" are full of earnest and practical spirituality. No one should fail to get acquainted with these writers.

Mennonites have been described by Prof. Gieseler, a church historian of the Lutheran church, in the following terms: "The distinguishing characteristic of the Mennonites consisted in this, that they tried, simply and strictly, to lay hold with a believing heart upon all the doctrines and precepts of the Scriptures, and to carry them out in life." So Bro. John Horsch writes in the "Herald of Truth".

The congregation at Colfax, Wash., has demonstrated what a people can do without a pastor for a season. For ten weeks, its pastor, Rev. P. R. Aeschliman, was traveling as home missionary for the Pacific conference, and during that time instead of a sermon the pastorless congregation held prayer meetings. This is what the brethren did at Jerusalem while Peter was in prison.

In our April 7th number we made our worthy correspondent from Donnellson, Iowa, say "as usual" there had been much sickness there. The brother writes us protesting against such a gross misunderstanding of his communication, and adds that "usually this is a healthy community." The brethren in that section would like to employ a teacher for their German school, which is to be open three months, beginning August 1.

Rev. Francis E. Clark, President of the United Society of Christian Endeavor, preached a sermon on "The Good News of Out-doors" at Cornell University. He says some good things and looks at nature as a sort of cure-all for the ills of the city. But the country has its own sins, though we can heartily agree to the following:

"Why should it be unworthy of a Pulpit to call a bicycle 'a means of grace' if its invention reveals God's glories in nature to a million city-begrimed toilers? The favored few cross continents or oceans to see a famous picture or a lovely landscape, but here is a little affair with two wheels and some steering-gear that can show its owner a thousand beautiful nature pictures every year, and, while he is journeying to them, give him, at the same time, health and muscle and length of days."

The Bluffton, O., brethren, who have for months been on the verge of a painful litigation, have, at least outwardly, settled their differences, and it is earnestly hoped that a thorough reconciliation will follow. On the authority of the Lima "Republican-Gazette", it is averred that "the election held for trustees in 1904 is set aside and a new election of such church trustees will be held. All the defendants and the plaintiffs in the two cases for injunction have met again under amicable relations, and everything affecting the Mennonite churches at Pandora and Bluffton is settled agreeably." Confessions in church are to be made by each party, plaintiffs and defendants alike, if they are found to have infringed any church rule. The matter was legally settled by the defendants withdrawing their charge of perjury against the five plaintiffs (one of whom is not a member of the the Swiss churches there) and promising to withdraw the same charges before the congregation, expressing their sorrow therefor, and consenting to the restoration of the plaintiffs to all of their rights as members of the church.

Mennonite Publishing Co. First Mortgage Bonds.

The Board of Directors of the Mennonite Publishing Company, Elkhart, Ind., authorized by the stockholders of the Company at a meeting held on the 11th of February, at which three-fifths of the stock was represented, have ordered the issue of First Mortgage Bonds to cover the indebtedness of the Company. These bonds are to be secured by a deed of trust on the plant of the Company, including fifty-five thousand dollars worth of real estate, together with the entire stock and equipment of the Company amounting to $190,000.00. The bonds are to be issued as follows: Fifty thousand dollars in the denomination of $25.00 each, and forty thousand dollars in the denomination of $100.00 each. These bonds will mature in five or ten years, the Company reserving the right to pay off and redeem any of the bonds at any interest-bearing period, which will often be an advantage to bondholders. These bonds will bear five per cent. interest per annum, payable on the $25.00 issue annually and on those of $100.00 every six months, and both bonds and interest are payable in gold, if desired.

Conference Announcement.

The Eastern District Conference, God willing, will be in session, May 1–3, in the Zion Mennonite church, Souderton, Pa. Sunday morning the Lord's Supper will be celebrated with the congregation, and the afternoon will be devoted to the young people. Sunday evening the Conference sermon will be preached, and on Monday morning the business sessions will open. It is expected that all conference members and guests will attend these services and sessions.

W. S. GOTTSHALL, Secretary.

Bible Society's Appeal.

NEW YORK, April 12, 1904.—A friend of the American Bible Society whose name is for the present withheld offers to be one of fifty persons to give $1,000 each to meet the present financial emergency. His offer is conditional on the fifty subscribers being found by May 1, 1904.

The Society has issued an appeal for the raising of this amount and states that the demands on its treasury, at home and abroad, are not less, but greater than ever.

In this connection, and illus-

trating the work of the Society, Mr. E. G. Freyer, manager of the American Press at Beirut, Syria, has written the Society lately as to the imperative value of this work for Arabic-speaking people.

The American Press, founded at Malta in 1822 and in Beirut in 1834, is itself an immense agency for good in Syria and the adjacent countries. Fully sixty-five per cent. of all the printing during the last twelve months has been done for the American Bible Society.

Mr. Freyer writes as follows:

To us in Syria the financial success of your appeal for funds will be of vital importance. Could our church members and others interested in Bible Society work fully realize how very wide open is the door for effective Bible distribution, I feel sure special effort would be made to raise funds sufficient to carry on and extend this great work. The greater part of all Scriptures intended for the Arabic-speaking people of the world, numbering some 200,000,000 souls, are printed for account of the American Bible Society at the Beirut Mission Press, one of the departments of mission work carried on in Syria by the Board of Foreign Missions of the Presbyterian Church. We are besieged with orders for Scriptures to such an extent that we find ourselves scarcely able to meet the demand. Two recent single orders for Scriptures, to be forwarded to Egypt with as little delay as possible, amounted to no less than 28,900 copies.

The output in actual distribution for 1903 exceeded that of 1902 by 23,536 copies, and the printing by 3,397,000 pages, while the record for 1904 promises to be the largest in the history of the press. There are being put through the press, 15,000 Bibles, 14,000 Testaments and 69,000 Portions, a total of 98,000 copies of Scriptures. Very few of these will go into stock when printed, but will at once be forwarded to fill orders, as many of our editions are entirely sold out. When one considers the fact that during the period of thirty-two years ending December 31, 1903, there have been issued from the press at Beirut under the auspices of the American Bible Society 105,808 Bibles, 144,118 Testaments, and 598,691 Portions, or a total of 848,617 copies of Scriptures in Arabic alone, one can form some idea of the vastness of the work accomplished by the Bible Society during that period. And again, though the work steadily increases and every year finds the record of the previous year exceeded by millions of pages, how comparatively little has been done. How very many of the millions who speak Arabic are still to be reached in their homes, in the crowded cities, or in the desert sands. For these must the Bible be printed.

No one Society can supply the needs of every field or guarantee the translation and printing of God's word in all languages, but a large share of this work has providentially fallen to the American Society, and it is permitted to almost control the publication of all Arabic Scriptures. So important and far-reaching is the work of the American Bible Society that it should have nothing less than the believing prayers and the hearty financial support of every patriotic American.

A Suicide in Eternity.

I remember as though it had happened yesterday, the morning when a neighbor rode up to our house in hot haste and told my father that Tom Jackson had cut his throat in the barn the night before. We hurried over to the dead man's farm and some of us were bold enough to sneak up to the spot and take a side-long glance at the little pool of blood that stood between the steps that led to the haymow and the trough where the feed for the cows was mixed. I remember the melancholy look that stayed in my father's face for weeks. Tom Jackson and he had been "old cronies" from their boyhood days. They had been school-mates, and had never lost sight of each other since then. They went to market together and their stalls faced each other. They sat near each other in church, and many a passage of Scripture did they quote and discuss. So it was no wonder that Tom Jackson's suicide threw a pall of permanent sadness over father's face as he went rather mechanically about his wonted tasks.

Father used to express himself very positively — even severely — on the subject ot suicide. "How can a man that takes his life," he used to say, "expect to get to heaven? why, he violates the commandment, Thou shalt not kill."

I did not like such downright severity, so I would often take the other side.

"But, father, can God be so very hard on those poor wretches who have nothing but hardships in this life, and to whom death is an actual relief?"

"It makes no difference", he would rejoin; "they are disobeying the command and will be punished for it."

But after Jackson's suicide he made no comment of any sort, though I could see that there was a mental struggle going on within him. I asked no questions and courted no controversy out of respect for his genuine sorrow.

But it set me to thinking. Jackson's wife had made life miserable for him. While he saved, she spent. While he worked and slaved, she neglected the house and the children and gadded about among the neighbors, gossiping and telling tales about him. Often he would come in from the field at supper-time and find the table bare, or at most a cold lunch spread on it. Often the two children — the elder nine years old — would run out into the field to him with the intelligence that mama had hitched up Bennie (the pony) and had gone to town, and poor Jackson knew what to expect. Whenever he objected, she would make use of her rasping tongue and scold him until he was glad to make peace on any terms. This went on for years. All this time, however, Jackson was a jolly companion, a good neighbor, always smiling, always ready to do a favor. But his peculiar trouble must have been growing secretly at his heart, like the insects inside a noble forest oak, until all the fibres of his resistance and stamina were eaten away, and he fell.

It affected my imagination. At times I could hardly bear to see the sun set and the coming of the twilight. I could not bear to feel the colder evening breeze, as it accompanied the dusk. I could not bear to look at the Jackson barn where the frightful tragedy was enacted, and I had not the heart to go to my bedroom in the dark.

Many a time I puzzled over the possible fate of the poor suicide. Where is he now? Is he lost because he did this? I often searched for passages in the Bible for light, but could find none except that one about Judas, who hanged himself and "went to his own place." But it does not inform us whether he went to his own place because he was a covetous man or because he was a suicide. I was still in the dark.

All along, however, I always hoped Jackson did not lose his soul by reason of his rash act. I had always loved him, and so had father, and I could not bear to think of so kind a man in hell because he had not strength or trust enough to bear up beneath his wearing trials.

One night I had a dream that seemed to me like a revelation.

I saw Tom Jackson in eternity. It was neither in heaven nor in hell. He was not alone but in company with quite a number of suicides, who were bewailing their lot. One said, "I can see how happy I would have been a few years later if I had not been in such haste to take my life." Another said, "I can see now that happiness does not depend on riches, and I thought it did, and when I was ruined I took my life." A third said, "O, if I had been a better man, I would not have hurried myself into this place." Tom Jackson was there, and I looked for the usual smile in his eyes and the play of humor around his lip. I saw the familiar wrinkles around the eyes, indeed, but the old spirit of playfulness was no longer in them. The mouth was wreathed in its old expression, but I thought I saw a bitterness there which was not there before. I can liken the change to nothing more appropriate than the stories I had often heard of Abraham Lincoln's enigmatical face as he indulged in a jest which nevertheless veiled a sadness of temperament, which was peculiar to his conversation during his whole public life. It seemed as though Tom Jackson was trying to be his old self again, but did not quite succeed, because he saw then what he did not see on earth. He seemed to be mumbling something I could not understand.

Finally a bright figure approached him and spoke to him.

"How came you here?" it interrogated. "Your time has not yet come." Tom stammered and tried to evade the pointed question. But the searching eyes of the seraph rebuked such an attempt.

"I was tired of life on earth and ended it."

"Were your trials harder than you could bear?"

"I don't know. I thought so."

"Did you trust in Jesus Christ as a refuge?"

Silence for a moment. Then came the answer, "Perhaps I did not."

"Certainly you did not. Look at this" —and the seraph opened a book the letters of which glowed in characters of living light. "Read this."

Tom read: "For he will not suffer you to be tempted above that ye are able, but will with the temptation also provide a way of escape."

"Did you read this before you took your life?"

"Yes, often."

"Did you believe it?"

"I never thought it would do me any good under my trials. I suppose I did not believe it. O, that I had only believed it!"

"Read this", and the shining one pointed to another passage.

Tom read, "Weeping may endure for a night, but joy cometh in the morning."

"But I have no joy now" sighed Tom. "I feel like weeping all the time. I have got rid of one trouble only to see how many good things I got rid of at the same time.

The seraph then closed the book and lifted a finger as though it was about to utter the sentence of doom.

"You have sinned in failing to lean upon your Saviour in your darkest hours. You have taken into your own hands what was not yours—your life. You have taken a rash step into the dark and now your punishment is too much light.

"But you have not sinned above many who never took their own lives. Lack of trust is the great sin of sins in mankind. It is the mother of all sins. But others can be pardoned, if they repent, and so can you. Can you repent?"

In response to this question, I heard a wail of inexpressible sadness. It sounded like the wail of the dying wind on a winter's night, or like the desperate cry of a mother bending over her dead child.

"It is too late. It is too late."

The seraph made no reply, but its eyes were full of silent admonition.

"I cannot do anything but mourn here. I cannot trust, I cannot repent, I cannot believe He will pardon me. I cannot force myself to be happy when it seems to me I am here to be punished forever. It seems to me I ought to be in punishment forever, and my mind cannot conceive anything different. I would gladly repent, gladly be pardoned, but I cannot do it."

Here the poor man wept and meseemed the bright one wept with him. It did not speak a word, only it read in solemn tones out of the Book,

"Whatsoever a man soweth that shall he also reap,"

and vanished.

This was the substance of my dream. The memory of it oppressed me for days. It seemed unjust for this wretched man, driven to suicide by the heartless frivolity of a faithless wife, to meet not a single friend in eternity, to hear not a single syllable of sympathy. Yet it was plain to see that though God and seraph would gladly offer him eternal happiness, he was incapable of enjoying it. I thought of Milton's memorable lines:

"The mind is its own place, and of itself
Can make a hell of heaven, or heaven of hell."

I have often wondered whether my dream was true.

How We May Become Sons of God.

The process by which we become sons of God is revealed in the words, "Behold the Lamb of God." God imparts to us His nature by our beholding Him on the cross. We may see a manifestation of His power and be no more powerful; we may see signs of His wisdom and become no wiser, because power and wisdom are qualities which He possesses without reference to us. But when I see God expressing His love for me in the self-sacrifice of Calvary, my heart is stirred with love for Him. "God is love", and I have thus become a partaker of His nature. "We love Him because He first loved us". To behold the Lamb of God is to see the God of love. Power and wisdom are His attributes, but love is His essence. God is all-powerful, but not power. God is all-wise, but not wisdom. But God is so loving that He may be defined as love. Power and wisdom are only rays from this sun of love. Power was even laid aside that love might manifest itself. Wisdom was veiled that love might be seen. In the incarnation Jesus "emptied himself." Certain it is that He was not emptied of love, for if He had been He could not have remained Himself. For Him to live is to love. When the Greeks came with the wish expressed in the words, "We would see Jesus", our Lord replied, "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." He evidently meant to say, "If you see me as I am now and see no more, you will not see Jesus at all. If you would see Jesus, you must behold Him on the cross dying like the grain of wheat which has been sown in anticipation of a harvest. The only way for the wheat to reproduce its kind is to die, and the only way for me to make people like myself is to die for them. They may resist my wisdom and power, but my love will conquer." All of which means that the fullest display of God ever made on this planet is not seen in His works, but in Himself as He makes atonement for sin on the cross. We may see elsewhere the garments of God, but if we would see God Himself we must go to Calvary.—A. C. Dixon, D. D.

Our C. E. Topic.

Topic for April 24: What Christ Can Do for "Darkest Africa." Isa. 45: 11–19.

MEDITATIONS.

In order to discuss this topic intelligently it is necessary for the young people to post themselves on the geography of that "dark continent," no longer so dark, and acquaint themselves with the history of African missions, so as to know what Christ has done for Africa in the past.

The history of African missions reads like a romance. To read of Moffat's labors in South Africa, Dr. Livingstone's travels, Stanley's explorations, and most wonderful of all, the transformation of Uganda, seems like reading fiction instead of matter-of fact. It is all an illustration of what Christ can and will do when He is faithfully preached to the nations.

This is what an official of the Episcopal church told about Uganda at the Student Volunteer Convention held in Toronto, Canada, in 1902: "Ten years ago, when Bishop Tucker went to that mission field, he found only 300 baptized Christians—the fruit of the preceding fifteen years—to-day there are 30,000, an increase of a hundredfold. There was then one church in which the people worshipped; to-day there are 700. Then there were 20 native evangelists, a pretty fair proportion out of 300, now there are 2,000, again a hundredfold. Then there was only one province in which the gospel was being preached, the country of Uganda. Now Bosoga on the east, Burjooo on the north have heard the gospel. Toro is rivaling Uganda in its eagerness for the Word, and down into the dark forests of the Congo the message has been carried by the natives. The first pigmies have been baptized, and the Prime Minister of Uganda has sent a party of native evangelists up the Nile as far as Wadelai to preach the gospel among the wild tribes of the Soudan."

To realize how large the Dark Continent is, and how vast a territory is to be evangelized, it is only necessary to remember that the United States and Australia together form an area only half as large as that of Africa. There are three great hindrances to rapid evangelisation of Africa —the deadly fever, the tsetse fly, fatal to cattle, and the scantiness of harborage along the coast, compelling most of the travel to be made overland thousands of miles on the backs of oxen or of men. Yet Christ can teach men how to surmount these obstacles, and doubtless in a comparatively short time these will no longer be great hindrances. Obstacles as great as these have been surmounted here in America and in other parts of the world.

Other hindrances are the dense forests, the deserts, cannibalism, the unnavigable rivers from the coast, the many languages to be mastered, etc. Yet consecrated men, driven by the Holy Spirit, can despite all of these hindrances, find their way to the hearts of the benighted Africans. It is said that nearly one third of the inhabitants are Mohammedans, and these are to be reclaimed to Christianity. Then, again, the traffic in strong drink is a terrible foe to the progress of evangelization. The natives take it too readily, and they can scarcely help themselves against it. On one occasion, it is said, one missionary and 50,000 barrels of rum were landed at a single port at the same time! But its curse is also being seen. At one time seventy chiefs united in saying: "Brandy is a fearfully bad thing. We should become wild animals here if it were introduced."

Cape Colony, in South Africa may be regarded as Christianized. The total number of professing Christians there is probably between a million and a million and a half. In 1895 there were at work in South Africa 12 missionary societies and 374 missionaries, with a result of 149,700 native Christians.

West Africa includes Sierra Leone, Ivory Coast, Gold Coast, Slave Coast, etc. It lies along the Niger river. From this section the American negro slaves were exported. There were laboring here in 1895, 12 societies, 253 missionaries with 1,304 native helpers, and the number of church adherents numbered upwards of 130,000.

West Central Africa lies along the Congo. The English Baptists first entered it as missionaries in 1878. Eight societies are now working there. But the climate is fatal, and in the first ten years 55 laborers perished. The number of converts in 1895 was about 1,500. 160 languages and dialects were then in this section to be mastered. There are still many difficulties here which God's messengers are to encounter.

East Central Africa lies between Abyssinia and the mouth of the Zambesi river. It includes the country around Lake Victoria Nyanza, Lake Tanganyika, and other famous lakes. Uganda lies in it. Many missionaries have been sent there and the work is extensive, yet much remains to be done. It is necessary to pray to the Lord of the harvest that He send laborers into His harvest.

More figures concerning missionaries and mission work might be added, but it is enough to say that though much has been done, much remains to be done, and much praying, giving and evangelizing is still called for that Christ may through us do wonders in that country. And this will surely happen.

The Mennonite.

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Editorial.

Some time ago a minister—Rev. J. D. Dietrich, of Pennsylvania—lectured before a farmers' institute in that state on how to conduct a model farm. He explained to them how he made his fifteen-acre farm productive. Recently, he sold that farm of fifteen acres for $75,000—$5000 per acre! That minister was a decided success as a farmer; perhaps he was no success as a pulpiteer or a pastor. We do not know the facts. Only there are some in the pulpit passing as ministers who had better resign and go to plowing corn. The minister above referred to was for thirty years a pastor in the Reformed church, yet he resigned his charge to superintend another farm. Better a good farmer than a poor minister. A man has no business to preach if while he is preaching, or preparing his sermon, his mind is on live stock, or machinery, or farm work. He cannot throw himself into his spiritual work and devote all his energies to it if his enthusiasm is divided or is concentrated on something else.

There is just one way to get power to lead a life at all in accordance with what the law or the Mosaic commandments require, and that is by being filled with the Holy Ghost. Paul says, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." It is not to be forgotten that as Christians, we are no longer under the law, its condemnation of our shortcomings no longer hangs over our heads. The same Paul says "For we are not under the law, but under grace". Hence perfection, in thought, word and deed, such as the law demanded, is no longer required of us in order that we might be saved. We are no longer debtors to the law. At the same time the standard of righteousness toward which we are to strive is not lowered, and we are under obligations as followers of our Lord Jesus Christ to walk in His steps. But grace helps us. Grace bestows upon us the power through the Holy Spirit to walk uprightly, even to bring every thought into subjection to Christ, and the same sovereign grace bestows pardon upon us when repentant for failure to be obedient to our heavenly visions. It is our business as believers to know what grace has done and what it has promised to do in order that we may make any progress at all in the Christian life.

Thomas Evans was a member of the Society of Friends some forty years ago, and apparently a man of some standing and authority among them. In a yearly meeting of Friends held in Philadelphia in 1867, he gave expression to some truths which it would be well to reiterate in our day. It had been suggested that the Society of Friends ought to be more aggressive so as to keep moving along with the other churches. To this he replied that he "believed a large part of their professed members were still in friendship with the world, and possessed of but a superficial religion, that had not effected a radical change in their lives and hearts." He deplored the fact that it was permitted "inexperienced young persons to assume the work of teaching the Holy Scriptures to children and others." "He considered that no one could be properly qualified to instruct others in the way of salvation, whose eyes had not seen and whose hands had not handled the Word of God for themselves." It is reported that the speech of Thomas Evans which contained these sound doctrines, so affected the assembly that most of the hearers were in tears and some could not speak intelligibly. The same truths are worth musing over to-day when the madness for numbers seems to have run away with our churches, and when any young person, no matter what the daily trend of life may be, is selected as teacher of the infant class or of classes of boys or girls.

Bishop Potter, of the Episcopal church, has discovered that in "Christian" America there are many families connected with churches that either have not a Bible in the house or are ignorant of its contents. There seems in these days to be a growing indifference to religion, at least to that represented by the historic churches. At the same time Mrs. Eddy and Dowie, spiritualism and other isms and cults have quite a respectable following. Nature is worshipped by many. Science and its apparent conclusions are weaning many from the faith. Many are captured by a false science and by plausible though fallacious theories. What shall we say to all these things? Many are alarmed; we are not. Such apostasy is to be expected. We must not make the mistake of calling all professors true Christians. We must not fall into the error of classing the head believers with the heart believers. In the end "the Lord knoweth them that are His", and we may be surprised to find that many whom we had thought to be sheep are really goats, and will be excluded from the flock. We write these things not with a cold-blooded callousness, but in sadness and travail of heart; not with a don't-care air, but with the desire and prayer that missionary work among these recreant fellow Americans may yet bring some of them back to the fold. Read about the achievements of the Bible Society as related on our first page. May not the Society do some good by distributing the Bible among the aristocracy of our country, in whose homes and hearts Bishop Potter found no Word and no Christ? May we not hope that men like Torrey and Gray and Morgan will be able to disseminate a right understanding of the Word among those who now so grossly misinterpret it?

An Evening Prayer.

When the stars like the flowers are blooming
At night in the fields of the sky,
And a soft stillness reigns all around me,
As on my white pillow I lie,
Quite near comes my Heavenly Father,
His holy eye searches my heart,
Till I bow like contrite Simon Peter,
My conscience feels many a smart,
And I pray like that dear old disciple,
"I am sinful, Lord, from me depart,"

Father, all merciful,
I have sinned against Thee,
I have failed in word and deed,
But I've One to intercede,
Hear me for His sake, forgive,
Speak me peace and let me live.

My Mother.

Robert Moffat, in one of his missionary addresses on his return home after twenty-three years of constant toil in South Africa, relates the following anecdote, showing the value set by a native woman upon a single gospel in the native tongue: "She was a Matabele captive", said Moffat. "Once, while visiting the sick, as I entered her premises, I found her sitting weeping with a portion of the Word of God in her hand. I said, 'My child, what is the cause of your sorrow? Is the baby still unwell?' 'No', she replied, 'my baby is well.' 'Your mother-in-law?' I inquired. 'No, no,' she said; 'it is my own dear mother.' Here she again gave vent to her grief, and holding out the Gospel of Luke, in a hand wet with tears, she said, 'My mother will never see this word; she will never hear this good news! Oh, my mother and my friends, they live in heathen darkness, and they shall die without seeing the light which has shone on me, and without tasting that love which I have tasted!' Raising her eyes to heaven she sighed a prayer, and I heard the words again, 'My mother, my mother!'"—Ex.

Dead, yet Speaking.

The late Rev. M. S. Moyer was especially happy in preaching the truth and in fixing it in the minds and hearts of his hearers. We cannot forget his sermon before the General Conference here in 1902, and a few days ago we found notes of that sermon, some of which we reproduce for the benefit of our readers. Every word of it has a melancholy interest for us who knew him and heard the sermon.

The text was Revelation 7: 9—17. Some of the remarks based on it were as follows:

If we could see the result of all we do, it would either encourage or discourage us.

A workman has the plan in his soul and all he does is only the working out of this plan, and it gives him courage in his work.

To save a man's life is always noble (and he illustrated his point by reference to the life-saving stations along the coast). If there is joy in saving a life here, how much more in saving a soul!

A soul may be saved of tribulation by reconciliation with God, the Father. Such a soul may be used to save others.

We may sometimes be anxious to know who was instrumental in saving the throngs above, but though we may never know, we nevertheless rejoice that they are saved.

Correspondence.

DONNELLSON, IOWA, April 18, 1904.—Yesterday we had nice clear but very cool weather. The church was well filled. At the close of services two persons, a married couple, were taken in as members of our church. We trust the church will be benefitted by them and that they will be blest in many ways through the step they have taken.

A man is not sent to preach because he has the truth on his lips, but because he is clothed with power to so declare it that men will listen and repent. Most of your hearers are informed of the truths which we state, but true ministry must make them feel the truth.

A Growing Faith in the Bible.

We often lose the history of things. In the whirl of doubt and attack on the part of skeptics in these latter days, we forget too frequently that storm has been going on all the while. It only varies with the times. There is no country where it has raged with greater violence than in England. The "Essays and Reviews," which Oxford men put out about forty years ago; the works of Darwin in another line; and later, the incoherent platitudes of Matthew Arnold on Paul and inspiration, have been among the chief forces to awaken questions as to the worth of the written Word. In Germany the storm of rationalism has nearly passed. There can be no question that it is advancing. It needs a helping hand from every land which its wandering children have blessed; and what land has the exiled Huguenot not enriched by his precious life and heroic death?

Taking all things together, there is an increasing faith in the Scriptures. The conservative cause has been carried on by the few. There has never been a time when God has been without His witnesses. Even in the very darkest period of the church, when the blight of superstition and ecclesiastical violence ran riot as in the century before the Reformation, there were brave and true spirits who kept the fire still burning, though dimly, on the hearthstone of the church. Everything depended on them. They were made the targets for oppression and ignominy, but kept steadily at work, and never lost ground. They seemed, however, total failures. The waters appeared to close about them when they went down to death. But they were not forgotten. Other men came on, and began where they left off. It was the office of these few, such as Tauler and Savonarola, to make possible the Reformation.

The triumph of every great cause has been, at the last analysis, built on the labors of those whom the great multitude hunted to the stake and to death.

One of the just causes of the growing reverence for inspiration is the rapid multiplication of copies of the Bible. The distribution of the Scriptures is one of the great wonders of our age. The work of the British and Foreign Bible Society and of the American Bible Society is as thorough and complete as any piece of machinery which the church has ever called into being. By wise and yet aggressive measures these two institutions, though both still comparatively young, have already made the Scriptures speak in three and four hundred languages and dialects, and every year is adding to the number. There is a wonderful power in the inspired page. The Spirit goes with the printed Word. Drop it anywhere, and it takes root. The new versions have not disturbed, but rather quickened, the general interest in the spread of the Word. Much good is served by exegesis. We need to get at the bottom of the Word, down to the very root of the original tongues. But there is a certain joy in taking up a volume of which there can be no doubt as to the Divine authority. Every page is the revealed Word, and has come down to us through innumerable channels. The men who died in testimony of it have gone to their long home. But the work stands. The Book lives. It carries light and life everywhere. The cases are numerous where the simple reading of the page has led to the conversion of souls; no teacher has been near to explain; no preacher has been within reach. But the Divine Spirit has been at hand to apply what he had written through human instrumentality.

The reverence for the truth of the Bible is not impaired by its darker passages. Men sail over seas without knowing their bottom. It is the very depth which makes the sailing safe. What great servant of God has ever succeeded in clearing up all the obscurities? Had he been able to do it, even to his own mind, two things would have been proved—first, that his book was superficial; and second, that his faith ceased to grow. We need a book that is unfathomable to lead us to intenser study and a sublimer faith. Lessing, with all his skeptical infirmity, said: "If God had held in His right hand the truth, and Hin is left, the search for it, I would have said: 'Give me the left.'" We need what fastens the mind, and draws it out and down into profundities and attracts it out toward the immeasurable. God has wisely and mercifully given us a book for our guidance which defies our little fathoming line, and yet permits us to glide safely along its surface and reach the harbor. The grand beauty of the Bible is that the more we get at its meaning the more of meaning we see which we have not reached. Yet we have enough to help us in our daily need, enough to teach others, and enough to secure salvation. What if a thousand questions arise which make us stand back in amazement? Shall our faith thereby grow weak? Shall we lose courage? No. Rather let us take new heart at the value of the treasure we possess, and await with patience, yet with constant study, the time when the full revelation shall come. The dark glass is for the present. The seeing face to face is the blessed thing of the future. We shall have our new thoughts about the Bible when we get into the better world. Some of these will be, why we did not take it more on trust; why we ever doubted anything; why we became over-eager to solve all the mysteries in a short life; and, above all, why we did not love it more, in storm and calm, in joy and sorrow.—"Western Christian Advocate."

Let Your Light Shine.

A story has been recently told of an English official from Peking, who was asked by a gentleman whether he had witnessed any effects of Christianity upon the high officials of the Chinese Empire. In reply, the officer said that he had once asked a high mandarin whether he had ever read the Bible. The mandarin retired to his inner room, and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he had most admired. Then laying the book upon the table, he put his hand upon it, and said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world." God will not let our faithful living in the spirit of Christ fall fruitless to the ground.—Scl.

They that love the things of this world more than Christ, will find His burdens too heavy for them to bear.

The Sunday School Lesson.

Subject for April 24: THE MISSION OF THE SEVENTY. Luke 10: 1—16.

GOLDEN TEXT: Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.

LESSON TRACHINGS.

The Transfiguration took place about six months before Christ's crucifixion, and from the moment of His descent from the Mount "His face was steadfastly set toward Jerusalem". See Luke 9: 51 and Mark 9: 31. What Moses and Elias had spoken of—His decease—must promptly be accomplished. In traveling to Jerusalem He went through Galilee for the last time before His death. See Luke 9: 30; Matt. 17: 22. From there He passed on via the usual route east of the Jordan to Judea. See Mark 10: 1 and Matt. 19: 1. He would have gone through Samaria, had the Samaritans received Him. Luke 9: 52, 53. Jesus did not share in the prejudices of the Jews. He loved Samaritans equally with Jews, and to-day a Kaffir, a Hottentot, a Mohammedan fanatic or an Indian pariah are just as precious in His sight as the most refined and accomplished European. But when shut out of the heart He does not force His way in. However, how much the Samaritans lost by it! A man always is the loser when He refuses Christ an entrance into his heart, his thoughts, his life.

1. True Laborers, 1—3. But before Jesus was ready to be offered up, He had a work to do. See John 17: 4. The message of the kingdom of God was to be carried to many cities and towns. He could not do this all Himself, so we find Him sending out the Twelve (Luke 9: 1-6; Matt. 10) and in this Lesson the Seventy. These were to be colaborers with Him. See 1 Cor. 3: 9. We find that they were to evangelize only the places whither He Himself would come. So their work was only preparatory, like that of John the Baptist. Besides, these seventy were sent out only on a hasty, temporary evangelizing tour, and soon returned. See Luke 10: 17. We see from all this that the Lord needs our services as believers continually. We cannot do without Him, and He cannot do without us. He could by a miracle convert the world to-day but He chooses to employ human agencies. The call comes to many a disciple to go and preach, and many are not only "put forth" but "thrust forth" into the mission field. Such missionary work, again, is merely preparatory. We prepare men for Christ's coming. See 1 Thess. 1:10, where Paul preached to the Thessalonians to await the coming of the Lord from heaven.

Verse 2 teaches many important lessons. We notice (1) a great harvest, (2) few laborers, (3) the necessity of prayer for workers, (4), the object of the prayer — the sending forth of other laborers, (5) that the harvest of souls to be gathered in is the Lord's and that He is to direct and control all missionary enterprise and activity. We learn how important prayer is in the matter of missions, when the outlook often is gloomy and human resources are at an end, look to God — "pray and not faint". See Phil. 4: 19. "In due season we shall reap if we faint not."

Again, workers are to pray for other workers. In other words, the missionary both works and

prays for assistants — which he usually does. There ought to be no one able to pray for the heathen with more fervency and perseverence than a missionary. The Golden Text (v. 2) is so rich in teaching that it would make a good lesson by itself.

We see also by v. 2 that it is the Lord who sends forth laborers. Every true and successful missionary is God-ordained. The Lord must appoint them, and they must be conscious of the Divine call. See John 15: 16; Acts 13: 2; 1 Tim. 1: 12. The Holy Spirit sets men apart for all the different sorts of ministry as He did Saul and Barnabas.

"Two and two"—so v. 1 tells us these Seventy were to be sent out. This was for purposes of mutual encouragement and helpfulness, as well as for strength of testimony (see Deut. 17: 6) and for united prayer (see Matt. 18: 19). Two working together always produce better results. It can be laid down as a universal rule in God's methods of spiritual work.

"I send you" said the Lord of the harvest in v. 3. This was to give confidence and backbone to the thirty-five pairs of forerunners as they went out. When a missionary can say "Christ sent me", as Paul could say, he is irresistible, indefatigable.

They were to go forth "as lambs among wolves" — meek, harmless, like their Master, among those who would not possess those qualities. They were not to be wolves like those whom they meant to approach. "The servant of God must not strive," says Paul. These instructions are still further carried out in vv. 10–11. They are to be wise as serpents, however, and not court martyrdom, using lamb-like or dove-like methods in defending themselves.

2. Instructions. 4–11. Compare Luke 9: 2–5 and Matt. 10: 7–16. Two things were necessary in this temporary missionary tour of the Seventy: dependence on the Master and haste. The Lord would provide for them, hence they were to take no scrip (bag for food) or purse. They were to be in haste, hence no change of shoes, no baggage, no encumbrance of any kind was to hinder their speedy errand. The long-winded, tedious salutations common to Orientals were to be avoided. "Peace" was to be the only word introducing the message. In v. 7 we read "Go not from house to house." This doubtless means that no time was to be uselessly frittered away in social conversation or amusement.

Dependence on the God of missions and haste are no less imperative to-day on the mission field. "My God will supply all your need" is still a good promise for missionaries to rely upon. And "the King's business" still "requireth haste". A missionary does not go out to be socially entertained, but to reach as many souls as possible in the shortest possible space of time. At the same time Jesus wants His workers to be courteous and to approach every man with a "Peace" on his lips. He is the "Prince of Peace," and His kingly reign will be one of peace the world over, and His followers are to be children of peace. It is true Christ came to bring a sword, strife and division. But that is because many will reject Him and these will by their own action cause division in families and communities.

The Seventy were not to be beggars, but laborers worthy of their hire. They were to be nourished at the tables of those to whom they ministered spiritual things, not as objects of charity, but as such who found it more blessed to give than to receive. This principle Paul recognized. See Rom. 15: 27; 1 Cor. 9: 11; Gal. 6: 6. At the same time he was careful not to leave the impression that he was merely working for a salary. Those who preach for salaries abuse this sound principle and bring reproach upon it.

In v. 9 the duty of these Seventy is set forth. Preach and heal —this was also the mission of the Twelve. What they were to preach is also distinctly stated. This implied no long, learned discourse, and would take only a few minutes.

If rejected in one place they are told what to do. They are not to give up preaching altogether, but to go elsewhere with the same message. It was not expected that everybody would believe. Their mission was not so much to convert as to evangelize. All God's ministers can do is to present the gospel. The Lord alone knows who will receive it. His servants are not responsible for the results, provided they obey orders. But even in the face of rejection their lamb-like character is to show itself, and even after having shaken the dust off their feet, they were to re-declare the message by saying, "Notwithstanding be ye sure of this that the kingdom of God is come nigh unto you."

In v. 12 we learn a solemn truth. Greater light involves heavier judgment. See John 15: 22–24. Socalled Christian America will receive less leniency on the day of judgment than will heathen Africa. There are thousands of men who know the contents of the gospel, even though they never profess it. For this they will be held responsible. The Salvation Army does not need to go into every hamlet in this country, to hunt up the worst specimens and bring them to Christ. Many of these lowest classes know the truth but wilfully continue in their sinful course. For those who have once heard of Christ and slighted the message, there is no escape. See Heb. 2: 3.

Then again, there is such a thing as religious hardening of the heart, which is peculiar to Christian communities. Many in Capernaum were hardened, which was not the case with the Syrophœnician woman or the Samaritan woman. And it may easily be that the pigmies, the Bantus of Central Africa will sit in judgment on us favored Americans because we were hardened and they were not.

Finally, in v. 16 we learn how risky it is to reject Christ's messengers. If they are really selected and sent and inspired by Him, if we mistreat them, we mistreat the Lord of the harvest. Christ identifies Himself with His own. Paul found this out when he was asked "Whyl persecutest thou me." Unwittingly he had been persecuting Christ when he thought he was merely persecuting the churches. So the Lord identifies Himself with His workmen, who are laborers together with Him. Let us not speak slightingly or maliciously of any minister who has given unmistakable signs of having been divinely sent, because his Master will call us to account for it.

Program of Eastern District Conference Services.

April 30. Preparatory services and reception of new members. Sermon by Rev. A. S. Shelly, 2:30 p. m.

May 1st. Communion sermon in English by Rev. A. B. Shelly, assisted in German by Rev. J. S. Moyer, 10 a. m. Sabbath-school, addresses by W. M. Gehman and Rev. W. H. Grubb, 2:30 p. m. Junior Endeavor meeting, several short addresses by visitors, 4 p. m. Christian Endeavor meeting, open for any one to participate, 7 p. m. Conference sermon, English, by Rev. N. B. Grubb, President, German, by Rev. S. Ott 7:45 p. m.

May 2. The day sessions will be devoted to Conference work, for which program is arranged by special committee. The evening session will be devoted to a mission meeting as per following program:

7 o'clock. Devotional.

7:20. Report of Home Mission and Church Extension Committee by A. M. Fretz, Secretary. 15 minute talk on General Conference Home Missions, Rev. W. S. Gottshall.

8:10. (1) A general view of our Foreign Missions —showing the present needs. — A. B. Shelly, Secretary of General Conference Board.

(2) The relation of the home church to the foreign work, A. S. Shelly.

(3) The support of our missions, S. M. Grubb.

General discussion of Home and Foreign Mission work.

ALLEN M. FRETZ, pastor.

Marriages.

SIMPSON — SHETLER.—In Philadelphia, Pa., on April 16, 1904, by Rev. N. B. Grubb, J. Edward Simpson, of Philadelphia, to Miss Sarah Shetler, of New Jerusalem, Pa.

Deaths.

SPRINGER.—On April 15, 1904, in Dublin, Pa., Mary E. Springer relict of Abraham Springer, aged 53 years and 11 months. Interment on the 20th at Blooming Glen, her pastor, A. M. Fretz, officiating.

GINGRICH—At Colfax, Wash., after a short but painful illness, Sister Susanna Gingrich, nee Janzen, fell asleep in Jesus. She wus born at Nancy, France. At the age of nine she came to America with her parents. In 1858 she was married to John Gingrich, and for a time resided at Pulaski, Iowa. Twenty years ago she removed to Washington. The union was not blessed with any children, but an adopted son, Edward, to whom she was a faithful mother, together with her bereaved husband, mourn her loss. The funeral took place March 12 and was largely attended. The English sermon by P. R, Aeschliman was based on Amos 4: 12. Already in her youth she accepted her Saviour and held fast to Him to the end.

MARTIN. — On March 30, 1904, at Clarence Centre, N. Y., Moses Martin, aged 73 years, 6 months. On April 1 services were held in the old home where Bro. Martin had spent 72 years of his life, after which the burial took place in the Clarence Centre cemetery. Services were conducted by Jacob Krehbiel, the text being Matt. 27, part of v. 22, "What shall I do then with Jesus which is called Christ?"

Contributions.

For Foreign Missions.

During the month of March the following gifts were received:

GENERAL FUND.—From Rudolph and Sarah Riesen, Bruderthal, Kan., as a thank-offering at their silver wedding, $25 00; August Hirschler, Donnelson, Ia., $2.00;a friend of missions, Donnelson, Ia., $5.00; Salem church, Dalton, O., $8.00; West Zion church, Moundridge, Kan., $14.50; Beatrice, Neb., church, $10.00; First Mennonite church, Newton, Kan., $69.40; Church at Cucamonga, Cal., $16.40; First Mennonite church, Philadelphia, Pa., $26.50; Deer Creek church, Okla., $11.90; Robert F. Goerz, Newton, Kan., $5.00; Christian Ehrismann, Ill., $3.00; Herald church, Okla., $8.19; Bergthal S. S., Okla., $5.51.

FOR INDIA MISSIONS.—From Emilie E. Brenneman, Hopedale, Ill., $100.00; a tenth from an anonymous party for the station at Champa, India, per D. Goerz, Newton, Kan , $100.00; a tenth from an anonymous person given for the station at Janjgir, India, per D. Goerz $100.00; church at Klein, N. D., $11.00.

FOR A LEPER ASYLUM AT CHAMPA, INDIA.—From Andrew Wiebe, Beatrice, Neb., $10 00; anonymous, a tenth per D. Goerz, Newton, Kan., $50.00.

FOR INDIA LEPERS.—From Andrew Wiebe, Beatrice, Neb., $5.00.

Gratefully acknowledged,

GUSTAV HARDER, Treas.

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A low estimate of the present cash value, exclusive of franchises, based on the actual money already paid out for the power house, water pipes and water installation at Winona; electric light plant, heating plant and real estate, is at least $110,000. Prospective investors should investigate at once.
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News of the Week.

Domestic.

U. S. Battleship Has Terrible Explosion.

WASHINGTON, April 13.—The most serious accident that has occurred in the American navy since the blowing up of the Maine in Havana harbor in 1898 happened to-day on the magnificent battleship Missouri while she was engaged in target practice at a range of about fifteen miles distant from the naval station at Pensacola.

By the explosion of 2,000 pounds of powder in the after 12 inch turret and the handling room of the battleship Missouri, Capt. William S. Cowels commanding, twenty-nine men were instantly killed and five injured, of whom two will die. The Missouri was on the target range with the Texas and Brooklyn at practice about noon, when a charge of powder in the 12-inch left hand gun ignited from gases, exploded, and dropping below, ignited four charges of powder in the handling room and all exploded. Only one man of the entire turret and handling crew survives. But for the prompt and efficient action of Captain Cowles in flooding the handling room and magazine with water, one of the magazines would have exploded and the ship would have been destroyed.

Blame for Harwick Horror.

PITTSBURG, April 18.—Responsibility for the Harwick disaster, in which 178 men lost their lives, Jauuary 25 last, has been placed in the report of the coroner's jury on Mine Inspector F. M. Cunningham and Superintendent of Mines Milfred Sowden. The jury finds that mine foreman Brown and fire boss Gordon were negligent and did not comply with the mining laws; that Mine Inspector Cunningham violated the mining laws by allowing longer time to elapse than the law requires in making his official inspection; that Superintendent Sowden violated the mining law in not signing mine foreman and mine boss books. The jury recommends that Inspector Cunningham and Superintendent Sowden be held for action of the grand jury on a charge of murder and censures the Allegheny Coal Company for not attending to the Harwick mine according to law.

Lewiston, Mont., Shut Out for Four Months.

LEWISTON, Mont., April 15. — The first freight train into Lewiston in four months arrived here to-day. Never, perhaps in the history of railroading has a city been isolated so long. A passenger train got through two weeks ago, but the snow plows could not get freight trains through the drifts.

United States Will Protect San Domingo.

SAN DOMINGO, April 18.—United States Minister Powell informed the minister of foreign affairs to-day that in the event of any foreign power attempting to force a settlement of the claims of its citizens, thus excluding the claims of other nationalities, he would, in the name of his government, take immediate charge of all the custom houses of the government, place in each a military guard and protect the same in the interest of the United State's creditors, basing his action upon the recent decision of The Hague tribunal. The energetic and decided action of Minister Powell has greatly relieved the present grave situation. By such action all such foreign claimants will stand upon an equal footing.

House Admits Two New States.

WASHINGTON, April 19.—After a debate extending through the entire session the house to-day passed the bill providing for joint statehood for Oklahoma and Indian Territory under the name of Oklahoma, and of Arizona and New Mexico under the name of Arizona. In discussing the rule which had been reported by the committe on rules providing for immediate consideration of the bill. Mr. Williams, the minority leader, declared that no republican had any idea that the bill would become law at this session. Delegate Wilson, of Arizona, opposed the bill. It was favored by Delegate McGuire, of Oklahoma.

Walter Brown Guilty.

INDIANAPOLIS, April 13. — Walter Brown, the Elkhart manufacturer who has been on trial in the federal court here for more than two weeks, charged with implication in the wrecking of the Indiana National bank of Elkhart, was to-night found guilty under forty-two distinct counts. The jury was out seven hours. Brown's attorneys announced that they would file a motion for a new trial. President J. L. Brodrick and Cashier W. L. Collins pleaded guilty during their respective trials.

Judge Anderson suspended sentence on the three men for several days.

Immediately after he arrived at his hotel Brown was stricken by an attack of heart trouble, and for more than an hour his recovery was doubted by the physicians in charge.

Foreign.

THE RUSSO. JAPANESE WAR.

ANOTHER RUSSIAN BATTLESHIP WITH 600 TO 800 MEN SUNK AT PORT ARTHUR.

ST. PETERSBURG, April 13.—While going out to meet the Japanese fleet off Port Arthur the first-class Russian battleship Petropavlovsk was sunk. The report says she struck a mine in the outer roadstead, keeled over, turned turtle and sank.

Practically the whole of her crew, numbering about 600 men, were lost. Only four officers were saved, among them being Grand Duke Cyril.

The Petropavlovsk was flying the flag of Vice-Admiral Makaroff. The naval battle was, according to the most reliable authority, still in progress at 5 o'clock this evening.

One account says twenty men escaped from the disaster of the Petropavlovsk.

Grand Duke Cyril was only saved from death by a miracle. His brother, Grand Duke Boris, witnessed the catastrophe through a marine glass.

It was officially announced this evening that the Russian vice admiral, Makaroff, was drowned when the Petropavlovsk was destroyed.

The mass of reports agree in three statements—that Grand Duke Cyril, between whom and the throne there is only a single life, was wounded; that the Petropavlovsk was lost, and that Vice Admiral Madaroff perished.

Grand Duke Cyril is the son of Grand Duke Vladimir, uncle of the emperor.

According to the Associated Press informant, while preparing to draw up his line of battle in the outer roadstead, the Petropavlovsk struck a mine on her starboard side amidships and immediately began to heel. Before the crew could flood the port compartments of the vessel in order to keep her on an even keel she turned turtle and sank in a few minutes, carrying down almost the entire crew. Captain N. Jakovioff, the Grand Duke Cyril and two other officers were saved because they were standing on the upper bridge. The frightful loss of life among the officers and men was due to the fact that they were all at their stations ready for action.

LONDON, April 13.—While one report has it that the Russian flagship Petropavlovsk was sunk by a Russian mine, the semi-official bulletins seem to indicate that the great vessel was torpedoed during the naval battle, Chee Foo and other advices report heavy firing off Port Arthur. One dispatch says the whole Russian fleet under Makaroff engaged Togo's fleet.

LONDON, April 14.—A dispatch from Tokio to-day declares that the Petropavlovsk, which went down yesterday off Port Arthur, with two admirals and 700 men, was torpedoed by the Japanese fleet.

The news was sent by Admiral Uriu, who says Togo's ships bombarded Port Arthur, and besides the battleship, succeeded in sinking the Bezvashni, a Russian torpedo-boat destroyer.

Only five of the crew were saved. The battleship Pobieda was damaged by the explosion of a mine.

These are the only losses thus far admitted at St Petersburg, but unofficial reports say that all of the Russian ships were damaged, while the Japanese suffered no losses.

RUSSIAN LAND FORCES ADVANCE.

SEOUL, April 18.— 5 p. m. —The commissioner of customs of Gensan reports that a strong Russian force, the number of which is not known, is advancing on the great south road, following the inland coast of the province of South Pang Yung. The Russians passed to the rear of Pin Yang, which was occupied by a scouting party. The main body occupied Peuk, Chyong, eighty miles north of Gensan, on the 17th inst. The flanks and rear were exposed with the evident intention of drawing a Japanese attack from the Yalu.

JAPANESE PAY TRIBUTE TO FALLEN FOEMAN.

NEW YORK, April 18.—The extreme restraint of the Japanese rejoicing over the sinking of the Petropavlovsk is markedly in contrast with previous exhibitions of public feeling, says a World dispatch from Kobe.

The Osaka Mamich says:

"While the nation rejoices the individual mourns the death under such circumstances of the distinguished and gallant Makaroff."

There was a great lantern procession at Nagoya Saturday night. One thousand white lanterns were carried in token of mourning for the dead, and those bearing the lanterns were preceded by banners inscribed: "We sorrow unquenchably for the brave Russian, Makaroff."

The bands played funeral marches. A meeting of those in the procession was addressed by military and civil officers.

ST. PETERSBURG, April 18.— Vice Admiral Makaroff's widow has been granted an annual pension of $10,000.

ALEXIEFF RETIRED. ADMIRAL SKRYDLOFF MAKAROFF'S SUCCESSOR.

PARIS, April 20.—The Journal prints a dispatch from its correspondent at Yin Kow, dated at 5 p. m., which says it is affirmed that a fresh battle is raging at Port Arthur.

ST. PETERSBURG, April 19.—Viceroy Alexieff has applied by telegraph to the emperor to be relieved of his position as viceroy in the far east. It is expected that the request will be immediately granted.

While no official information has yet been made there is reason to believe that the above statement is correct.

The immediate cause of the viceroy's application is reported to be the appointment of Vice Admiral Skryd. loff, one of Admiral Alexieff's strongest enemies and sharpest critics, as successor to the late Vice Admiral Makaroff in command of the Russian navy in the far east.

Admiral Skrydloff had another interview with the emperor to-day and discussed with his majesty the question of his (Skrydloff's) relations with Alexieff.

Big Fire at Toronto.

TORONTO, Ont., April 19.— Fire swept through a section of Toronto's wholesale business district to-night, causing a loss which will reach up into the millions. The fire started in a factory in Ellington street about 9 o'clock. In less than an hour the flames had spread to buildings on both sides of the street until the whole block was a mass of flames and the fire utterly beyond control of the local department. Appeals were sent to every surrounding city where fire apparatus could be obtained, asking for assistance. Montreal, London, Hamilton and Buffalo at once responded, but it will be hours before they can be of assistance. It was thought at 11 o'clock that the fire was under control, but a sudden shift in the wind again fanned the flames into a roar and clouds of sparks and burning brands were carried down side streets, until three entire blocks were doomed.

Great Britain Hard Pressed for Revenue.

LONDON, April 19.—Long before the Chancellor of the Exchequer, Austen Chamberlain, rose to make his presentation of the budget to-day, every part of the house was filled.

Joseph Chamberlain was present to hear his son, as was Mrs. Chamberlain. The former Colonial Secretary, whose first public appearance it was since his return from abroad, met with a great reception from the occupants of the ministerial benches, while the Nationalists invited him to sing "Rule Britannia," and greeted him with shouts of "pig tail."

Austen Chamberlain said that the great wave of prosperity which Great Britain had enjoyed had long, apparently, spent its force. The industries of Great Britain, especially the cotton industry, were depressed and foreign competition was keener than ever.

The markets in which Great Britain had heretofore been supreme were increasingly threatened. The commercial depression in the United Kingdom was aggravated by the conditions in South Africa. The net total deficit for the financial year was $27,675,000.

Mr. Chamberlain estimated expenditures of 1904-'5 at $714,400,000, and the revenue, on the basis of the existing taxation, at $695,300,000, leaving a deficit of $19,100,000 to be made up. He proposed, therefore, to increase the income tax by 2 cents. He also proposed an additional tax of 4 cents a pound on tea. The Chancellor further proposed a readjustment of the tobacco duties, imposing a duty of $1 cents on tobacco stripped before imported; also an additional duty of 12 cents on cigars and an additional 25 cents on foreign cigarettes.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, APRIL 28, 1904. No. 21.

Say Something Good.

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so,
Let something good be said!

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken, strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let Something good be said.

JAMES WHITCOMB RILEY.

Items of News and Comment.

The "Mountain Lake View" says about Rev. J. J. Balzer, that he had been "under the weather" last week and that it was difficult for him to do his class work.

Last Sunday Missionary G. A. Linscheid was ordained to the full ministry in the church at Hillsboro, Kan. He will soon enter his new field in Montana.

Rev. Peter Balzer and Rev. Gustav Harder, both members of the Foreign Mission Board of the General Conference, have returned from their recent trip to Oklahoma.

Missionary P. A. Penner's asylum for lepers now contains forty inmates. The work so taxes his energies that he needs assistance in the near future to prevent breaking down physically.

On Thursday, April 14, the Allentown, Pa., congregation surprised their pastor and wife, Mr. and Mrs. William H. Grubb, bringing them many gifts in the line of furniture for their new home, also linens, etc., and groceries to last them a month.

Sister Lisetta Kinsinger, stationed at Cantonment, whose work for the last five years has been to nurse the sick among the Indians, has been compelled to resign her position for the present on account of rheumatism. She intends recuperating at her home at Trenton, O., with the object of returning to her post as soon as her improved condition will permit it.

Bro. Jacob Snyder, who contributed the helpful article on "Training our Children" several numbers ago, is president of the Blair County Sunday-school Association, Penna. The annual convention will be held at Henrietta, said county, May 12. A program with timely topics has been prepared.

Rev. J. S. Hirschler preached the dedication sermon on the morning of the 10th inst. when the brethren at Kidder, Caddo Co., Okla., consecrated their newly-erected building (28x40ft.) to the service of God. An English address was given by Rev. Appleton. A collection of over $20 was then lifted. In the afternoon two sermons were preached by Rev. J. S. Krehbiel and Rev. Michael Claassen respectively. A collection for missions amounted to $7.00. The churches in Oklahoma are rapidly multiplying.

These figures culled from Wedel's Mennonite history may be instructive: Number of Mennonites in the Netherlands, 60,000; Germany, 18,000; Switzerland, 1,500; France, 800; Galicia and Poland, 800; Russia, 70,000; the United States, 60,000 members, representing at least a Mennonite population of 120,000; Canada, 90,000, which may be too high a figure. The authority for the European countries is Dr. S. Cramer, of Amsterdam. It is seen that Russia's Mennonite population is still far from exhausted, and that not all have come to these shores.

"Millennial Dawnism" is a pamphlet published by A. C. Gaebelein for free distribution, exposing the errors of Russell's false gospel which is disseminated in his book, "Millennial Dawn" and his paper, "Zion's Watch tower". Many people have been misled by these publications and tracts scattered abroad. We know of Mennonites that have been thus carried away by the pretty plausibilities of Russell. Out in Denver last summer the agents of this heresy hired a hall and advertised Bible readings, and very likely many innocent C. E. delegates and visitors fell into the trap. While not all, still many may be saved from it by reading the above tract. The company has undertaken to circulate 500,000 copies, free of charge, and will also furnish copies on application, the address being A. C. Gaebelein, 80 Second St., New York.

Conference Announcement.

The Eastern District Conference, God willing, will be in session, May 1–3, in the Zion Mennonite church, Souderton, Pa. Sunday morning the Lord's Supper will be celebrated with the congregation, and the afternoon will be devoted to the young people. Sunday evening the Conference sermon will be preached, and on Monday morning the business sessions will open. It is expected that all conference members and guests will attend these services and sessions.

W. S. GOTTSHALL, Secretary.

An Interesting Book.

The fourth and last volume of Prof. C. H. Wedel's well-prepared work, "Abriss der Geschichte der Mennoniten", has just been published. It deals with the history of the Mennonites in Switzerland, Moravia, South Germany, the Lower Rhine provinces and North America, tracing the career of each of these Mennonite localities from about the middle of the sixteenth to the end of the nineteenth century.

The most interesting to us American readers are the chapters and sections on the Mennonites in North America. He begins with the Pennsylvania settlements and gives the reasons for the immigrations to this country, the chief of which was the intolerance in Europe of the so-called "Sects" of Mennonites, Schwenkfelders, etc., as expressed in the articles of the Peace of Westphalia. The Crefeld Mennonite settlement at Germantown, the intimate relationship of William Penn with Mennonites and Mennonitism here and in Europe, the subsequent settlements, the attitude of the Mennonites toward the French and Indian War, the War of Independence, etc. are all discussed. Sketches of Pastorius, Christopher Dock, Christopher Sauer and others are entertainingly woven into the narrative. The first protest against slavery on record in this country, all but one of the signers of which were Mennonites, and issued in 1688, is not omitted in the account.

One event was new to us—that already in the year 1662 a little band of Mennonites from Amsterdam settled on the Delaware. They numbered but twenty-five and they came under the leadership of one Peter Cornelius Pockhoy. They succeeded in obtaining a charter for twenty years. But, probably because of their friendly attitude toward the Indians, the whole colony, with the exception of one couple, was destroyed by the English. Thirty years later this couple made their way to the Germantown colony and were well received.

A very readable sketch of the domestic life of the Pennsylvania-Dutch Mennonites ends the section devoted to the Mennonites in Pennsylyania during the 18th century. The Herrite schism in Lancaster County, Pa., is discussed, and the planting of colonies in the central and western states receives careful attention. The founding of the General Conference, the history of the Wadsworth school and the growth of foreign mission work are, for evident reasons, among the most interesting. On these subjects the author follows in the main H. P. Krehbiel's "History of the General Conference." He is free in pointing out the fatal weakness in the Wadsworth school. The Elkhart brethren, their institutions, publications and missions also properly occupy a place in the history.

All of these features of Mennonite history are considered in brief, owing to the limited space at the author's command. It is an eminently well-poised work, and more than ever convinces the judicious reader that the scholarly writer has the special qualifications of a historian. It ought to be translated into the English tongue sooner or later, so as to be accessible to our young English-reading Mennonites in the East and elsewhere.

It is to be regretted that a few errors of spelling and geography mar the general merit. Bucks county, Pennsylvania, is always spelled "Books". The Hereford congregation is included among those located in "Books" county. Germantown is said to be situated west of Philadelphia, though its true direction from that city is northeast.

A Life Saved by a Hymn.

While laboring as a missionary in India, Rev. E. P. Scott observed a wild-looking man upon the street. He made inquiry and found that the uncouth individual was a member of one of the inland tribes that lived away in the mountain districts, and came down once a year to trade. He found the Gospel had never been preached to them, and that it was very hazardous to venture among them, because of their murderous propensities. He was stirred with an earnest desire to break to them the Bread of Life, so he packed his valise, took his violin (with which he was accustomed to sing), and started in the direction of the mountains. For two days he traveled, scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was pointed at his heart. He expected that moment would be his last. Not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and to play, "All hail the power of Jesus' name!" Being afraid to open his eyes, he sang on till the third verse, and while singing the last stanza, "Let every kindred, every tribe," he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes! They invited him to their homes, and he spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them because of impaired health, and return to his native country, they followed him for thirty miles. "O missionary," they said, "come back to us again!" There are tribes beyond who never heard the Gospel. He could not resist their entreaties. After a short absence, he went back to his labors, which he continued among them until his death.—Sel.

Known In Adversity.

There are plenty of people who know us in the days of our prosperity. Persons who are clothed in purple and fare sumptuously have no lack of acquaintances. Everybody recognizes them, and most people are ready to interest themselves in what concerns them. But let the shadow of adversity fall, and how soon all this is changed. When the millionaire becomes a beggar, and the honorable man an outcast; when there are no more feasts to be eaten or favors to be received; how soon the interest abates, and the friends that favored and flattered us in the days of our prosperity, forget us when adversity comes.

Sometimes there falls on men the reproach which attends wrong-doing, and the crown of honor is exchanged for the brand of crime. Innocence may suffer through slander and false accusations, or weak human nature may falter and fall in its course; and how many there are then who are unwilling to recognize the friend of other years whose reputation is now clouded by slander or blackened by crime.

Just when man forgets and forsakes us, then God remembers us and draws near. His invitation is, "Call upon me *in the day of trouble* and I will deliver thee." This is the voice of pure, disinterested love. Here help is offered when and where it is needed, and deliverance is afforded when our necessity is most urgent.

The Psalmist gratefully records the faithfulness of God when he says, "I will be glad and rejoice in thy mercy; for thou hast considered my trouble; *thou hast known my soul in adversities*, and hast not shut me up into the hand of the enemy: thou hast set my feet in a large room." Psalm 31: 7, 8.

The God of David had known his soul *"in adversities."* There were many that knew him in prosperity. When he rode in his chariot, when he was honored and exalted, men knew him, esteemed him, and praised him. But in the days of adversity and trial, when others forgot him, still he could say unto his God, *"Thou* hast known my soul in adversities."

There are no friendships which are more firmly established or more thoroughly cemented than those which are consolidated in times of affliction or adversity. That friend who has been with us in days of hunger and thirst and cold and nakedness, is not soon forgotten. The comrade who has marched by our side through storm and sleet, and mud and mire, or who has stood shoulder to shoulder with us amid the leaden hail of battle; he who has been with us and has proved unfaltering, unselfish, and unshaken in his devotion, in the days of famine and distress; or he who has watched with us oyer our sick, and bent with us over our dying, and wept with us over our dead, has won a place in our hearts which the gay butterflies of fashion, the casual acquaintances of an hour can never attain.

It is in such scenes of trouble and adversity that our God has proved his sympathy for us; he has known us in our adversities. It was thus that Christ revealed himself to the world, "a man of sorrows and acquainted with grief;" tempted in all points like as we are, yet without sin; passing through the whole realm of human sympathy and suffering, knowing its varied phases and circumstances of trial, temptation and distress, from the woes of wailing infancy upon a mother's knee, to those final hours of intensest mental and physical anguish, when on Calvary's cross he tasted death for every man: in all these circumstances God has come nigh to man, not only in his joys but in his sorrows; not only in the highest hopes that illuminate his soul, but in the deepest shadows which wrap his horizon in gloom.

God's knowledge of us in adversities is not confined to a mere recognition; it includes a watchful, tender supervision, a perfect acquaintance with all our needs and wants. Many times persons suffer, simply because their friends are ignorant of their true condition. Scores might be ready to help them, but they are not aware that a necessity for their aid exists. But the Lord knows us altogether; no circumstance escaping his perception and understanding. He sees us and reads our deepest thoughts, our most secret sorrows; he knows us thoroughly; he has ever known his people, and in their hours of affliction and necessity has been their ever present help. He knew Joseph in the dungeon, Moses amid the bulrushes, David in his exile, Jeremiah in the miry pit, the three Hebrews in the fiery furnace, Daniel in the den of lions, Peter in the prison, John on the isle of Patmos, Bunyan in Bedford Jail, and every other servant of God in every adversity, temptation, conflict or affliction which it has become his lot to endure.

He who makes the acquaintance of the Most High finds a friend that sticketh closer than a brother. Through the long days of sorrow and the silent nights of tears, he is still a God at hand. He has known our souls "in adversities." He has been with us in six troubles, and has not forsaken us in the seventh; and he has promised to be with us always, even to the end of the age. Though the gay votaries of pleasure and fashion may forsake us in the hour of need, we have in Him a refuge from the storm, a covert from the tempest, a springing fountain in a desert waste, the shadow of a great rock in a weary land. H. L. H.—in "The Christian."

The Man Who Looks for Good.

Have you ever seen him? Do you know him? If not, I want to tell you that he is a good man to know.

I met him on the train one day when every one I had talked with for hours seemed to have been a born pessimist. He came along smiling in such a pleasant way that I was glad to share my seat with him.

There was a baby just across the way that had been crying and fretting for an hour, and although I had been much disturbed over it, my new acquaintance did not appear to notice it at all, but he presently asked me whether I had noticed how patient the mother was. I could see it very plainly then, but I had failed to observe it before.

The brakeman called out the stations so indistinctly that no one could tell what he said, but the optimist beside me remarked that he had a very pleasant voice. The newsboy talked through his nose in a way that made me glad when he was gone, but the man who looked for good discovered at once that his hands were clean. I had not noticed that.

A young woman in front of us put up the window, and I was made very uneasy about the dust and cinders. My close observer noted the girl's pale face and, fearing she was ill, hoped the fresh air would do her good. Strange, but I hadn't thought of that.

After a number of things of this kind had happened, I turned to the man and said:

"You seem to see good everywhere;" and he replied:

"Well, why shouldn't I? The world is full of it, and it is hard to miss it."

"Were you born that way?" I ventured to ask.

"Oh, no," he returned. "I'll tell you how it was. I used to be just the other way. In fact, I looked for bad everywhere, and I always found it, too. I was like a man I knew when I was a boy, who made a business of looking for thorns, and it was astonishing how many he could find. He wanted them for something or other for some kind of a factory, but his constant search for thorns made him blind to about everything else. It just seemed as though he couldn't see any other kind of a tree; and as for fruit and flowers and sunshine and so on, he was as blind as a bat.

"Well, there was a time when I was just like that thorn-hunter. I couldn't see the good at all, but O! how easy it was to see the bad! One day I said to myself: 'This way of living is foolishness. I've had enough of it, and it's got to stop.' I determined that I would quit looking for things which made me feel cross and surly, and see if I couldn't find something that would make me feel more like living. And so I turned over a new leaf, and started out right then and there to look for good.

"The day happened to be Sunday, and I went to church. The preacher roared in a way that was deafening, and there was nothing worth while in his sermon, and yet I was able to find more than a dozen things about the man and his preaching which were commendable. In the first place, his necktie was faultless, and his coat fit him perfectly. His pronunciation was good, and his speech was grammatical. His gestures were graceful, and he stood squarely on his feet, and didn't run his shoes down at the heel. I would rather see a preacher a little weak in his theology than in his ankle-bones anyhow. His theology will come all right in time, but his feet never will.

"The choir sang wretchedly that morning, but I had gone to church to look for good, and I had to see that there were some very good-looking people among the singers. The girl who sang the solo seemed to have neither life nor music in her, but her dress was very becoming. There was a woman in the next pew to me who had a very coarse look, but she had very pretty buttons on her jacket.

"In the next room to mine at the hotel that night was a man who snored like a saw-mill, but in a few minutes I was able to note that his time and tone were both very good—for snoring. As an unstudied effort it was certainly very fine. In sports it was as full of expression and surprises as any of Wagner's music. As I fell asleep I was more than half wishing that I could snore as well.

"When I arose in the morning I was struck with the thought that my dreams had been pleasant, a very unusual thing with me, and I was fairly well satified with my start in looking for good. I was encouraged to try to make a good start on my second day, but when I looked into the washpitcher I had a close call, for it was almost empty. I whistled, and looked out of the window, and the prospect from there was very fine. It was charming, indeed. I couldn't remember that I had ever seen a finer view from a hotel window anywhere. When I payed my bill it struck me as being large, but the hands of the clerk who took my money were very small and shapely withal.

"And so I went on, day after day," continued the optimist, "making a constant and earnest effort to see only the good, and, although my daily routine was much the same as it had been, I was generally able to find a bright spot somewhere. Of course, it wasn't all sliding down hill, but it's becoming more and more that way the longer I try it. The more I look for good the easier it is to find it, and the less temptation I have to look for the bad. In fact, it is getting to be almost second nature for me to look for the good, and I wouldn't go back to the old way now for anything. I used to have a face as long as a sermon and as sober as crape on the door, and I know I felt worse than I looked, but now it is almost as different as being in a new world. Take my advice, friend, and go to looking for good everywhere, and you will be astonished at how easy it is to find. Good-by."

And the man picked up his own big grip and the heavy telescope belonging to the patient woman with the cross baby, and made his way out of the car, for the train had stopped at his station. The last I saw of him he was talking like an old friend to a man with a balky mule.—"Northwestern Christian Advocate."

Some One to Pray for Missions.

One who has no money or ability to go in person may, by believing, persistent prayer, cause the Lord to put thousands of dollars into the treasury and send hundreds of workers to the field. No money and no man is beyond the reach of earnest prayer. Therefore, there is wanted some one to pray. Let it be the individual some one; let it be the personal you. Not to great crowds is God's blessing confined; in fact the opposite seems true. "Where two or three are gathered together in my name there am I in the midst of them." Two Christians and Christ constitute an irresistable force. "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father." What glorious blessings lie unclaimed in our Father's hands! Yet any two, by agreeing and asking, can secure them. Let God be importuned by His people, and both men and women will come, ample for every need. We waste time in begging of men, when we should be pleading with God for what is needful. According to God's own Word, there is but one limit to His blessing — unbelief. — Rev. Dobyns in "Missionary Record."

Our C. E. Topic.

Topic for May 1: Answered Prayers. Acts 4: 23–31.

MEDITATIONS.

What would we do if we dared not pray to our Heavenly Father! The desire to pray is implanted in every child of God, and it is as natural for him to pour out his desires, longings, hopes, and feelings in general into the ear of his Heavenly Father as it is for a child to confide in its parents.

And there is no subject on which the Word of God speaks with more clearness and assurance than on that of the certainty of prayers being answered—that is, if they are dictated by the indwelling Holy Spirit, who always prays according to the Father's will because He knows that will. .

Volumes could be filled with the record of answered prayers. All of us that are praying people can recall instances. Even though our appeals to God in the hour of dire need was quite mute and even indefinite, or expressed with groanings which could not be uttered, we waited on God and expected help or deliverance of some kind—we were not particular as to the kind—and in due time the response from God came and we recognized it.

There are numerous cases of answered prayers in the Old Testament and in the New, and we have often read of them. There is that interesting story of Jacob wrestling with the angel so persistently that the angel "saw that he prevailed not against him", and so at Peniel Jacob received the name of Israel because he had "power with God and with men" and prevailed. We read of the groaning of the children of Israel in captivity and how "God heard their groaning" and "had respect unto them", and finally through Moses delivered them. We read of the habit of Moses in bringing everything to God in prayer and how he was continually directed and led as leader of the nation by being "instant in prayer." We read of Hannah's prayer for a son and what a distinguished, godly son God gave her in Samuel. We read of David hounded by Saul and often temporarily and in the end permanently delivered out of his enemy's hands. During his reign as king he was a man of prayer and God was continually guiding him. Likewise with Solomon and succeeding kings and the many prophets.

But most of us want to be assured that God hears prayers today as He did of old, and we long for instances to strengthen our faith. We will give a few.

The renowned missionary, J. G. Paton, while in hourly danger of his life at the hands of the savage natives of the little island of Tanna, New Hebrides, was often rescued by ways which were clearly supernatural. On one occasion he tells us that a ring of natives had surrounded him and that they had all lifted their battle-axes to give him the death-blow, when he looked to God in prayer without any attempt of self-defense, and eventually the battle-axes were all lowered and the dastardly scheme was not carried out. This was surely an answer to prayer.

A friend of ours, a minister of the gospel, is accustomed to place his affairs unreservedly into God's hands. If he feels called upon by the Spirit to preach anywhere, he starts out and rides on the train as far as his ticket will take him, and if God wishes to have him preach in any locality further on, he believes He will furnish the means. On one occasion just as he was at the end of his journey and of his wits, a fellow believer met him and gave him a currency bill sufficient to take him to his destination. The friend did not know of his need or of his intentions. May we not call this an instance of answered prayer or of Divine response to trust in Him?

We have all heard of George Müller's many orphanages established in Bristol, England. All of the many buildings erected there by him were results of a superior faith in God. He never solicited one penny, but always submitted the matter to God, and in due time the funds came, just how George Müller never knew. It was a higher hand that was active in rewarding the faith of that extra-ordinary man who had in a conspicuous measure the "gift of faith."

Read S. B. Shaw's "Remarkable Answers to Prayer." Some striking instances are there detailed of the prayers of converted children and the corresponding answers.

All of these facts ought to make us all more ceaseless and persevering in prayer. But we ought not to forget to have eyes spiritual enough to recognize the answer when it comes and give God the glory.

The Mennonite.

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Editorial.

W. H. Newell says that the neglect of secret prayer and the daily reading of the Bible and constant testimony for Christ are hindrances to victory over temptation. This is true. Every one who prays the substance of the petition, "Lead us not into temptation," should not leave unguarded the doors and windows through which the tempter might steal in.

We are told of a man who threatened to "expose" the great preacher, Spurgeon, intimating that some act of his life would not bear the light of day. Spurgeon replied, "Write it on the sky." There was nothing in his private life which he feared to reveal. How much better our life would be, and even how much higher our reputation, if we always lived so that every detail might, without detriment to our good name, be "written on the sky!"

Read Bro. Edward D. Krehbiel's rejoinder on this page to the "Herald of Truth's" charge that some Mennonites were not good Mennonites because they exploited the St. Louis Exposition. The subject may have proved rather "warm" to handle, as last week's "Herald" suggested, but Bro. Krehbiel, we fear, is also making it rather "warm" for the other side. He admirably clinches the arguments offered on this page several numbers back. Translating a phrase used by Prof. Wedel with reference to John Holdeman's theology, we might say of our worthy opponent that his position sadly lacks "logical acuteness."

Have the courage of your convictions. Don't be a moral invertebrate or jelly-fish. You may be wrong, but as long as you can see no reason to change your mind, stick to your opinion and, when demanded of you, don't hem and haw, and tone it down for fear of men. Don't adopt any conviction, however, except such as you can embrace with all your heart and live up to. There are parents who, sad to relate, are not firm upon any moral principle or policy, and as a result, they cannot govern their children. They are afraid to enforce any rule at all, giving their children the benefit of the doubt. Of course, such children mostly drift like water-logged vessels into the currents of evil associations and get their convictions from the saloon, the street corner, the livery stable, the club and the "fast" set. God will certainly hold parents responsible on the great day for having neglected to implant, as far as lay in their power, firm and true principles of life and action in their children. But then, again, how is it possible for loose parents to bring into the world any other than loose offspring? Beyond a doubt many parents have trouble with their children because they themselves were just as unruly years before. And the children are worse than the parents. Every seed that is sown, be it good or evil, brings forth from thirty to a hundredfold. A small sin in one generation becomes a great sin in the next. We cannot be too watchful and careful as young people. Correctness of life and firmness of moral conviction are two things which, when inculcated in youth, are sure to bring in their natural harvest of happiness and peace and honored gray hairs in the course of time.

The practice of announcing marriages from some of our pulpits, though obsolete in our Eastern and many other churches, has a good deal to commend it. It gives the congregation a share in the joy and the happy anticipations that belong to the betrothed couple and their families, so that the whole brotherhood is given the opportunity to "rejoice with them that do rejoice." Such an important event as the joining together for life of two members of the church is certainly not one of those doubtful actions which ought to be "done in a corner." The religious community, to a certain extent, has a right to be aware of such an anticipated step, since, to a certain extent, it is made the richer or the poorer by it, morally speaking. Again, the sacredness and the seriousness of the step are impressed upon the minds of the hearers as they listen to the announcement from the pulpit, and there is less of a disposition to forget that it is an ordinance of God, regarded as solemn and binding by our Lord Jesus, and not simply an occasion of feasting and conviviality and mere worldly enjoyment. When the whole congregation, led by the minister, unites in earnest prayer for God's blessing upon the affianced young members, whose private welfare is thus openly acknowledged to be no less the common welfare of all, even the young people, whose animal spirits and youthful gayety often tends to lead them to such extremes as "charivarees" and other more vulgar practical jokes — even they feel prompted to hold their runaway impulses in constraint. Finally, such an announcement followed by the prayer tends to hedge about the marriage relation with a wholesome reverence, showing it up as a most honorable thing, that dare not be associated with anything that is dishonorable and immoral and scandalous. Those young people who have forced the no longer solemn step by immoral and lawless unrestraint have lost all sense of the sacredness and the honorableness of marriage. With them it is simply a matter of prudence and expediency. Anything that protects the marriage relation against a fatal desecration is desirable in any community, and especially in a religious community.

"Questionable Mennoniteism" Again.

EDWARD D. KREHBIEL.

No doubt all the readers of the MENNONITE are interested in the opinion expressed by the editor of the "Herald of Truth" in regard to visiting the World's Fair in St. Louis. He declared in an editorial some time ago: "That some Mennonites should attend the World Show at St. Louis is not commendable, that a special 'Mennonite' hotel, under the proprietorship of a person who bears the name Mennonite should be provided for these World Exposition Mennonites and advertised by Mennonites, is worse; but that one of our contemporary 'Mennonite' periodicals should give the scheme editorial recognition is the superlative of questionable Mennoniteism."

Naturally, we who are Mennonites and yet intend to visit the Exposition entertain a different view of the matter and think the course we intend to pursue justifiable. Since the attack was originated by an individual and directed upon Mennonites in general, the reply must be to a great extent directed to that individual. In the first place it is acceded by all unprejudiced people that the fundamental, pervading and governing idea in holding this Exposition is education. Mindful of this the U. S. Government and the individual states lend their substantial support. It is not an uncommon thing to hear some one who has visited a good exposition, declare that it is an education in itself; that he learned more in ten days there than he could have learned in six months by reading or studying. Hon. David R. Francis, president of the Exposition, said in an article in the April "Everybody's Magazine": "The intention is to show processes, not products, that is, how goods are made rather than the goods themselves." He further said that officers have endeavored to exclude every unworthy display and exhibition and retained only those that were beneficial and worthy in character. What more harm is there in witnessing the process of making shoes or preparing and blowing glass in the Exposition than to visit a factory in some city and see the same thing? Surely the editor of the "Herald" would not deny us the privilege and pleasure of visiting these various factories in some of our large cities. Is there any more wrong in really viewing the Ferris wheel than there is in reading of its magnitude and gazing with rapturous amination at various photographs of it? He would not deny us the privilege of looking at pictures of this marvel of construction.

Is there any harm in watching at the Exposition a modern Duplex Printing Press print thousands of copies every hour? If there is, the same danger lurks in his presses in his office, and perhaps it would be commendable to exclude all visitors lest this invention of the world should have an ill effect on one of those who are "professedly separate from the world." If invention had not been fostered by public exhibitions, he would perhaps be using a slightly improved form of the Gutenberg press in his office to-day. He reads with enthusiasm of the efforts of Santos Dumont and Prof. Langley in their attempts to perfect aerial navigation and studies with avidity the photographs of their machines. Is the wrong any greater when we see the culmination of their attempts at the Exposition?

In regard to the architecture there is no ground whatever for his opinion. Every trip he makes to any city he sees magnificent structures, the pride of modern building. Why can not we with the same feeling of unrestraint and moral innocence view the consummation of this art at the World's Fair? If we seek to educate ourselves through a visit to the Exposition is our course not justifiable? The editor gained an education. In doing so did he ostracise himself and Arab-like betake himself to the desert, there to perfect his education? or did he gain his knowledge in public schools and colleges more or less worldly in character? Certainly he did not carry out his idea of separation there. If the same danger lies in our public school system, it ought not to be less free from censure than the Exposition. Since the prime object of both is education and advancement, we can not condemn one and support the other.

I notice in an edition of the "Herald of Truth" which I have before me an advertisement of the Chicago, Milwaukee & St. Paul Railway. With its regular Sunday trains and frequent Sunday excursions is it not a worldly institution and might we not question his Mennoniteism for supporting this enterprise by advertising it in his paper? Does his idea of separation not fit there? There must be some limit to our segregation, and I am convinced that he has gone a little beyond his bounds when he declares our separation from the world prohibits us from visiting the St. Louis Exposition.

Summerfield, Ill.

Don't Yield.

When tempted to neglect private, family or public devotions, don't yield. When tempted to sinful thoughts, words and actions, to idle curiosity, gossip and retaliation, to misjudgment, envy and covetousness, don't yield. When tempted to be selfish, mercenary, dishonest, to be worldly, scheming, shrewd, to be insincere, deceptive, untrue, don't yield.

When tempted to sin against self, others and God, to feed the appetites, passions and lusts and starve the soul, to contract evil habits, to propagate them and defy God's holy laws of simplicity, self-denial and purity, don't yield. When tempted to hurry, fret and complain, to doubt, distil doubt, and disturb the faith, peace and tranquility of others, to belie your profession, your Bible and your God, don't yield. When tempted to follow the world's fashions, customs and principles, to be proud, independent and self-sufficient, to be inconsiderate, overbearing and domineering, don't yield.

When tempted to be sensitive, suspicious, servile, severe, to be somber, sulky, scowling, scolding, to be subtle, stealthy, sordid, selfish, to be slipshod, slovenly, shiftless, snobbish, to be sensational, sentimental, showy, to be self-conceited, self-opinionated, self-assertive, self-willed, to be slanderous, spiteful, sacrilegious, satanic, don't yield.

When tempted to be ambitious for position, recognition and praise, to be first in starting, carrying and consummating a movement, to be reverenced, consulted and coddled, to be considered spiritual, gifted and successful, to make long prayers, loud exhortations and lasting impressions (about self), don't yield.

When tempted to lose sight of mercy, love and righteousness, of God, heaven and the eternal reward, of the abundant life, the abundant entrance and the abundant eternity, of judgment, retribution and eternal loss, don't yield. When tempted to be disheartened, discouraged, distracted, don't yield.

Look up. "Hope thou in God." Call upon Him in the hour of temptation. Encourage thyself in Him. Trust Him. "He lives and loves and cares." Overcome by the blood of the Lamb and the word of thy testimony. "Reckon thyself dead indeed unto sin." Refuse its claims. Be free. "Whom the Son makes free is free indeed."

Yield not to temptation, for yielding is sin. "Sin when it is finished bringeth forth death."

He would not have you yield. If you would not, you shall not.

"God is faithful who will not suffer you to be tempted above that you are able, but will with the temptation also make a way of escape." Don't yield.

W. J. MOSIER,

—in "The Faithful Witness."

Correspondence.

ALLENTOWN, PA., April 20, 1904.—Last November the congregation secured option on the lot on Chew St. west of 12th, 40 ft. front and 120 ft. deep, for $100. The price of the lot was $1400. One of our members gave us as a donation the $100 to secure option. April 1st the balance of $1300 was paid, $700 had been raised and a brother lent us $700 without interest for one year.

It is our desire to raise $700 more to free the lot as soon as possible, so that we will be ready to build next April.

Should there be any who would like to help us in this good work they can send their contribution to the authorized collector, Rev. W. H. Grubb, 540 N. 10th St., Allentown, Pa.

NOBLE, IA., April 24. Spring has been very backward here, but it seems now that the warm days are coming with a vim. Yesterday and to-day the thermometer registered 88.

Our annual election of Sunday-school officers was held Sunday, April 17. All the old officers were retained for another year, also the same teachers. Two new classes were formed and the teachers chosen are Mrs. Musser and Mrs. P. P. Miller.

Secret Orders.

There is a mania for secret organizations. All classes of men enter them, and women are found in some; all objects are sought by meetings under cover. The aim may be good, the object one that commends itself to the better judgment of men, but instead of organization in the open, on the broad principles of right and candor, signs, passwords, mystic symbols, and even oaths, are made to hedge men about. To make the organization more imposing, and to give it greater power over its members something of a religious character is often introduced, and within the bolted door, "chaplains", minister and religious forms seem to give sanctity to the proceedings.

We hold that such organizations spring from a wrong source, are degrading to mankind, injurious to society, and a hindrance to the coming of the day of universal right and brotherhood. The followers of Christ, the believers in the kingdom of God, the workers of the world's redemption, have no right place in them. The Church of Christ is on a higher plane, and should lift men up to the level of the life of Jesus.

There is a surrender of independence when a man enters an organization in which his personality is largely submerged, in which, for example, he is bound both as to his working and wages by the order of one or a few. Association is legitimate and useful, results not otherwise attainable may be accomplished by union with others, and in such union there is of necessity some surrender of personal freedom, but this does not require secrecy, or membership in an order that commands the individual. When a man goes into an organization, in which he must give up his independence, and it may be his conscience too, to a doorkeeper, he reduces himself to a low plane.

Such organizations are against public policy. They are a combination of the few against the many. They are working for certain ends, but their methods and doings are not known. If the ends themselves be good, the secrecy is not the least degree necessary to these ends, and introduces an element that may work great injury. The members of a secret organization may plot against institutions and form conspiracies against the state, but they are under cover. They may paralyze industries, but they cannot be arraigned. They may commit crimes, but the perpetrators are surrounded by a strong body-guard bound to secrecy.

Aside from this, secret orders are against the public good in that they separate those who should be most closely united, raising impassable barriers where there should be only bonds of love and confidence. Citizens are locked out of the confidence of each other by pledges of secret oaths. Husbands cannot tell their wives of what they are doing. Brethren in the church must seal their lips at a certain point. The church is shut out from inquiry concerning the doings of its members when they meet in the oath-guarded room.

Can we imagine the Lord Jesus entering a secret order, however seemingly good the avowed object? He spoke openly. We are called to be His disciples and followers, His witnesses to the ends of the earth. Do we ever think of these seeking to initiate converts into secret associations? Why not?

Associations are desirable, but secret orders are a class by themselves. They do not partake of the nature of the kingdom, they do not promote its coming. But in that kingdom the ideal age will be found; in that day earth will be nearest heaven. Whatever tends to separate men, to group them in walled circles is a hindrance to its coming, and should be avoided by the disciples of Him who taught us to say, "Our Father who art in heaven, thy kingdom come."—"The United Presbyterian."

Fruits of the New Life.

A new creature. 2 Cor. 5: 17.
Dead to sin. Rom. 6: 2.
Sinless. 1 John 5: 18; 3: 9.
Temptation overcome. 1 John 5: 4.
A new law followed. Rom. 8: 2.
Godly character. Gal. 5: 22-24; Rom. 6: 22.

Manna Gatherings.

God is never loved until His word is believed.

The man who hates his enemies does not love God.

Have you more treasures on earth than in Heaven?

Christ did not talk much about death. His theme was Life.

Sometimes it is hard to enjoy the religion of some other people.

This is a pretty world, but it is not lasting, and not our home.

There is constantly new light bursting forth from the study of God's Word.

What the devil did in the Garden of Eden every sinner would try to do in Heaven.

The man who is honest before God will often feel ashamed of himself. To lose the sense of shame is ruinous to the soul.

You cannot have life eternal

without knowing Jesus, and you cannot know Jesus without having life eternal. Sooner or later you must know Jesus. — "The Manna."

"The best fruit trees are most pelted and shaken."

The Sunday School Lesson.

Subject for May 1: PRAYER AND PROMISE. Luke 11: 1–13.

GOLDEN TEXT: Ask and it shall be given you: seek and ye shall find. Luke 11: 9.

LESSON TEACHINGS.

Jesus had been in Jerusalem at the feast of tabernacles (John 7: 2, 10), and had returned to Perea, where he now imparts His unique teaching on how to pray, in answer to the request of His disciples. The answer is the so-called Lord's Prayer, although it had better be named the Disciple's Prayer. Then follow two arguments to prove how willing God is in His inestimable love and providence, to hear and answer prayer. The first argument, or illustration, is summed up in these words (v. 9): "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The second is summed up in these (v. 13): "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

1. What to Pray For (1–4). The disciples had heard Jesus pray, and very naturally received quite new ideas of the matter and manner of prayer. It was a revelation to them to hear their Master pray, as it would be to us. It was quite natural, too, to want to pray like it. So, when His prayer was ended, one of the disciples who had known the habits and forms of prayer of John's disciples, asked Jesus to teach him and the rest to pray with the same familiarity and power that characterized His own prayers. John the Baptist seems to have given his followers a set or liturgical form of prayer, and Jesus did so in the Sermon on the Mount, where the "Lord's Prayer" occurs a little different from the version of this lesson. At that time this disciple may not have been present, or he was not satisfied with the instruction then given.

It was laudable in this disciple to ask to be taught to pray, and doubly laudable to want to be taught by the Lord. Only the one who prays well can teach well how to pray. The Holy Spirit is our teacher to-day. He guides us into all truth, and since He knows the mind of God, He can dictate and prompt our prayers so that they will be answered. Taught by Him we can never ask amiss. We can not repeat the mistake of that minister's wife who, with her clerical husband, was a lover of fast horseflesh. On one occasion their two race horses were entered on the lists for a race, but, unfortunately, a day or two before, one of them grew lame. The good wife then prayed that God might take away the horse's lameness, so the pair might win the race! Could the Spirit dictate such a prayer? Paul writes (Eph. 6: 18) "Praying always with all prayer and supplication in the Spirit"; and in Rom. 8: 26, "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings, which cannot be uttered." Since Christ's ascension until His second coming the Holy Spirit takes His place among the saints, and just as that one disciple asked for a lesson in prayer of Christ, so we are privileged to make the same request of the Spirit to-day.

It is a great mistake to regularly repeat the "Lord's Prayer", as is the case in thousands of families and from thousands of pulpits. That there are times when the simple citation of its brief, profound and meaningful petition is enough and satisfies the soul that hardly knows how to frame its manifold needs in appropriate and precise terms, is conceded; but surely the parrot-like, thoughtless repetition of this form from day to day, or Sunday to Sunday, is contrary to Christ's own instruction in Matt. 6: 7 to "use not vain repetitions, as the heathen do." Surely Christ did not want to teach a mere form of prayer, to be said or sung or chanted, in addition to so many beads counted off on the rosary. Should we not rather regard the "Lord's Prayer" as a pattern to model our prayers after, in the same way as any disciple paints his pictures, or chisels his statues, or rears his buildings or makes his clothes or his shoes, not exactly as his master did, but with the same insight, the same underlying ideas and the same spirit as are manifest in the work of the master?

Viewed as an object lesson of acceptable prayer the "Lord's Prayer" teaches many good lessons. God is like a Father—is a Father, and consequently, near to us and full of paternal love. We may commune with Him face to face, with "open face" (2 Cor. 3: 18). But this Father is in heaven, and so in connection with "hallowed be thy name", we are still to respect His distance from us, and reverence and obey Him as infinitely holier than any father on earth can be. His kingdom and His will are to be uppermost in all our prayers. "Not my will, but thine be done." The rule of His Spirit in our hearts, and the glorious reign of Christ on earth when "holiness shall cover the earth as the waters cover the sea," are to be the leading longings in us. "Seek ye first the kingdom of God and his righteousness," said Christ. We ought to be willing to be as obedient to God here on earth as are the angels in heaven. If we pray every day to be made willing, the correspondence between heavenly and earthly obedience will become more close. The prayer also teaches us that our daily bread, our daily needs, our ordinary cares and affairs are not beyond the concern of the infinite and holy Father, but that He welcomes implicit confidence in Him, even on matters of small moment. "All other things shall be added unto you." Forgiveness of sins as a constant petition is also urged, and certainly no prayer is more necessary. But we do not want to misunderstand this petition. In the first place it is frequently not true that we forgive others' trespasses, and in such a case we would have no right, according to the wording of the petition, to ask for forgiveness. In the second place the forgiveness of our sins is not dependent on our treatment of others. There is another and a more stable ground of God's forgiveness of us. In Eph. 4: 32, Paul writes, "Forgiving one another, even as God *for Christ's sake hath* forgiven you." But it would be unfair to the petition not to see in it a presumption that all those who ask for God's forgiveness are more than ready to exercise the forgiving spirit themselves; or, as a commentator aptly expresses it, "To ask God for what we ourselves refuse to men, is to insult Him." We are also taught to steer clear of all places and situations that might tempt us to sin, and to depend upon God to help us avoid them. God never tempts any one to sin. See James 1: 13. But "every man is tempted, when he is drawn away of his own lust and enticed." However God can by His grace help us to ignore or triumph over our lust, and thus avoid being tempted. The doxology of the "Lord's Prayer" (not given here in Luke) is said by many scholars to have been added by copyists of Matthew's gospel.

2. God Always Answers Prayers (5—10). Read carefully the parable in vv. 5–8, and you will notice that Jesus wants to teach that if a friend will finally honor a request simply to get rid of a persistent beggar, the Father will surely give if importuned and will do so from a far better motive — love, pity, not selfish ends. Ask, seek and knock (v. 9) are three forms of expressing one's wants. Seeking is stronger than asking, and knocking strongest of all. Importunity and perseverance in prayer are frequently demanded of God's children. This is what gives point to Paul's "pray without ceasing" and possibly to Christ's words, "Men ought always to pray and not faint."

3. How God Answers (11—13). These last three verses emphasize the nature of God's gifts, which are always good. Even if God does not answer our prayers according to our own ideas, He nevertheless gives us what is good for us. It may seem at times as though He gave us a stone when we asked for bread, a serpent when we asked for a fish, a scorpion when we asked for an egg, but this cannot be. Even a natural father would not thus disappoint and mistreat his child. God's love is so far more unselfish and self-sacrificing than a natural father's love that He will give the best at His command. V, 13 makes this contrast between God and man very strong. The highest gift God bestows upon His children is the Holy Spirit. This is done as soon as we believe in His Son (Gal. 3: 2; Eph. 1: 13). This is the indwelling Spirit. But in answer to prayer God will fill His servants with the Spirit as He did the disciples in Acts 4: 31. The prayer to be filled with God's Spirit is a command. See Eph. 5: 18.

Contributions.

For the Mennonite Home at Frederick, Pa.

EAST SWAMP CONGREGATION, 12.50.

MEMBERS OF FLATLAND CHURCH, per D. M. Landis, $5.00; Mrs. D. M. Landis, $2.00; Aaron Landis, $2.00; John Landis, $1.00; Anna Baringer, 50 cts.; Henry Baringer, $1.00; Samuel Thatcher, $2.00; Chas. Thatcher, $1.00; Abraham Shelly, $1.00; John Bourse, $1.00; Mrs. Harvey Fellman, $2.00; Flora Fellman, $1.00. Provisions, etc.: Mary Staib, 2 calendars, 2 lbs. prunes, 2 lbs. lima beans, 2 packages oat meal, 1 jar jelly, 1 can royal baking powder, 12 lbs. corn meal; John Rosenberger, 1 box soap, 1 bag salt, 6 lbs. sugar, 1 lb. coffee, ¼ lb. pepper, ¼ lb. tea.

HEREFORD CONGREGATION:— Cash $30.00; 4 bus. potatoes, 2 bus. oats, 1½ bus. apples, 1½ hundred flour, 8 pots apple butter, 2 hams, 9 lots sausage, 3 lots dried beef, 1 lot flitch, 1 can lard, 1 box store goods, 1 package soap, 1 case canned corn, 1 case mixed beans and salmon, 1 broom, lima beans, prunes, 2 lbs. coffee, lot rein snaps.

FIRST MENNONITE CHURCH, PHILA. — $79.35. Friends of First church, $18.65.

Through the solicitation of Rev. N. B. Grubb, Otto Eisenlohr, $20.00; D. L., $20.00; Mary S. Geiger, $20.00.

Gratefully acknowledged,
JOHN L. BAUER, Financial Sec'y.

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We have often said about our Winona Real Estate that "no one ever lost a dollar on it." The reason of this is largely in what we do from year to year to increase the value of the entire institution. Winona makes money, but every dollar of profit is reinvested in permanent improvements which enhance the value of every lot.
CONCRETE EXAMPLES. Notice These Figures.

Lot No.	Sold First	Amount	Sold Again	Amount	Sold Again	Amount	Sold Again	Amount
168	1896	$150	1898	$400	1900	$600	1903	$900
158	1896	200	1898	225	—	—	1903	900
100	1896	150	1898	300	—	—	1903	800
85	—	—	1901	202	1902	350	1903	500
87	—	—	1901	500	1902	700	1903	900
89	—	—	1901	500	1902	700	1903	800
174½	1896	200	1898	225	1901	450	1903	800
912	—	—	—	—	1901	300	1903	600

These are not "boom" prices—simply indicate the steady increase which results from the business policy of our Board.

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The past year is the best we have ever had. Future prospects were never brighter. Our friends are all loyal and enthusiastic. There cannot be, humanly speaking, anything but Success for Winona.

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News of the Week.

Domestic.

Cyclones and Floods.

FAIRLAND, I. T., April 25.—Seven persons were killed by a tornado that passed through this section yesterday. Many houses were demolished. Half a dozen business blocks were destroyed and a number of persons injured. Three of the injured will die.

It is estimated that the tornado caused property damage to the extent of $10,000.

The storm near Chouteau, on the Missouri Kansas & Texas road, eight miles from here, swept to the northeast, cutting a path from one-half to a mile wide and about twenty miles long.

M'PHERSON, Kan., April 25.—Reports from the country traversed by the tornado that passed through McPherson yesterday, show that some of the finest farm houses in the country were destroyed.

No lives were lost, but half a dozen persons are known to have been injured. The frame house of Charles Jackson was destroyed and every member of the family hurt, but none fatally.

MISSISSIPPI RIVER BOOMING.

ST. LOUIS, April 26.—The Mississippi has passed the thirty-foot danger line, and the stage to-day was 31.3 feet. The stage is creeping up at the rate of an inch and a half an hour. The rise is one of the most rapid recalled by the river men. The water is backing up in the creeks around East St. Louis, but Mayor Silas Cook, who last year directed the forces in constructing dikes, declares that the city will be able to withstand the anticipated stage of thirty-five feet. The greatest danger is said to be about twenty miles north of East St. Louis, where the levee first broke last year.

At Madison, Venice and Granite City, just north of East St. Louis, dikes are being constructed by large forces of men. Already much bottom land is under water and many people have left their homes.

Rain poured in St. Louis and vicinity all night and continued to-day. At St. Charles, twenty-five miles northwest of St. Louis, the Missouri river is out of its banks and people have been driven from their homes in the bottom lands. The Missouri is rising at the rate of two and one-half inches an hour, having risen eight feet since Saturday. Ferryboat service at St. Louis has been abandoned because of the difficulty in making landings in such a strong current.

KEOKUK, Ia., April 25.—Both rivers here are rising at an alarming rate. The Mississippi is within half a foot of the danger mark. The Des Moines river has risen four feet in twenty-four hours and is now running over the lowlands. All districts flooded last season are again in danger and general rains for two days will break the levees, which have just been repaired. The full force of the flood is felt where the Des Moines river empties into the Mississippi. Much alarm is felt by residents of Alexandria, Mo. Reports from up the Des Moines say the river is rising an inch an hour and the Mississippi is also rising steadily.

Terrible Cyclone Visits Texas.

MOUNT VERNON, Tex., April 24.—The worst tornado ever known in this section struck Mount Vernon from the southwest to-day. Eleven houses were blown down. The residence of J. H. Majors was completely demolished. Mrs. Majors was seriously injured and Mr. Majors and Mrs. C. P. Harp and son and daughter were injured. The home of W. W. Arnold was shattered and strewn for hundreds of yards and Mr. Arnold, his wife, and a young lady visiting them were blown into the yard, all being painfully injured. J. P. Castleberry was seriously injured. Trees, fences and telephone wires were blown down and other damage was done.

Prosperity for Anthracite Coal Roads.

WASHINGTON, April 24.—The year 1903 stands as the high water mark of prosperity in the anthracite coal trade, according to a report of the geological survey, about to be issued. It says that the tonnage of that year exceeded by more than 6,000,000 tons that of any previous year and that the demand for coal enabled a fair return to all concerned in the industry. The consumption of the smaller sizes of coal increased 2,468,694 tons over 1901, despite the opinion expressed at the close of the anthracite coal strike that bituminous coal had largely supplanted anthracite for steam purposes. The year showed an increase of 15 cents in the average value per ton at the mines. The total production was 66,351,713 tons, valued at $152,036,418. The average price per ton was $2.50; number of men employed 150,483 and average number of days each man worked 206.

Floods Again Threaten Kansas.

FORT SCOTT, Kas., April 24.—Fort Scott is experiencing the most serious flood in its history. Marmaton river and Mill creek which runs into the former stream here, have risen ten feet in the past twenty-four hours, the result of heavy rains. Several hundred persons have been rescued in boats. As far as known to-night no lives have been lost. The estimated loss to live stock drowned and property damaged is $100,000.

The wholesale district is completely surrounded and the water in East Wall street is within an inch or two of the business houses. Merchants are removing their stocks to higher places. The Missouri Pacific shops are from three to six feet under water, the Missouri, Kansas & Texas station is surrounded and the water is within a few inches of the Missouri Pacific depot. All the railroads are tied up. Washouts are reported in all directions from Fort Scott. Much damage has been done to farm property and there will be heavy loss by drowning of stock in the low lands near the city, which are from five to ten feet under water. It is estimated that 300 persons are homeless.

KANSAS CITY, Mo., April 24.—Unusually heavy rain and wind storms, causing more or less damage, prevailed in western Missouri and eastern and central Kansas to-day, with a blizzard in western Kansas. Small streams in Kansas are over their banks and many telephone and telegraph poles have been blown down. One drowning is reported. Many trains are late on account of washouts.

Indian Land is Open.

WASHINGTON, April 23.—President Roosevelt to-day signed the bill opening 416,000 acres of Rosebud Indian reservation in Gregory county, South Dakota.

Foreign.

THE RUSSO. JAPANESE WAR.

PORT ARTHUR AWAITS RETURN OF TOGO.

PORT ARTHUR, April 25.—All weak points on both the land and sea sides here have been so strengthened that the impregnability of Port Arthur is now regarded as absolutely assured. The garrison has been considerably strengthened and the forts are provided with all necessities for more than a year. Complete confidence prevails with the troops, sailors and inhabitants in the ability of the Russians to defeat any Japanese attack.

Remarkable indifference to the possibility of attack is shown by the people. In fact, day by day, there is little to indicate that the town is in a state of siege. The band plays on the boulevard, on which parades are held, finely dressed people stroll about and groups of children play. Restaurants and shops are well patronized by customers all day long. At night, however, the city is in profound darkness, which is emphasized by the searchlights of the lashing across the roadstead.

The entrance of the harbor, although studded with nine Japanese wrecks, remains perfectly free. The foundering of the Petropavlovsk is regarded as a tragic mischance without influence on the course of the campaign.

At each successive bombardment, which experience shows recurs approximately fortnightly, the Japanese fire becomes less vigorous. Their ships remain out of range of the batteries and evidently they do not intend to be drawn into battle.

CZAR WANTS NO PEACE.

ST. PETERSBURG, April 25.—7:30 p. m.—The Associated Press is enabled to announce authoritatively that the talk of mediation in the Russo-Japanese war was founded upon the personal desires of King Edward and King Christian of Denmark, to avoid further bloodshed and end the conflict, but that the steps initiated have utterly failed.

The emperor with the full concurrence of the imperial family and his advisers, has finally decided not only to reject all proposals looking to intervention, but to prosecute the war with all the resources of the empire until victory crowns Russian arms, then when the time comes for peace, to make terms directly with the enemy. The interference of outside powers will not be tolerated. There is to be no repetition of the Berlin congress.

Furthermore the Associated Press is authorized to state that Russia will in no way consider herself bound by the propositions made to Japan prior to the war. The hostilities have wiped out the engagements Russia offered to make with Japan regarding Korea and Manchuria. Russia will consider herself free to impose such terms as she desires.

ST. PETERSBURG, April 25.—3:15 p. m.—It is said that the emperor, replying to Viceroy Alexieff's application for leave, has telegraphed his refusal, adding that he hoped the viceroy would be able to send good news soon.

RUSSIAN FLEET ACTIVE.

TOKYO, April 25—6 p. m.—After a long period of inactivity, the Russian Vladivostok squadron suddenly appeared off Gensan, on the east coast of Korea, to-day and sank the Goyo Maru, a Japanese merchant steamer of 600 tons.

A brief telegram from Gensan says three Russian cruisers entered the harbor and were still there when the telegram was sent. Their arrival created consternation in the unprotected Japanese colony at Gensan.

It is thought here that this Russian naval movement was made in the hope of intercepting unprotected Japanese troop ships. It is not believed that the squadron will remain at Gensan long.

German Writer Jumps on to Monroe Doctrine.

BERLIN, April 25.—Professor Muensterberg has written a two-volume book on "The Americans," which a Berlin publisher will bring out next week. The newspapers print extracts from it to-day. On a chapter on the Monroe doctrine the author says he thinks the time is near when the absurdity of the doctrine will be seen and the rejection of it will proceed as rapidly as the adoption of imperialism by the masses of the people proceeded, "for a nation can not permanently run counter to its highest interests for the sake of caprice."

The professor argues that the conditions no longer exist which gave rise to the doctrine, namely, the contrast between Europe as the land of tyranny and America as that of democratic freedom. Americans know that the west European nations have popular representation, while they know still better that the Latin-American republics, except Argentina, Chile and Mexico, are the most repulsive caricatures of liberty and democracy.

Americans no longer feel themselves called on to protect blackmailing South American republics from the invasion of the European political system. Furthermore, the second original argument for the doctrine, namely, the political safety of the United States no longer exists. On the contrary, superstitious adherence thereto is one of the most dangerous factors for the United States peace. European colonies in South America would cause as little trouble for the United States as the colonies in Africa.

Germany and the Vatican.

ROME, April 24. One of the most important favors granted to Germany by the Vatican authorities is the erection of a metropolitan see for Alsace-Lorraine with Strasburg as an archbishopric and Metz and Colmar as suffragan sees.

This has been strenuously opposed for years by the French government, which insisted that the prelates in the lost provinces continue to be dependents of the French hierarchy. The victory obtained by the German representative at the Vatican makes of the lost French territory an independent ecclesiastical province, whose bishops are now subjects of Germany. The German government is emphasizing its cordial relations with the Vatican; its university students are now allowed to attend the meetings of the sodalities of the blessed virgin, which are being organized at every German seat of learning in charge of the Jesuit fathers. Such a permission had always been refused. In the classical high schools of the empire, where hitherto Catholic services were not allowed, they are now compulsory twice a week.

Approve Panama Sale.

PARIS, April 23.—The resolution of the Panama Canal company shareholders ratifying the sale of the canal to the United States was adopted almost unanimously to-day. There were only five votes against it. The second Panama canal resolution also was adopted. There were only two dissenting votes. The meeting then adjourned. This completes the transfer of the canal to the United States.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, MAY 5, 1904. No. 22.

Speak the Word.

Speak the word that your Saviour would surely,
Surely speak, here and now, in your stead,
'Tis joy, 'tis a duty to follow
In the steps of our own blessed Head.

Speak the word, speak it now, speak it promptly,
Fast approaches the twilight's sad gray,
And the shadows of night, darkly brooding,
O then waste not salvation's sweet day.

Items of News and Comment.

The Second Mennonite church of Philadelphia celebrated the fifth anniversary of its existence last Sunday.

Through the financial misfortune of the Elkhart, (Ind.) National Bank, the India Mission fund was a loser by $1800, of which $600 has been made up.

Rev. D. Goerz, if not among the brethren of Bethel church, Tipton, Mo., is expected there shortly to remain for a time to impart religious instruction and hold special services.

A State Missionaries' Convention will be held shortly at Flagstaff, Arizona, our missionaries in that territory intending to be present Bro. H. R. Voth is now revising his Hopi-English dictionary.

Thirteen young men and seven young women will be baptized in the Hoffnungsau church, near Buhler, Kan., probably on Pentecost. The elder, Abraham Ratzlaff, recently visited congregations in Oklahoma.

Mrs. John Bergstresser, of Souderton, while on her way to the Zion Mennonite church of that town on Sunday a week ago, was stricken with apoplexy, and taken to the home of Rev. A. M. Fretz, her pastor, where she died at 1 o'clock p. m. at the early age of 39 years.

Bethel College commencement is announced to take place May 31. The entire number of graduates mounts to seventeen, representing four courses. The College library now consists of 1700 volumes. Three books were recently presented by Rev. John F. Funk, of Elkhart, Ind.

Rev. S. F. Sprunger, of Berne, is conducting services this week at Pandora, O., a new congregation having been organized, consisting of nearly 150 members, who withdrew their membership from the Bluffton-Pandora congregation. Bro. Sprunger is there with the sanction of the Evangelization committee of the Middle District Conference.

The Gretna, Manitoba, correspondent to the "Bundesbote" reports a respectable number of Mennonites as coming from the States and passing through Gretna on their way to the Quill Lake District, Sask. Among them were John and Elmer Mosiman, from Trenton, O., and a party of Kansas Mennonites from the Newton and Emmaus churches.

Knowledge of the Bible is at a frightfully low ebb at some of our higher institutions of learning. Some time ago 85 students of Johns Hopkins University, Baltimore, were examined on the Bible, with the result that only one of them—and this one a student of theology—could cite Bible passages, and even he cited only two. The inference is plain, and we leave it to the reader.

Rev. W. B. Stoddard, of Washington, D. C., widely known as a lecturer on anti-secrecy, came to Berne last Friday and remained till the following Monday. He preached in the Mennonite church there last Sunday morning and in the evening gave a lecture to a full house on the false religion of Masonry. Many adherents and friends of lodges were in the audience. He succeeded in adding about forty names to the subscription list of "The Cynosure", the organ of the National Christian Association.

At the annual meeting of the First Mennonite Sunday-school of Philadelphia, held last week, the following officers were elected: Superintendent, C. H. Moyer; Ass't. Supts. (one for each department), I. W. Gross, P. R. Kline, Clement Ehret; secretary, Edwin Ehret; treasurer, A. B. Bechtel; librarians, Ira Borneman, Oliver M. Kratz; Book Committee, J. B. Bechtel, N. B. Grubb and Isaiah W. Gross. $15.00 was donated toward the publication of the "Weekly Bulletin." The Home Department is in good working order. The thirty-fifth anniversary of the school will be held Tuesday evening, May 17.

It is announced in "The College Record", the official organ of C. M. College, Bluffton, O., that Gaul's Oratorio, "The Holy City", will be rendered at the commencement in June. Its student body during the Winter Term, which closed March 30, was 52, of which 18 were women. Among the gifts to the library was a "Bible Encyclopædia" in two volumes, presented by the Sunday Morning Bible Class. Last Friday evening Principal Hirschy addressed the High School graduating class at Sterling, O.

Miss Louisa Sprunger, of Berne, has returned as a student during the Spring Term.

The Kansas Ministers' Conference.

Owing to the bad roads many ministers stayed away from the interesting Ministers' Conference held on the 26th ult. in the Alexanderwohl church, Kan., by the brethren of the Western District. The Truancy Law of Kansas was feared might be an injury to the German parochial schools among the Mennonites, and a committee was appointed to investigate. The report of this committee was unsatisfactory.

C. C. Wedel, in remarking on the theme of how to awaken and promote the Christian life in our young people, believed that the chief means to be used was the sermon, but that it should present Christian life as a gain for time and eternity, since young people's feelings were generally exercised over the question, "Will this be gain or loss to me?" Preachers should come in closer contact with young people and not turn the cold shoulder toward them. Prof. C. H. Wedel advised ministers to read the dogmatic works by Huelster, Paulus, Luthardt, Nast and good church histories. His address on the subject, "How to preach so as to affect, win and enrich the hearer", was so warmly received that it will appear in the Bethel College "Monatsblätter".

Rev. W. J. Ewert believed that Mennonite ministers were not permitted by the Scriptures to marry parties, one of which only has been baptized. In the discussion of this vexing question there was much difference of opinion, and the Conference drew no lines.

The next meeting of the Conference will take place next fall in the Hoffnungsau church if possible, just previous to the District Conference. The Program Committee consists of P. H. Richert, J. R. Toews and G. N. Harms. One of the subjects then to be discussed will be Whether a church ordinarily baptizing by sprinkling or pouring may advisably also baptize by immersion in a stream, or whether this would be contrary to the Scriptures?

A Missionary's Advice to a Convert.

A young man who had just become a Christian was talking to the famous missionary to China, J. Hudson Taylor. He wanted to put off joining the church until he had learned more about Christ, and could be more sure of himself. "When you light a candle," asked Mr. Taylor, "do you do it to make the candle more comfortable?" "No," answered the young man, "but to get more light." Then Mr. Taylor went on to ask, "Does a candle become useful only after it has half burned down?" "No," was the reply, "just as soon as it is lighted." "Then," said Mr. Taylor, "imitate the candle, and let your light shine right at the start."

The Faultless Christ.

"I find no fault in this man." This announcement is strange only because it is the personal opinion of the judge who turned the faultless prisoner over to be crucified. This is not the only saying of Pilate which had in its terms vast resources of meaning beyond what the speaker saw; nor is Pilate the only one of the enemies of Jesus who said things of this nature. It is a remarkable fact that the profoundest and most sweeping statement ever made about Jesus the teacher was uttered by officers who

went, not to hear Him, but to arrest Him, and whose report was: "Never man spake like this man." It is no less remarkable that the language of the judge who delivered Him to death should have become a challenge to all men in all ages to reverse, if they could, this decision as to the faultlessness of the Son of Man.

Pilate had heard all the charges the Jews had to bring against Jesus; he had also looked into the faces of those who witnessed against Him and had measured the value of their words. His decision is, therefore, very thorough-going as to these complaints, but it was not intended to go further than to negative the charges and avow the innocence of the accused in relation to the law and the facts involved in this trial.

But it is involved by the very nature of the case that Jesus is perpetually on trial at the bar of human reason. He claims to be the Christ of God and as such to have equality with God in all the essentials of a divine character, to be faultless of everything which may not belong to God. He also claims wisdom for the solution of man's problems of life and destiny, and the power necessary for the accomplishment of all that needs to be done in the life of man. It is in relation to these broader claims that he has for nineteen centuries challenged the deepest scrutiny of mankind. If men should accept the judgment of Pilate in its application to the charges before Pilate's court, but find exceptions to it in any other sphere, the discovery would be fatal. But this has not been done, and can not be done. The shrewdest minds of the race, theologians, philosophers and scientists, friends and foes, have searched with the largest lights to find if possible a weak point or a flaw on any side of his character.—"Sunday School Magazine."

A Missionary Church—How Made?

(CLARENDON ST. CHURCH, BOSTON.)

The question is sometimes asked, "How are missionary churches made?" It might be answered in various ways, but the formula given by the late Dr. A. J. Gordon from his own personal experience we believe to be the most comprehensive and at the same time the most certain in its workings.

"I was led to give over the administration of my church into the hands of the Holy Ghost." Common-place words it may be, but reverently spoken and expressively describing the crisis that wrought a revolution in his church. This crisis had been preceded by a similar one in his own life in which the inner temple of his being had been handed over in the same humble way to be controlled by the same Holy Ghost. What the simple step wrought in that life and in the church of which he was pastor is now a matter of history, and yet we would not let its lessons die out. No pastor can follow the example here set before us without being astonished at the change, nor can any church be cast into this mould without becoming a missionary church. Was it not thus that the church at Antioch became the centre of all the missions to the Gentiles? Did not the people there get where they heard and heeded the voice of the Holy Ghost, and was it not under His administration through the church that the great apostle to the Gentiles was sent forth on his wonderful mission? And as it was in Antioch so it happened in Boston.

No sooner had Dr. Gordon taken this decisive step than the Spirit at once began to manifest His own workings; not with noise and demonstration and show, but by inward change and transformation. His first work was to remove the hindrances to a spiritual development. He swept out the worldly worship and substituted for it the worship in the spirit. A quartette who monopolized the ministry of praise, but whose hearts were far from the Lord, was one of the first things to go. Worldly methods of finance followed; pew rents were abolished; bazaars, socials and banquets were soon felt to be out of place for the raising of money for Christ's cause. Many other things that were quite popular disappeared from the practices of the church, but these were all negative things. A church may be as lukewarm as Laodicea and yet have none of these practices; even a dead tree in time loses its leaves. This is not an infallible sign of a spiritual work. There must be positive life. Where the Holy Ghost presides there is a manifestation, self-evidencing, self-convincing. Not only was the worldly music banished from the church, but its membership took up the ministry of praise; the tongue of testimony, too, became unloosed, and whereas formerly at the mid-week prayer service it was necessary to call upon the deacons to pray or there would have been no response, now the members seemed eager to grasp this privilege.

We ourselves have been in that ordinary week-night service when so spontaneous were the prayers that it seemed that the time was all too short for those who would have shared this privilege; and when the opportunity for testimony was given three or four were often standing on their feet at once awaiting their opportunity. Nor did the throwing off of the worldly methods of financing leave the church in a bankrupt state; free-will offerings began to pour in and more than make up for the predicted loss from this unholy source.

In no part of the church perhaps was the presence of the Holy Ghost demonstrated more perfectly than in the awakening that occurred in evangelistic effort and missionary enterprise. In four years after the crisis referred to, the church had sent forth no less than twenty missionaries to the foreign field, and having established a Bible School within the church it became a school of training from which probably several hundred have since gone forth into the distant lands. The method of support for these workers has been the scriptural one. Previous to the change the church regarded itself as a missionary church because by its gifts, banquets and bazaars it succeeded in raising $2,000 a year for that cause. After the change when the old methods had been banished, the people began to bring in their gifts to be sent to the heathen world, and these glad thank-offerings ran up steadily from $2,000 until the last year before this man of God passed away, the church actually gave for the missionary enterprise no less than $20,000.

Nor did they neglect in consequence the needy masses around them. They took up a work amongst the Jews, which resulted in hundreds of Hebrews hearing the Gospel. Open-air work was undertaken and systematic visitation carried on and the church soon became a hive of industry.

All this growing out of one single decisive transaction with God. The same step can be taken by every pastor and like results can be experienced by every church. Would that the Holy Ghost might receive His proper place in the believer and the church of our day. We are confident that were this so, the world would speedily be evangelized. Let us as individuals surrender ourselves to Him that He may use us in this glorious work. —R. V. B. in "The Faithful Witness".

What John Barkley Was Educated For.

John Barkley was a young man of twenty-two who was not satisfied with the education he received nor with the life he led. He had been at a boarding school and a normal, and had taught school several years. But it was plain to his parents and the whole family that he was secretly hankering after something better, which now and then found vent in certain expressions, while conversing with others. He was a very active member of the C. E. Society in his home church, and belonged on the Prayer-meeting Committee. Of that Committee he was the soul, and always found plenty of work to do both for himself and his fellow-members. One thing his colleagues on the Committee discovered: that John had a special gift and aptitude along the line of getting in touch with others and influencing them for good. He had a most attractive and influential personality, and he rarely talked with a wayward boy or a dissipated man without affecting a change for the better in their lives.

It was never forgotten how one Sunday morning, while on his way to church, Dick Johnson drove past him in a livery rig. John called to him to stop and let him ride along some distance. Dick took the temporary passenger on board and for a few minutes the conversation was confined to everyday topics. But John saw his opportunity and dexterously changed the subject to Sunday and church going and worship. The two drove past the church, and a number of boys outside of the sacred edifice could hardly believe their eyes as they saw such a model Christian young man as John Barkley claimed to be, going out with a fast young fellow for a drive. But they soon understood it. Soon after services had opened, into the gallery walked John Barkley, closely followed by the notorious Dick Johnson, and ushered him into one of the pews. Then the stupefied boys knew why John drove past the church.

One day John's father decided that the time had come when his son should take up some permanent calling and settle down in life, and he concluded to talk it over with John and ask him point-blank what trade or profession he preferred. Father and son drifted together in the parlor after dinner on a Sunday afternoon, and the father opened up.

"John", said he, "I want to speak to you on an important subject. I wanted to long ago, but thought it best to put it off to a more convenient season. But I can wait no longer. You are now of age and soon ready to choose your life-work. You know no young fellow ought to drift or shift, if he wants to make a success in life. What are your plans for the future?"

John was not surprised at this abrupt attempt of his father to bring things to an issue. He had been thinking of this same thing himself, and did not need to be urged to reach a decision. He rather welcomed the blunt introduction of the subject.

"Father", he replied, weighing every word as he slowly gave it utterance, "no young man has any right to adopt a life-calling until he first knows himself, his talents, his preferences, his special gifts. Even if he has to wait till he is thirty, it is better to wait that long and be certain of going into the right business than to hurry up and plunge into something uncongenial, abandon it in a few years and make a failure of it in the end. Isn't that true, father?"

"Just so, but what next?"

"I think I know by this time what my calling is. But don't be surprised when I tell you, for there is nobody in this neighborhood that ever professed to follow it."

"Well, what is it?"

"Doing good", laughed John, as he studied his father's puzzled face.

"I'm not quite sure that I understand you", began the elder gentleman after gazing at John a few minutes like a sphinx; "doing good is everybody's calling as a Christian. But surely you intend to take up some occupation in oder to make a living. You don't mean to tell me that by doing good you will be making your living. You must not forget the hard cash part of a trade or a profession. Hard cash is an absolute necessity to get along in this world. There is no hard cash in doing good."

"I know all that," said John, and yet I intend to do little else. I have for months considered the matter and weighed both sides of it in my mind. The hard cash idea don't worry me, for if I want any of that I would as soon teach school as do anything else."

"Well, if you intend to continue teaching, why not call that your calling?"

"Just because I am convinced that my best work—the work for which I believe I am best fitted—is to be done outside of the schoolroom. I don't expect any renumeration for it. I can never get rich on it. As far as going at it is concerned, I could begin to-morrow. But I feel that I need training. Raw and undirected energies need to be disciplined, and any young man, no matter how great his genius, needs to be educated in methods of work, so he can make the best possible use of his gifts with the fewest mistakes. I need to go to a special school somewhere to learn how to do good most effectively."

John's father laughed outright. "The idea! Go to school to learn to do good! Preposterous! If you want to be a minister, why not say so at once, and you can at once enter a theological seminary."

"No sir, father, the ministerial profession is not for me. It doesn't fill the bill, and it would take too long to explain why. But you don't believe there are such schools, do you? Well, then, let me show you a catalogue of a peculiar school lately started in Chicago."

John ran up into his room and returned with a small booklet, from which he read to his astonished parent.

"Sheldon Benevolence Academy, a Special School for Training Young Men and Women How to be Morally and Spiritually Useful."

He further related how the school was founded and endowed by a rich man who had been persuaded by Rev. Charles M. Sheldon of the necessity of such an institution, and its sufficient endowment, and had placed a million dollars at its disposal. He read the curriculum, which, among other studies, included Nursing, Good Literature and How to Distribute it, Human Nature, How to Approach it, Slum Work, etc. The institution already had over thirty students, and each student was guaranteed a position as waiter or some other occupation demanding only a few hours per day of the student's time, whereby he could earn his board and tuition. Three professors beside the principal held chairs in this novel institution.

"Now", resumed John, "I would like to take a course in Sheldon Academy. The school year will begin in September, and the course is only one year. I am, of course, at liberty to go without asking, for I am of age, but it will still help me to consult you about the matter. What do you say?"

"While I am not yet so convinced of the necessity of training of this kind, nor perhaps will ever be so enthusiastic over its possibilities as you are," answered the old gentleman, "I will not stand in your way. You are of age, and are supposed to have good judgment of your own. If you believe you can best serve your God and your fellowmen by taking such a course, go ahead. I would not dare to oppose it. But I hope you know what you are doing and have counted the cost and possible risk."

"I have looked at every side of the matter for months", replied John, "and I believe I see God pointing this way to me as a preparation for the sphere of usefulness to which He has called me. As to the cost and risk, if God calls, He will take care of those things."

"And now", he continued, "if you and mother leave the decision to me, I have decided, I am going."

When John's mother was informed of the project she was no less astonished than his father, and it needed a long afternoon talk and many explanations and arguments before the good woman could be thoroughly resigned to it.

(To be concluded.)

The Cross Still Our Salvation.

The new theology makes little of the suffering and death of Jesus. It is intoxicated with the idea of self-excellence and thinks it can break with the old conceptions of our one comfort in life and in death.....Let us not delude ourselves with such a siren song of modern wisdom. No soul burdened with guilt will get beyond the cross of Christ. History knows of no one who hung on the cross for others, and for them went down to death and purchased them with his blood—of no one save Jesus Christ, the Son of God, who was sinless Himself, yet had to die the most painful death in order to pay the debt and atone for the sins of others. His great, holy labor of love is invaluable to us lost sinners. His lament, "My God, my God, why hast thou forsaken me!" is said by the pious Delitzsch to be the most heart-rending cry ever uttered on earth by human lips. Surely He was pure and without spot or blemish—whence, then, His inmost bereavement of soul? Thousands of his disciples approached the portals of death with glad hearts; why such a wholly contrary deportment on the part of the best and noblest character that ever dwelt among us? For this reason, that Christ's death was the great climax of His unique office of Substitute, which consumed His blameless life.—PROF. WEDEL in April "Monatsblaetter."

Our C. E. Topic.

Topic for May 8: CROWNS TRODDEN UNDERFOOT. Isa. 28: 1—7; Rev. 3: 11.

MEDITATIONS.

Crowns are symbols of power and dominion. Those wear crowns who wield authority over states and empires. Very few people have seen a genuine crown actually worn by a sovereign, and still fewer will ever have one placed on their heads. But there are crowns that every young Christian man and woman may wear, and that crown is the symbol of a good character, of a consecrated, helpful life, of kindly deeds, of a wholesome example, of a gracious word spoken in season. We may say that every kind and helpful word or deed is a jewel in the crown of righteousness, which the Lord, the righteous Judge, will give to all that love His appearing. Paul expected to receive such a crown as a reward for fighting the fight of faith. A crown is thus also a symbol of victory — victory over temptation, persecution, victory over self, moral victory in whatever form. See 1 Cor. 9: 25. Also 2 Tim. 2: 5.

A crown is a beautiful object. Crowns have been sung about and written about from the earliest ages, as the golden diadem, placed on the tall, graceful form of a fair queen or on the stalwart figure of a king, glittered in its splendor and the costly jewels sparkled and glinted in the sunlight or lamplight. We read of the glory of crowns in both Testaments. Anything strikingly beautiful was also called a "crown". For instance, in Psalm 65: 11 we read: "Thou crownest the year with thy goodness; and thy paths drop fatness." Also in Proverbs 16: 31: "The hoary head is a crown of glory, if it be found in the way of righteousness." Moral beauty was thus extolled as a crown of glory. "A virtuous woman is a crown to her husband," said the Wise Man. Christ is in Hebrews 2: 7, 9, crowned with "glory and honor."

In line with this thought, there is nothing in the world that is so worthy of being called a crown as a strong, sweet, pure character. Such a sight is always a "thing of beauty and a joy forever." Those who follow in the steps of their Master cannot but be beautiful to those who have the inner eyes to see. It is God alone who can place such a crown upon our heads, and only by the Holy Spirit's power can we become worthy of it.

But many there are who tread the crown of character underfoot. It is easily done — it is always easier to overthrow than to erect. Liquor has dashed many a crown to the ground. It was strong drink that caused the "crown of pride" of ancient Ephraim to be trodden under foot. Liquor has robbed the hoary head of many an aged man of honor. We can all be kings and queens, wearing crowns if we will. God can and will impart to us moral power and beauty of character, if we desire them. To each one of us whom He has crowned He says, "Hold that fast which thou hast, that no man take thy crown." Let us heed that warning!

The Mennonite.

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Editorial.

An exchange tells us of a woman whose son bought a Bible at a public sale for twenty-seven cents. On opening the Bible at home the woman found a $100 note between the pages. Spiritually the Bible contains many hundred dollar notes for those who find salvation, eternal life, hope, joy and comfort in its pages. Many a page in the Book is worth a pile of hundred dollar bills.

Seasonable Counsel.

Now let the Bluffton, O., brethren, since their late differences have been legally and outwardly adjusted, get together and again be welded into one by a public season of prayer, preceded and accompanied by private prayer in the closet. If the thorough-going Dr. Torrey were consulted in the matter we believe this is what he would advise as one of the most needful remedies. In his book, "How to Pray", he mentions as one of the prominent results of prayer, the blessing it brings down on the church. Prayer, public and private was good for differences in the early church; why should it not be just as good for any church to-day? But prayer to be effectual and prevailing, must be backed by obedience, and the next thing the Bluffton brethren need to do, if they would be faithful to the Word of God, which they profess to follow, is to forgive one another their trespasses. It may take a good deal of grace, in some instances at least, to do this, but God's inexhaustible grace is "sufficient" for the most trying situations. The two godly exercises above go hand in hand. Prayer and reconciliation are closely allied in the Word of God. In Matthew 5: 23, 24 we read: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This hews close to the line, does it not, brethren. It would say as much as this: If you don't want to take any steps toward reconciliation, don't dare to pray. And yet, we venture to believe that every one of our pugnacious Bluffton brethren would deem it an awful curse not to be allowed to pray.

Both sides have erred, perhaps not legally, but morally and spiritually, if in no other form than in lack of love and forbearance. Every time church people go to law with one another (which is contrary to Scripture, 1 Cor. 6: 1–7), it may be taken for granted, in nine cases out of ten, that a long list of mutual slights, snubs, insults, recriminations, slanders, and a long period of uncharitable gossip have preceded the technical point referred to the state tribunal for final judgment. Had these unnatural relations not existed, there would have scarcely been any plaintiffs with their grievances or defendants ready with their vindication. Therefore we say, both sides have erred and both sides owe it to themselves, their congregation, their alienated brethren and their God to pray for, seek for and do all in their power to bring about reconciliation. It is not the mutual confession in church that will restore the desired feeling of brotherhood, but confessing their sins to one another, God alone being witness. This is the way that heart communion, which is a sensitive and timid thing, can be brought about.

We believe there are many righteous praying people among the Bluffton brethren, who do not need such plain talk. We believe, also, that if a spark of the Spirit of God is left in any of the disputants, they are heartily sorry for the state of things in which they were involved, and are honestly willing to meet their opponents more than half way.

"Behold how good and how pleasant it is for brethren to dwell together in unity!"

Possibilities for Evil or Good at St. Louis.

We thank Bro. John Horsch for drawing our attention to a very dark side of the St. Louis Exposition. The reader will be made aware of it in the contribution on this page, headed "The Other Side of It". We have heard of this devilish attempt, said to be sanctioned by official authority, to ruin young girls, and have read a little about it. While we do not believe that Bro. Bender had this fact in mind at all when he threw his bomb over into our camp, and therefore do not regard Bro. Horsch's contribution as clearing up the "misunderstanding" between us, if such there be, nevertheless we are glad for the facts thus furnished. What shall we do about it? Whether we ourselves visit the Exposition or not, these girls spoken of will be ensnared and many will be ruined. Whether we go or stay away, danger to them will be all the same. It seems to us the best we can do is to try to prevent such a calamity or to reduce its victims to a minimum by giving timely warning and wholesome, practical instructions to our young women who desire to visit the Exposition. This we do in an article in another column of this number. We believe this is a far better way to avert the evil than by staying away and simply assuring ourselves that we will have no share in it. We may, indeed, stay away and ask all our young people to stay away; but this to us would seem too drastic a remedy, if it is worth calling a remedy. There are so many ways in which the Exposition may actually be beneficial to our young people that we do not feel like saying to them, "Stay at home!" even if we stay at home ourselves.

In all the undertakings of men the enemy seeks an opportunity to despoil and to destroy. Every great city slays its ten thousands yet many of us are willing to move to the city, and thus contribute our mite toward the existence and hence the evil workings of the city, that is, if we want to reason like Bro. Horsch. But the fact remains, that we as Christians have the privilege of using this world, "as not abusing it", (1 Cor. 7: 31); and however we may make lawful use of what virtually is a part of this "present evil world" (Gal. 1: 4), evil will creep in unawares.

What we would like to see is a large number of Christian people making their abode in St. Louis while the Exposition lasts, and opening boarding and lodging houses for visitors, thus creating the opportunity to warn against the temptations and traps, as well as counteracting the evil in other ways. Besides, this Exposition has suggested to evangelists untold possibilities for good. Moody rushed to Chicago in 1893 during the World's Fair, accompanied by his co-workers, and all that summer gifted men of God from home and abroad drew large audiences, and doubtless thousands went to that World's Fair unconverted people and came home converted. There is also opportunity to distribute tracts and do much good in that way. In short, there is no reason why the Exposition just opened should not be an instrument in God's hands of saving more souls than it might be capable of destroying. Certain it is that St. Louis will be full of evangelists and ministers from other cities and countries, and that meetings and revivals, Bible schools and many other spiritual devices by the hundred will be in evidence within and without the grounds. We would not be surprised if some of the girls supposed to be going headlong toward destruction, would instead come out of it all unhurt and saved.

Workers, Read.

"The letter killeth, but the spirit giveth life."

These are God's own words, and well would it be for the church of Christ in all her branches, for each individual thereof, to heed them in their deep, awful significance.

We as workers in His vineyard, need the melting, humble spirit of Christ to rest on us that His presence and power may be felt and seen in all we do. This blessed baptism of heavenly pity, and holy love for dying souls will so soften and melt our hearts, and manifest itself in our words and actions, that our very presence will not only be a rebuke to sin, but an invitation to Jesus. This is what wins souls. For this the churches of to-day are drying up, and a spiritual famine pervades all denominations.

It is not our clear, logical sermons and eloquent prayers that win souls. It is this blessed, holy yearning after them that melts the hearts of ice. Our measure of success in soul-saving, is just equal to this incomprehensible pity for, and supernatural longing after souls, and this is given by the Spirit's indwelling presence. Sinners can find no argument to pit against this supernatural feeling that seizes them, while exhortations softened in tears of love are burning into their hearts. Straight preaching without this blessed, melting influence only tends to disgust the hearers, and proves a savor of death unto death. Oh, workers, go down before God, each one, and let us keep it on us constantly.

When individuals put great stress and dependence on the literal words and little attention is paid to the spirit, their day of usefulness is past unless they reform. When a denomination loses ground so that she pays more attention to the Word than to the Spirit,* her glory is departed and her hour of usefulness is at an end. Then her discipline, her government, her statistics, her schools and periodicals are worshipped, really worshipped, and the blessed Spirit of Christ is left out of the question because He will not work in the narrow limits prescribed by her leaders, and according to their dictation. This is a fearful picture, for though individual apostates often do repent and find mercy, yet backslidden denominations never do. History gives no instance of an apostate denomintton ever returning to her primitive purity, simplicity and power. Oh, my God, save us as individuals, churches and denominations from this fearful idolatry.

The only safeguard against this apostate condition is found in God's injunction, "Be filled with the Spirit." Let us heed this divine command and make much of the Holy Ghost in all our ministrations. Without Him we can do nothing. If the fulness of the Spirit is not at present yours, a hearty humiliation on your part, coupled with an honest confession of your lack, and a mighty faith in Jesus will bring it now, as it did on the day of Pentecost.—T. H. N.

*Let us not misunderstand this expression. The writer means to say that the Word and the Spirit merit equal attention, which is true.—Ed.

May the above, which are the words of a tract, be the means of an awakening for many, is my desire and prayer.

It is to be feared that many, young and old, are to-day in a lost condition, because of this great lack among the workers.

O for a real Pentecostal time even among us Mennonites!

Praying ones, let us pray for it. MARTHA SPRUNGER,
El Reno, Okla.

The Other Side of It.

JOHN HORSCH.

The article, "Questionable Mennoniteism Again", in a recent number of THE MENNONITE is, apparently, another proof that Mennonites somehow find it difficult to understand each other.

There is, I believe, no occasion for any one spending time in the endeavor to show that modern inventions are unobjectionable, or that it is right to examine and admire up-to-date machinery. These points are agreed upon by the readers both of the MENNONITE and "The Herald of Truth". There is, however, another side to the question. The final results of the World's Exposition will not merely be to show the greatness of modern progress in things pertaining to this life. There is an exceedingly regrettable feature about it all, namely this, that the Exposition will mean the ruin of many souls. Only recently many religious papers have published warnings against certain fiends in human form who, under the promise of lucrative positions induce young women to go to St. Louis, where they will be entrapped and imprisoned in dens of impurity. Think of the sin and vice and evil influence of various kinds that will be the curse of the city of St. Louis during the coming summer; and it is the World's Fair that is responsible for it. There is every reason to believe that the Enemy would have such an exposition every year if he could; not indeed because he is either in favor of or opposed to modern inventions, but because of the many souls that go to perdition as the result of a World's Fair. This is, principally, why many Mennonites are opposed to the St. Louis Exposition. Consider their standpoint in whatever light you will, there is certainly nothing in it to make light of.

Cleveland, O.

Correspondence.

UPLAND, CAL., April 25. — Again from the "Sunny South" the correspondent will send the notes of joy into the columns of the MENNONITE, and gladly and joyfully it is done, as there is always enough material to write about.

Although the climate here during the winter has been much like an Eastern spring, yet while the almanac faithfully points to the change of season, we also notice the truth of the words: "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell." (Song of Sol. 2: 13.) But with us the rain is not quite over with, as just now the rain is pouring down and everybody seems to enjoy it. The rain having started later this year than usual we now still have an occasional rain and the waving grain is gratefully acknowledging the blessing thereof by its rich and beautiful appearance, as does all the vegetation around us with which this country is richly blessed. The rain fall of the season averages at present ten inches.

The floral display of our country at present is beautiful and can not be described with the pen so as to do it justice. Especially worthy of mention are the roses. The "Gold of Ophir" rosebush seems to be one solid mass of gold. The orange and lemon blossoms fill the air with fragrance as no other flowers do.

But let us turn to still richer blessings such as the past Easter day and the quiet week provided for us. On Good Friday morning we had services at the church at the regular time, and on Easter Sunday morning our pastor, M. M. Horsch proclaimed with special zeal and earnestness the joyful message of the victorious resurrection of our dear Saviour.

In the evening the Young People's Society gave an Easter program especially prepared for the occasion, consisting of several appropriate Easter songs by the choir and ladies' quartette, a recitation, the story of the resurrection as given in the Bible. The following subjects were ably treated: 1. What is the resurrection of Christ for us? 2. How is the resurrection of Christ an illustration of our spiritual resurrection? 3. How is the resurrection of Christ an example of our final resurrection of Christ an example of our final resurrection? The day was a day of joy and blessing for us. The rich display of flowers at the church, such as calla lillies, roses, carnations, etc., helped to make the occasion a glad and joyful one. What a beautiful illustration are the white wax-like callas of the pure and victorious Easter joy.

On the second day of Easter your correspondent had the pleasure of visiting the poppy-fields with some of the brethren and sisters from the country. Also a visit to the mountains was made. After a well-prepared lunch was eaten, all launched out on a mountain climbing tour. It was a warm day and therefore the well filled canteen with the clear mountain water had to go along as well as your correspondent's indispensable camera. This time it was not a tour through the canyon but up on the trail. Although the climb was a hard one, steep and rough, yet we all agreed that we were well paid for the effort and exertion as we beheld the grandeur before us; the whole wide valley lying peacefully at our feet stretching away for miles and miles. Over sixty miles in the distance we beheld the Pacific stretched out peacefully and Catalina Island with its rocks and mountains towering above it. In truth, wonderful and great is thy handiwork, O God! Who would not want to stay in such an atmosphere, and like Peter, wish to build tabernacles! But we cannot always remain on sunlit mountain tops; there is need of our efforts at the foot of the mountain, down in the valley.

HILLSBORO, Kans., Apr. 27, 1904. Sunday, the 24th Ult., had been set apart for a special mission day at the Hillsboro church on the occasion of the permanent ordination of Rev. G. A. Linscheid as elder. In spite of the heavy roads quite an assembly gathered and three sessions of services were held. In the forenoon Rev. J. S. Hirschler opened the series of missionary sermons, which was continued by Rev. Peter Balzer, of Goessel, who also performed the rite of ordination. After that Rev. Linscheid delivered a short but hearty address. In the afternoon, after an introduction by Rev. Jacob N. Penner, of Brudertal, Rev. Gustav Harder, of Brainerd, spoke on foreign missions and Rev. Wm. J. Ewert, of Brudertal, on home missions. Mr. and Mrs. Linscheid favored the audience with a hymn in the Cheyenne language, after which Rev. John Gerbrand, of Johannistal I, closed the afternoon's exercises with a brief talk. In the evening the services were continued by Revs. H. D. Penner, John Plenert, of Johannistal II, and P. J. Krause, of Lehigh. During the day the program was varied by appropriate selections by the Hillsboro choir. All in all, it was a blessed day that will not so soon be forgotten.

Sister Marie Nickel, whose long illness was reported in a former number, has now been taken to the Bethesda hospital at Goessel, where she can be treated more satisfactorily than was possible at home.

Young Women and the World's Fair.

A bright and very pretty girl about nineteen years old was about to leave home to attend school in Boston, and expected her father to accompany her to her destination, but at the last moment he was detained by important business. Her mother was an invalid, and unable to go with her, so she started to go alone on the journey of a few hours. As she had traveled often by rail, though, as it had happened, never alone before, no one felt any anxiety concerning her, especially as her father had wired to the friend with whom she was to board to meet her at the train.

She bade her family a merry goodbye and settled herself to enjoy the short journey. A station or two from home, some one touched her on the shoulder, asking if the extra seat was taken. She looked up and saw a pleasant faced, old man, with white hair and beard, who smiled kindly at her, and asked if she objected to an old man sitting beside her. The car was crowded, and she willingly made room, glad it was not a talkative young woman or a young man. Seeing her books, the old man asked if she were at-

tending school, told her about his daughter, and courteously expressed his surprise at her traveling alone. She explained and he asked if she were familiar with Boston. "I have been there several times shopping with mamma, but do not know the city; however that will make no difference as Mrs. Willett is to meet me at the train," said she.

"I am very glad," answered her companion, "for otherwise I should insist on accompanying you to your destination. Boston is not a safe place for young ladies to go about alone."

Maude was secretly amused at his old-fashioned ways and fears, yet glad she had made such an acquaintance. Arriving in Boston Mrs. Willett was not to be seen and the old man advised Maude to sit down while he looked about to see whether she had sent any one to meet her expected guest. He soon returned saying Mrs. Willett had sent a carriage for her, and escorted her to it. He asked the driver the address to be sure it was right, and he read from a slip of paper, "Mrs. Jane Willett, No. 15 Blank Court." This corresponded with the address in Maude's note-book and she bade her companion good-bye, and the carriage rolled away, through many blocks to a quiet street, and stopped before a nice-looking house. A neat-looking middle aged woman met her at the carriage door, explained that Mrs. Willett was away, but would soon return, and she, the house-keeper, would show Miss Maude to her room, which proved to be on the third floor. On her way she caught glimpses of other girls, and after she reached her room, could hear their voices. She at once began a letter to her mother, telling all about the kind, old gentleman and before she thought of the time, found it was almost dark. She thought she had failed to hear the supper bell, and as she was anxious to see her hostess, decided to go down stairs and look for her, but to her surprise found her door locked. She could hardly believe it. She shook it in vain. Sounds of boisterous merriment came from below, in which masculine voices mingled in a way to excite her suspicion. She felt she must escape or something dreadful would happen. It would be madness to try the window, and the door was locked. With her button-hook she succeeded in picking the lock, and in stealthy haste she crept down the stairs. Some of the doors she passed were open, but the merry-makers did not notice her, and she had reached the street door, and felt almost safe when the woman who had received her in the afternoon sprang after her. Then a race began, down the steps and along the dim street toward a better lighted street where there were so many passers-by her pursuer dared not follow. A policeman guided her to the right address in another part of the city.

Maude's dangerous adventure led to the arrest of the old man, and the cab-driver, and the wicked woman who employed them both to entice attractive girls into her infamous house.

This actually happened in Boston, but, my dear girls, the same scheme and many others will be tried in St. Louis during the Fair. The agents of these keepers of white slaves will be watching on the trains, in the stations, on the streets, on the fair-grounds, in fact everywhere, for girls and young women who are travelling alone or whose friends fail to meet them, or who are looking for boarding places or for employment. And they will mask their vile designs with seeming courtesy or helpfulness, hoping thereby "to deceive the very elect." And a sensational newspaper account of the "mysterious disappearance" of Miss —— will throw no light on the subject, and the surmise of the reporter that she is held somewhere for ransom, or that she has eloped with some former admirer, only helps to prevent her being found and rescued.

Many an upright girl, hitherto of good character, will answer some advertisement for help during the fair, and will go with the written assurance of a steady place, easy work or short hours, and good pay, only to find herself trapped, a helpless prisoner among those so degraded that innocence and helplessness call forth no chivalry and to whom pity is a stranger.

Now, girls, you who expect to visit St. Louis during the fair, be cautious. Be "wise as serpents and harmless as doves." Don't make chance acquaintances, male or female, old or young. Don't converse with strangers, no matter how paternal, helpless, pathetic or harmless they may appear. Be civil to all, but brief. If you have inquiries to make or answer, if more than a few sentences are necessary ask some officer, or refer the enquirer to an officer. Don't go sight-seeing alone, or on the street at night without a proper chaperon or escort, and don't consider any man not a near relative a proper escort. Don't go to St. Louis without, if possible, having a room engaged through some friends who know that it is in a respectable house and locality. Or if you have no acquaintance there, far better write to the Y. W. C. A. to recommend a boarding place, or else go directly to their headquarters to make inquiry, as soon as you reach St. Louis. Don't trust advertisements, or the representations of runners from various hotels or boarding houses. You might find yourself in a den of infamy.

Just a word as to how to protect both yourselves and your young men friends from this moral and physical danger, and I will close. — Keep yourselves pure. Elevate the standard of manhood by expecting and requiring of your friends the same degree of modesty and purity you would wish your little sister to attain and keep.—Sel.

That Boy of Yours.

How can you expect to keep your boy at home unless you provide better entertainment for him than he can find elsewhere? Do not expect him to be an old man. Remember that you were once a boy with a boy's love for fun. Cannot you revive a little of that old-time liking, and enter into your son's sports? Do you ever try to make a comrade of him? Probably he would enjoy hearing of some of those old-time recollections over which you and your neighbor, when he comes in of an evening, laugh so heartily.

Do you complain because he does not like to sit down and read your daily newspaper? Don't do that; there is nothing so dry and uninteresting to a young person who has not acquired an interest in the outside world as a newspaper. If you wish to interest him in reading, subscribe for a wide-awake boys' paper. Get several, if you can afford it. Search out some of the most interesting stories, and tell them to your son.

Be careful to go about it in such a way that he will not suspect that you are trying to interest and entertain him. If you can not tell them while he is helping you about the work, try relating them while you are at the table. Be sure to begin some interesting story, and leave it unfinished. If you have told it in a pleasant, entertaining way, the boy probably will be anxious to hear the end, and will read it for himself.

He is not apt to put down the paper without glancing through it, and he will almost unconsciously form a liking for reading. Encourage this all you can, and whenever possible present him with a book. If you are inexperienced in choosing books for boys, try some by such authors as Horatio Alger, G. A. Henty, Harry Prentice, James Otis, Oliver Optic and Edward E. Ellis.—INEZ M'FEE.

"Now" the Accepted Time.

Charles Dudley Warner once said that all gospel practice in the world could be boiled down into a single precept "*Do right now.*" It would, indeed, be hard to make more practical spiritual wisdom into three words. The young man or woman who writes this motto on the fly leaf of a daily-read Bible, and also on the "tables of the heart" will find that it untangles the most puzzling problems, and leads to the surest joy.

But every one of the three words must be lived up to or the motto is useless. "Do" does not mean to think, or to dream. Right opinions and an inert life often exist together. There are plenty of young Christians who can repeat the Apostles' Creed with entire belief in every clause, yet who are doing nothing for Christ. "The end of man", says Carlyle, "is an action, not a thought." The chief end of man is to glorify God here in this workaday world, and so to enjoy Him forever when this world is no more.

"Right" is a word not to be left out, either. Success, in too many young minds, is usurping the place of right. Expediency often looks necessary; but the only right thing to do is to do right—the high and simple right. It may be unpopular, it may be inexpedient, it may be actually injurious to our own present personal interests, to do right. We must face this fact sometimes. Yet it does not in the least change the steady obligation to do right, and the happiness that surely flows from doing it.

The third word is the clinching one. "Now" is the most difficult time. We are always determining to do right next week, or next year, or when we are past this special place where doing wrong, or doing nothing at all, seems the pleasanter, safer way. But our life is tested and known by our present act, by our "now." "Do right now"—only when each golden word is emphasized is the whole golden motto complete, and ready to enrich our lives with its radiant presence.—Sel.

Three Things.

Three things to love: Courage, gentleness, affection. Three things to admire: Intellect, dignity and gracefulness. Three things to hate: Cruelty, arrogance and ingratitude. Three things to delight in: Beauty, frankness and freedom. Three things to like: Cordiality, good humor and cheerfulness. Three things to avoid: Idleness, loquacity and flippant jesting. Three things to cultivate: Good books, good friends and good humor. Three things to govern: Temper, tongue and conduct. Two things to think of: Death and eternity.—HENRY VAN DYKE.

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News of the Week.

Domestic.

WORLD'S FAIR OPENED.

GREAT THRONGS WITNESS OPENING EXERCISES AND START OF MACHINERY BY ELECTRIC GOLD BUTTON PRESSED AT WASHINGTON BY PRES. ROOSEVELT.

ST. LOUIS, April 30. — Louisiana Purchase Exposition Grounds — The Louisiana Purchase Exposition, or for the sake of convenience and brevity, the "World's Fair," was opened at noon to-day by President Roosevelt, who pressed a gold telegraph key at Washington and set the machinery in motion.

Notwithstanding the ominous prediction of the Government forecaster, who prophesied rain for the latter part of the day, and lowering skies for the morning, St. Louis put forth her best and bravest effort in honor of the opening of her great show. The morning, at least, was bright and the most was made of it.

The official hour for the beginning of the exercises was 9 o'clock, at which time the officials of the exposition, members of the National commission and of the board of lady managers met at the Administration building. Long before this time the grounds were filled with nearly half the population of St. Louis, and the remainder apparently was thronging to the grounds. To the many thousands of the local population were added many more who came in on excursion trains last night and this morning. The crowd was fully as large as that which filled the grounds one year ago, when the exposition buildings were dedicated with so much pomp and ceremony.

At the head of the column that marched from the Administration building to the plaza of St. Louis, where the formal exercises were held, was a detachment of Jefferson Guards, who will do police duty within the exposition. Then came the Philippine Scouts, an imposing body of men, who marched well.

Behind them, and leading the officers and directors of the Exposition, came Sousa's band. Following the officers and directors were the members of the national commission and last of all, the board of lady managers, some of whom went on foot, while others preferred the more luxurious method of riding in carriages.

The representatives of governments presented by far the gayest appearance of the day, for the foreigners made a prodigal display of gold lace and bright colors, in glittering contrast to the black silk hats and dark frock coats, which were so prominent among the officials and dignitaries of the exposition.

Another column was formed of representatives of the State and territorial governments.

The participants in the exercises took their places at the base of the Louisiana monument, where a small stand had been erected for the speakers and seats provided for the listeners. The throng was called to order without delay by President D. R. Francis, of the exposition, who requested the audience to rise while the Rev. Frank M. Gunsaulus, of Chicago, delivered an invocation.

Dr. Gunsaulus concluded his invocation with the Lord's Prayer, in which the audience joined.

President Francis, as the chief executive of the exposition, then delivered an address.

President Francis told of the inception of the exposition six years ago, reviewed the progress to completion and said the helpful interest of the Federal Government, the unanimous co-operation of the States and Territories and possessions of the United States, the participation of almost every country on the earth, was evidence of the wisdom and thoroughness of the work of exploitation, and established unquestionably the universal character of the exposition.

He closed as follows: "Open ye gates, swing wide ye portals. Enter herein ye sons of men, and behold the achievements of your race. Learn the lesson here taught and gather from it inspiration for still greater accomplishments." President Francis then received the keys to the exposition from the chief of works.

The grand chorus "Hymn of the West" was then sung by a choir led by Alfred Ernst. The music of the hymn was by John Knowles Payne, and its words were written by Edmund Clarence Stedman.

President Francis then introduced Mayor Rolla Wells, of St. Louis, who spoke briefly, extending to the people of the United States and to the residents of countries abroad a cordial welcome to the city of St. Louis, when they should visit the exposition.

A number of speeches by representatives of various official bodies followed.

The chorus of "America" was then sung and the Hon. William H. Taft, Secretary of War, acting as the representative of the President of the United States, delivered the last address of the day.

CLICK FROM THE WHITE HOUSE.

The conclusion of the speech of Secretary Taft was the signal for the opening on the fair. In the White House at Washington, President Roosevelt was waiting for the signal to touch the golden key that would formally open the fair and set its manifold machinery in operation.

Secretary Taft had not turned to resume his seat after concluding his speech before the signal had been flashed to Washington over the wires of the Postal Telegraph Company. Instantly there was a returning flash which started the machinery in Machinery Hall in operation.

AT THE CASCADES.

At the far end of the lagoon from the Louisiana monument was the place of the cascades. This portion of the ceremonies had great interest for the people, and thousands of eyes were fastened on the three white inclines that extend from the colonnade of States to the lagoon basin. The first glint of white foam at the summit of the inclines was greeted with a tremendous cheer, which deepened as the great flood of water came splashing down the lagoon below. It was a sight full of beauty, and the great crowd which witnessed it appreciated and applauded to the full. At the same time with the rush of the water, all the bands burst forth at once into the strains of the "Star Spangled Banner." Every man in the great crowd uncovered, and when the last strain of the martial song died away, the exercises were finished and the exposition proper had begun.

EXPOSITION CLOSED BUT CITY OPEN SUNDAY.

ST. LOUIS EXPOSITION, May 3.—No, the exposition will not be open on Sunday. This is the question most frequently asked by those who seek information of the official staff of the Indiana State building. This announcement will cause a general revision of the plans of many busy Indiana people who have been counting on looking in on the exposition on Sundays. St. Louis and her water front, and the many steamboat excursions up and down the Mississippi, are the Sunday attractions. The exposition management discovered that it would need more than $4,000,000 more to complete the show and it went to Congress for it. The original plans had been to keep the show open on Sunday, but by the time this loan was asked for, the temperance and close Sunday observance element had become aroused, and through Congress as a consideration for the loan being granted, the Sunday closing provision was exacted.

St. Louis has always been a wide-open city. Its theaters and resorts always are in full blast on Sunday, and the immense crowds that will remain over Sunday in St. Louis this year, instead of enjoying the beauties of the exposition, will probably join the throng at those places. There is a general feeling in St. Louis that Sunday observance would probably have been promoted by keeping open the exposition and closing down the Pike and all the beer-selling concessions.

Divorce and Whisky Twins.

KANSAS CITY, April 28.—"Divorce and whisky will send any man to the devil and the penitentiary. They are twin evils of our civilization."

Judge John W. Wofford, in the Jackson county Criminal Court, made this declaration yesterday while sentencing a young man to the penitentiary.

"All the separations of married people are wrong. The divorce laws of Missouri are a disgrace and a shame to the State. A man and woman, once married, ought never separate except for one reason—that laid down in the Mosaic law."

British Embassy Disappointed at Lynchehaun Decision.

WASHINGTON, May 3.—The British embassy will not discuss the decision of the Supreme Court on the Jas. Lynchehaun case but no effort is made to conceal the disappointment that is felt. The representatives of Great Britain declare that under the precedent that has been set it will be next to impossible to extradite persons who commit certain offenses and flee to this country. It was rumored to-day that the embassy would now push the case of Lynchehaun before commissioner of immigration.

Last November the bureau of immigration at the request of the British Consul-General in New York, made an investigation of a charge that Lynchehaun had violated the immigration laws of the United States. Inspectors reported this to be the fact and agents of the bureau were sent to Indianapolis to arrest Lynchehaun. They failed to lay hands on him, and since that time several futile efforts to locate the man have been made by commissioner Sargeant.

Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE VICTORY AT YALU RIVER AFTER 5 DAYS' FIGHTING.

TOKIO, May 2. —7 a. m.—After five days' fighting, largely with artillery, the first Japanese army, under Gen. Kuroki, has forced a crossing of the Yalu river and with a gallant infantry charge, covering a frontage of four miles, it drove the Russians from Chiu-Tien-Cheng and the heights on the right bank of the Iho, or Aida river, which enters the Yalu from the north almost opposite Wiju. The Japanese turned the left flank of the Russian position and in the battle of to-day they swept away the new front interposed by the Russians to check their onward movement.

The present position of the Japanese is a dominating one and they may force the abandonment of the defenses erected by the Russians at Antung and other points lower down the river.

TOKIO, May 2.—11 a. m.—The Russians were forced to abandon Antung yesterday. They burned the town and retreated to Feng Huan Cheng.

The Japanese now control the estuary of the Yalu.

ST. PETERSBURG, May 3. — In a report received by the emperor from Gen. Kuropatkin, under to-day's date, it is stated that at least from 3,000 to 4,000 men were killed in the Yalu river fight.

LONDON, May 4.—A specal dispatch from St. Petersburg asserts that Lieutenant General Zassulitch fell into an ambuscade, owing to the Japanese intercepting a telegram from General Kuropatkin.

The Emperor is understood to be greatly grieved over the losses sustained on the Yalu. Those who have seen his majesty say that he was dumfounded when he was informed of the heavy fighting which attended the passage of the river. As is well understood here, General Kuropatkin's program did not contemplate such resistance to the Japanese advance. It is said, moreover, that Kuropatkin himself was equally surprised and so chagrined over the miscarriage of his plans that he sent his first telegram to the general staff and not direct to the Emperor.

SEOUL, May 3.—Later reports of the Russian reverse on the Yalu are to the effect that the Japanese captured twenty-eight small rapid fire guns, besides twenty field guns. They also captured thirty Russian officers and over five hundred men, many of whom were found hiding in the underbrush by Japanese searching parties. The Japanese army is resting, burying its dead and caring for its wounded. The Japanese thoroughly occupy the area over which the fighting extended and are now scouring the hilly country to which the Russian forces retired.

JAPS TAKE NEW CHWANG?

LONDON, May 4.—A dispatch from Che Foo yesterday reported:

"The Japanese landed troops and attacked and captured New Chwang last evening, the Russians failing back to protect the railway."

ANOTHER NAVAL BATTLE ON.

PORT ARTHUR, May 3. — Noon.—The Japanese squadron appeared off Port Arthur after daybreak to-day and engaged the forts and warships. The fight is still proceeding. Thirty Japanese prisoners have been captured.

ANOTHER ATTEMPT TO BOTTLE UP PORT ARTHUR FAILED.

ST. PETERSBURG, May 3.—Vice Admiral Togo made another desperate attempt to block the entrance to Port Arthur last night, but failed. Viceroy Alexieff sent out a section of the fleet to meet the attack and sank eight fireships and two Japanese torpedo-boats. The channel is reported to be clear.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, MAY 12, 1904. No. 23.

Leave It all With Jesus.

Leave it all with Jesus,
Weary, burdened soul;
Though thy sins are many,
He will make thee whole.
Leave it all with Jesus,
He will set thee right;
Dost thou walk in darkness?
He will give thee light.

Hast thou failed in trying
Sinners to reclaim?
Does the world reproach thee
For the Christian name?
In thy closet kneeling,
Lift thy heart in prayer;
Leave it all with Jesus,
Thou wilt find him there.

Are the ties of friendship
Broken one by one?
Leave it all with Jesus,
Let His will be done.
Leave it all with Jesus,
He has said to thee,
I will bear thy sorrows,
Only trust in me.

Is thy spirit wounded?
Is the tempter near?
Does the thought of dying
Fill thy heart with fear?
Leave it all with Jesus,
Hear His words to thee:
As thy days, O pilgrim,
So thy strength shall be.

—Sel.

Items of News and Comment.

The Mennonites of France—800 in number—will hold their conference this year at Neufchateau.

This year's Sunday-school Convention among the Kansas Mennonites is to be held in the Gnadenberg church.

Twenty-one precious young souls were added by baptism to the church at Pretty Prairie, Kan., on Palm Sunday.

Bro. H. J. Krehbiel, of Trenton, O., kindly sent in a clipping on the ever vital War question, which will appear next week.

A new member has been added to the family of Rev. and Mrs. S. M. Musselman, of Wayland, Iowa. He arrived April 29th.

Three young men and five young women are being instructed in the Beatrice, Neb., congregation, preparatory to baptism.

The congregation at Christian, Kan., formerly served by the late Rev. Valentine Krehbiel, were favored by the presence of Elder Christian Krehbiel, at their communion table May 1.

On May 2 a new deacon was elected in the Swiss Bluffton-Pandora congregation, Ohio, in place of P. P. Steiner, who withdrew from the church.

Two brethren in the Whitewater (Kan.) congregation were ordained to the ministry on the first of this month—Ernest Langeneg and Richard Schiermer.

Bro. Harvey Shelly, Sunday-school superintendent of the Second Mennonite church, was licensed to preach by the Eastern District Conference at their last week's session. He has for several years past done acceptable substitute work in the pulpit.

James E. Sprunger graduates this week from the theological department of Oberlin College. Congratulations and best wishes! From a trustworthy source we learn that he will probably spend another year at Oberlin as Y. M. C. A. secretary there. During a part of this summer he may take another trip to the Canadian Northwest.

Bro. Peter Jansen, of the Saskatchewan Valley and Manitoba Land Company, expects to be at his office in the Canadian Northern Building, Winnipeg (P. O. Box No. 694) for the next month or longer, and will be pleased to see friends personally or to receive communications from them in regard to land in the Mennonite Reserve near Quill Lake.

In a certain district in Korea there are now between 65 and 70 independent congregations of between 2,500 and 3,500 Christians. This is the result of twelve years' work, at which time one missionary and three Koreans began laboring. Now the road from Haaju and Seoul, the capital, a distance of 380 miles, is strewn with chapels. Missionary work in the "Hermit Kingdom" has been an apparent success.

A Bible Conference began in Toronto, Canada, yesterday, to continue till next Sunday, conducted mainly by A. C. Gaebelein and C. I. Scofield, the latter formerly of the East Northfield Training School, but now of Dallas, Texas. Among the topics are "The Better Things of the New Covenant" "Our Great High Priest", "Studies in Matthew", "The Priesthood of the Believer", "The Walk of Faith", and "The Blessed Hope".

The following is taken from the Berne, Ind., "Witness": At the meeting held last Saturday afternoon about 160 people expressed their desire to join the new Mennonite church to be organized in Pandora. A committee of three, Peter D. Steiner, John Schumacher and Philip Neuenschwander, were chosen to draw up a constitution and report Tuesday evening, May 10th, at which time the organization will be perfected and officers elected.

Perhaps the only Mennonite from this country to attend the World's Sunday-school Convention at Jerusalem was Bro. Christian Baumgartner, of Pandora, O. In this week's "Bundesbote" he writes a short letter giving a few stray impressions he received while in the fatherland of Christianity. The poor people with their cries for alms and the mutilated lepers tugged at his heart-strings and he thinks we as Mennonites might do more than we now do to relieve misery in the world.

An exchange says that another famine is expected in India, and that this combined with the plague, which has already occasioned a death rate of 40,000 a week, will entail suffering that may surpass the terrible experiences of 1901-02. Owing to the Mennonite missions planted at Champa, Janjgir and Dhamtari, Mennonites at home must needs be keenly affected by such disquieting news, although it may be that the Central Provinces, in which these three stations are situated, will be spared such a terrible visitation.

Insanity and Religion.

The religion of Christ is the great source of *sanity*. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind," 2 Tim. 1, 7. Through the religion of Christ men attain to inward peace and mental balance, while godless men become disquieted, and are like the troubled sea that cannot rest. Some are crazed by care, drunkenness, dyspepsia, losses, spirit communications, all of which are contrary to the express commands and teachings of the Word of God.

Every now and then the daily papers report that certain persons had become insane through religious excitement. While these reports are true in one sense they are misleading in another. An eminent physician, who was not identified with any denominational church, expressed his opinion that in nearly every case those persons who lost their reason under strong religious excitement, were on the verge of insanity from other causes, and that any strong excitement would have brought about the crisis.

Let men keep near the Lord, obey his laws, the commands and directions written both in the Holy Scriptures and in the book of nature, and there will be little danger of insanity.—Sel.

What John Barkley Was Educated For.

(Concluded.)

When the fall term of Sheldon Benevolence Academy opened, John was not the only newly-registered student from his neighborhood. Two more young men, old friends of his whom he had persuaded to go, also registered. It did them good to see such a noble-looking, manly, whole-hearted set of young fellows preparing themselves for a life of well-doing. Some young women were among the number, though the young men predominated.

Not much time was wasted in unnecessary preliminaries. The day after entrance John and his two companions were assigned their peculiar studies. In a letter to his father John gave his own version of his novel student life.

DEAR FATHER:

You must naturally be curious as to my manner of life here at the Academy. Well, I shall try to give you an idea of the daily routine of my studies. First in the morning we have prayers in the chapel. At nine o'clock in the morning, each class assembles in the class room preparatory to going out into the city

doing mission work.

Since all the students are novices, they are accompanied by the professors in charge. We are all one class, but divided into a number of sections. One section goes out nursing, another slumming, a third distributes tracts, a forth is sent to jails and reformatories and houses of correction to hold services with the inmates and talk to each privately about his salvation. The class to which I belong distributes tracts. Before we go out on our mission, we all spend fifteen minutes in united prayer for the Lord's help and guidance for special wisdom and grace to fulfil our work. In this work the professor does not accompany us. Then we go out in groups of two into those districts of the city mapped out for the period. We go from house to house with our literature, and after having learned, as far as possible, the spiritual condition of the family, we hand them the tract which they most seem to need. If they are church people, we say a few earnest words about the privilege of such membership, and the glory and duty of serving God, and hand them a suitable tract. We then invite them, if they are able, to join us in relieving the miseries of certain families in their own district, and to help us in bringing them the gospel. We take down their names and addresses for future use. We also invite them to special lectures on Doing Good which are given in the Academy one evening a week, by the best speakers the faculty can procure. My companion and myself–George Campbell—have succeeded in getting five or six families during this last week interested in mission work.

If the families visited are not members of any church we press upon them the urgency of conversion and give them tracts on the subject. Whenever we are permitted to do so, we pray with them and for them, sometimes on the door-step. When we leave them we invite them to gospel services which have been arranged for by our class in that district.

Sometimes our reception is as cold as the North Pole, and again over-comfortably warm. We have often had the door slammed in our faces. I hear more cursing in one day on the average than I used to hear at home during a whole year. Several times when we were not in a hurry to leave the door-step after receiving sharp orders to do so, we were pushed down, and once I was tumbled into the gutter. At such times we try to be harmless as doves, but wise as serpents. We find every man or woman has a soft spot somewhere in his heart. When the door is closed, we can, of course, do nothing, but as long as a man or woman gives us a chance at them, we nearly always manage to get in a word or a suggestion that is not lost. The other day after we had been told to leave a certain door and still hesitating, George was shoved off the step by a dark-browed, dangerous looking man, I happened to notice one of his children, a little tot about four years of age sidling up to its father. I took a picture card out of my pocket which happened to be a representation of a little girl praying for its godless father with the inscription, "A little child shall lead them", and handed it to the little one. The tot took kindly to me and in childish dialect asked:

"What dis 'ittle girl doing?"

"It is trying to bring its papa to Jesus."

"I want to bring my papa to Jesus."

"That's right, sweet little one," I replied, kissing it, and we left without another word.

We wrote a short letter to that man afterward, speaking to his heart, and to our surprise the next meeting night he was present in one of the back seats. After services I approached him, and the first thing he did was to beg my pardon for his rudeness and invite us around again.

We make it a point to work hand in hand with the city missions, assisting one another holding meeting and often going out together.

In class-room in the afternoon we report to the professor our work and success and the difficult cases are then discussed by the whole class, and helpful suggestions offered.

In the evening we are all set to work writing tracts ourselves. It is not as easy a job as it looks to be. Only the best are accepted by the professor, and given to the printer. In addition to all this we have Bible reading every afternoon at four o'clock. The Bible is becoming a wonderful book to me, and I am finding out what excellent practical use can be made of its passages.

This was the gist of John's letter.

The following June he completed his course and came home. Then he began what he accepted as his life-work. He soon found himself so busy that everything else was crowded out. In some way or other it had travelled through town that he was ready to nurse the sick and help the poor. He had his hands full, and so had his comrades. When he was not nursing sick people he was visiting the homes of lax or vicious young men urging their conversion and praying with them. He gained quiet access to the saloon-keeper's home and heart, and the man quit his soul-destroying traffic. He helped hard-working but poor families to eke out a more pleasant existence. He worked on the farm or in the shop here and there in cases of emergency. He roused up indifferent young fellows, who lived only to themselves, and got them interested in the welfare of others. He put new life into the prayer meetings and by his efforts a number of accessions were made to the churches of families that had never before been seen inside a church.

One day one of the ministers asked him a question.

"John, how is it that you could get more converts for my church than I could?"

Modest John disputed the fact, but was finally forced to acknowledge it.

"Well, I suppose I have learned the art of mixing with people in a way that opens to me their hearts and their heart secrets."

"True enough" replied the minister, it is an old story this reaching people's hearts; but I had always supposed that the art of doing so was a matter of special gift, not of education."

"Why not of education?" queried John. "Every other art has its laws and can be taught and acquired by patience and application; why not this?"

"That idea is somewhat new to me but very plausible".

"Why should the greatest and most blessed work a Christian man can engage in be left only to those who even when gifted, do it at best in a clumsy and immethodical manner? Why should not such a work be thoroughly mastered, when all other arts are studied and men gain the mastery over them by following the universal principles that pertain to them? It is surely as important to know how to set a soul on the way of salvation as to know how to make a suit of clothes. Was that not the supreme art that our Master followed? And are there not enough principles laid down in the gospels which, if closely studied and followed, certain results must inevitably follow?"

The minister was silent and looked serious for a moment.

"John", he said, "I took a theological course, spending three years in the Seminary, and I do not regret it, but I very much regret that I did not either then or afterward take a course such as you have taken. Your education I find is one that all ministers need—it is indispensable."

It was plain that a new light had burst upon the minister's spiritual vision. And he was not the only one. John was besieged on all sides with questions, and his plain, forcible answers were generally convincing.

"We want our children to have such an education", said many.

The Things Which Are Cæsar's.

FREDERICK YEAKEL.

Your earnest believer is often placed upon very debatable ground in these times of political disquietude and social unrest.

Just how far the well-intentioned, law-abiding Christian, with the love of his country in his heart, may with propriety identify himself with practical politics, beyond the casting of his ballot, is a problem which merits our thoughtful consideration.

The secular press has, in general, become an unsafe guide to him who seeks his highest duty to those in authority in this country's capitols. We are all too prone to yield our best judgments to party prejudices or to sudden enthusiasm, so that our saddest, most profoundly discouraged moments often are those when we have been made to realize of what friable clay some of our dearest political idols were constructed.

History generally supplies the basis upon which we select the political party to which we dedicate our civic loyalty and support in early manhood with quite a degree of conscious eagerness and most natural zeal. Nor does our conscience often upbraid us in the subsequent time for our original preferences in these matters.

This great country is, however, hourly becoming greater. The question that was so warmly agitated in the debating societies of our boyhood days in the old Keystone State, as to "whether the United States had passed the golden age", now seems to us to have been, in truth, a most short-sighted subject for speculation; for the republic born less than two centuries ago in a brave spirit, half reluctant perhaps, but very hopeful, in dark troublous days full of fear and serious misgivings as to the enduring principles of a government by the people — this same institution, then in its incipiency, has since gone forward in tremendous bounds and leaps until it has become a mighty world power.

Will this government, founded upon such simple principles, carried on along such plain policies by the common people themselves remain a mere republic, or shall the wonderful progress, the limitless prosperity we enjoy— serve to our ultimate disintegration and ruin? For we must acknowledge that the tendency of the times seems to be in the direction of objects quite contrary to the things unselfish, pure, or of a spiritual nature.

Questions of political and social economy have become very portentous and importunate for a solution. Organization of industries, centralization of capital and the conservation of energies and power are the rule of the day. The stupendous progress of science and invention are bound to make new and ever more startling innovations in our national laws and existence, and the most amiable-minded citizen must regard these and the facts below with more than passing seriousness: Shall we trust our political leaders with these great national problems while we go about our daily business unheedingly? Have we performed our high duty by our government to our best ability after we have voted intelligently?

Is it Christ-like to pay the monopoly its price and the government its taxes, whether the former are in reality a chartered robbery or the latter is accepting much of our blood along with the "Shylock's pound of flesh" to which it is said to be entitled? Should we raise our voices in shrill cries of alarm and violent protestations, or had we better make a quiet resolve to "take a hand" in politics for ourselves and thus endeavor to do our own small part in steering the great ship of state while, incidentally, we may insure cleaner, better political conditions for ourselves locally?

Or again, might not matters fare just as well if we were to cast aside all such disquietude of mind, fling ourselves quite unconcernedly into the hands of Providence — literally taking no thought for the morrow of the national day — absolutely thinking that He will overrule all for that which is best?

All the foregoing medley of queries and propositions have come to the mind of the writer from time to time. They are concerning the things which Christ has very succinctly designated as "Cæsar's"—and the Master's teaching is that we shall upon the whole submit ourselves to the existing order of things.

Thus we often experience a feeling of relief, tempered with gratitude, though otherwise much annoyed and perplexed, that Christ was so emphatically an upholder of law and government, and so unreserved in his recommendation that men should pay their taxes. When we remember that Joseph and Mary took a long and arduous journey to Bethlehem merely in order to be taxed, and that by a decree of a Roman Emperor, also that doubtless Christ, from early childhood, had much to hear of Israel in bondage, and under heavy tribute to a hierarchy not that of David or Solomon, so that when his enemies sought to impeach his loyalty to Rome in the matter of tribute money, the Saviour might, to our way of thinking, have replied with perhaps a show of hesitancy, rebuke or in strong disapproval. But strong, firm and clear comes the answer, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Christians are thus left with little room for doubt or evasion as to their duties toward the government under which they stand at the time. They may yield with grace to wrongs and injustice imposed by the powers that be without incurring God's displeasure.

This ruling may also be cherished as affording real consolation in instances where Christian citizens have banded together for the purpose of correcting legislative and political iniquities, and failing in their efforts, are still compelled to endure under the rankling injustice wrought by evil men and bad systems. Christ's example and plain teaching upon the point under discussion may readily take the sting out of political defeat and remove much bitterness from disappointment, when just measures are temporarily lost after a hard fight against apparent wrong, instances of which are all too common in political campaigns.

Yet the world has gone forward in wisdom, civilization and enlightment since the days of Judean taxation by the Cæsars. By Christianity, political, as well as religious freedom have been made possible.

Gradually the glorious boon of self-government has been placed into the hands of men and nations by the Almighty. It is evermore the story of the ten talents repeated, thus trusting into men's own hands of their government. In the hands of a good steward, how all manner of blessings, in new and varied forms of personal and public welfare and advancement shall constantly multiply! But where the God-given gift is either abused by selfish or wicked men with vicious motives, or where the napkin of moral cowardice, wilful neglect or sheer indifference hides the golden treasure from the eyes of men and keeps it from lawful service in the busy marts of industry and trade, there Heaven's judgment is swift and irrevocable. The neglected, or unused privilege is ruthlessly taken from the unappreciative, the careless and the unfaithful, and is as in the parable just cited, not infrequently added to the well-used, well-earned talents of him who shall be made ruler over two, or ten cities, as his ability may warrant.

We conclude therefore that the live Christian is in duty bound to an active, intelligent and honorable course in practical politics but we feel like making a point of the fact that such a course does not often imply either office-seeking, or office-holding. Indeed we question the wisdom and the taste of a man who yearns inconsolably after a political place. It is by the rightful exercise of the franchise to vote that the good Christian citizen serves his government in the most dignified fashion. By it he can demand an uncompromising honesty and fairness in the administration of government by those in office.

By constant watchfulness, upright living, sterling integrity—a Christian man will hold in all times the genuine respect of his neighbors, whether they be priest, Pharisee or publican, Sadducee, or Samaritan, Republican or Democrat. An intelligent Christian is and ought to be a pillar of the republic. Such a man may quite consistently be a good Christian though he takes an active interest in politics ranging from the small election at the primaries to a national convention. He may be a true, enthusiastic patriot, even a strong partisan, though an active earnest church man; for he is a wise man who has found favor with God and in the eyes of men.

Alcott, Cal.

Our C. E. Topic.

Topic for May 15: WHAT JOSEPH AND BENJAMIN TEACH ABOUT BROTHERLY CARE. Gen. 43: 29, 31–34; 45: 14–22.

MEDITATIONS.

This topic is to be considered in a Union Meeting with the Juniors. Every Junior who has read the beautiful and touching story of Joseph, how he made himself known to his brothers in Egypt, how he returned good for evil, and cared not only for Benjamin, but for all the brothers and his aged father during the years of famine, likes to read the story over and over again. But Joseph was especially fond of his younger brother Benjamin. We read that he gave him five times as many messes at the table as he gave to the other brothers and five times as many clothes, besides three hundred pieces of silver. When Benjamin was only a lad, perhaps only fifteen or sixteen years old, and his older brothers went to far-off Egypt to buy something to eat, Joseph could not rest until they brought Benjamin along; and then Joseph was so fond of him he fell upon his neck and kissed him, weeping all the time. Surely here was brotherly love.

Boys and girls at home can learn to care for younger brothers and sisters. They can take care of them when they are small and helpless, can teach them to walk and to talk, can help to nurse them when they are sick, can speak sweet words of comfort to them when they are almost heart-broken over their own little troubles, can teach them to read, can play with them, can tell them entertaining little stories, and can help them in many other ways. Most children do not need to be told these things, because they love their younger brothers and sisters, and it is natural for them to act like this.

As members of your Junior society you want to learn to treat all the other members in the same way as you treat little Bessie or your younger brother Georgie at home. You can encourage the bashful boy or girl who cannot recite Bible verses as well as you can. You can be friendly and sociable to the girl who perhaps wears poorer clothes than most of you, and to whom the others do not associate as much as they ought to do. You can help others to learn their recitation or their Bible passages, or their songs. You can bring flowers to the sick members, and by your pleasant smile and loving words, can help them to get well. In this way you can imitate Joseph.

You must learn to love your fellow members. Jesus said, "A new commandment give I unto you, that ye love one another. Jesus loves you all, and this is why you want to love them too. You must learn not to get angry with them if they do not always do what you would like or if they speak angry words to you. Return good for evil by doing them some favor the next time you get a chance.

A word to the Senior Society. The Senior Society needs to remember that the Juniors are the objects of their special care. Let the Josephs in the C. E. not forget the younger and weaker Benjamins. Always go before them setting a good example in your life. In your meetings with the Juniors, like at present, let them know that you are interested in them, and gladden their hearts by showing them your kindliest sympathy and comradeship.

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Editorial.

No better book can be recommended to Sunday-school scholars by teachers anxious for their conversion than S. H. Hadley's "Down in Water Street". Everybody knows who S. H. Hadley is—the energetic, consecrated superintendent of the Old Jerry McAuley Mission in New York City. His book has been called a "new chapter of the Acts of the Apostles."

Immortality for Saints and Sinners.

No better proof of an eternal life for God's children has ever been in print than that given by Rev. Theodore T. Munger, D.D., in "The Congregationalist". He says, among other things: "The other fact is the consciousness of Christ. I do not refer to His authoritative word, nor to His resurrection, however it be interpreted, but to the spontaneous and natural way in which He assumed the continuance of life forever. It was never a question with Him, and hence He said so little about it. He predicates immortality as naturally as a bird predicates flight when it feels its wings. It had its ground in His absolute consciousness of the fatherhood of God; if He is the Father, how can He suffer His children to go out of existence?.....Because He (Christ) rested in it with the easy assurance of a perfect man, I can make it my own because I believe in Him."

This splendid argument, however, is only good comfort for the saints; it does not answer for sinners. According to the Scriptures, the wicked are also immortalized. The rich man was as deathless in Hades as was Lazarus in Abraham's bosom. It was not because God was his Father and he a child of God that he was conscious in eternity. The truth seems to us to be that to unrepentant and persistent sinners God is as much a Judge as to His children He is a Father. The necessity of judging the wicked is as clearly emphasized in Scripture as is the hope of a closer walk with their Father-God on the part of His children. "After death the judgment" is as solemn a truth as "that where I am ye may be also" is sweet. The same unquestioning acceptance of immortality in the Word is evident whether God be viewed as Father or as Judge. So then, even if only for judgment, the wicked dead are raised and their character is fixed forever. "He that is unjust let him be unjust still, he that is filthy let him be filthy still".

Dr. Hillis' Latest.

Dr. Newell Dwight Hillis' recent splurge on the necessity, in these days of large corporations and trusts, of a church trust in every town, uniting all the churches, which would take care of all the "essentials" of religion, leaving the non-essentials to the family—has evoked a great deal of criticism. We can understand the brilliant Doctor's motive — the vast expense of separate church plants and the enormous waste of energy and means which might be put to use in other channels; but as is the case with most of these theories that make a boast of "largeness," this high-sounding project involves absurd and impossible details, often goes right into the teeth of Scripture and satisfies nobody. It is well pointed out by "The Friend" that if such a church trust "be not the unity of Christ's Spirit and the bond of the peace of which He is the Prince, it is spurious as church unity". While we believe the spirit of denominational segregation is sectarian, and therefore wrong, in that it always tends to prevent the true children of God from realizing that unity that Christ prayed for and Paul enjoined, at the same time such a colossal counterfeit of the real thing as above proposed cannot meet with any Christian's approval. The coalescence of all the denominations is not what Scripture calls for, but the assembling together of all believers on the basis of the Word of God. In such a fusion is hidden one lurking vice — the sacrifice of conviction to unity, of truth to outward harmony, there can be no substantial harmony independent of a considerable body of doctrines based on the Word of God. Dr. Hillis forgets the full force of what he says when he announces as one of those glittering but dangerous generalities that "the things of God and Jesus Christ are the great essentials". What are "the things of God and Jesus Christ"? Very many in number, it would seem to us. Why does not Dr. Hillis analyze and explain this general statement? Is it because then he might strike what he is pleased to call "non-essentials", things which his magnificent scheme relegates to the family, and haply because the discussion of "non-essentials" would probably endanger or defeat the whole enterprise?

There are contradictions all along in the proposal, which it would take too long to discuss. Enough to remark that any scheme of union that puts union first and conviction second is doomed. It has never commended itself either to the common sense or the spirituality of the Christian consciousness.

Other People on Our Doctrines.

The noted Bible teacher, Dr. James M. Gray, has charge of a department in the "Union Gospel News" in which he answers the questions of correspondents relative to "Bible Problems and Difficulties". In a late number the question was propounded whether war was justified from a Christian standpoint. The Doctor, replied in part: "That war is justifiable on the part of Christian nations in the present time at least, admits of little question in my judgment. But this does not mean that it is justifiable for Christian nations to go to war against one another. And if they were really Christians they would not do so." From all this we gather that in the learned and pious Doctor's judgment war is always unchristian, although under present circumstances "Christian nations" (and he calls "Christendom" a "hollow mockery") are justified in their warfare. He further adds that "war would seem to be justifiable to deliver the oppressed, to defend the right, to punish the wrong". We frankly confess that the reply seems composed of statements that are mutually contradictory, and the only explanation that would seem to prevent such contradiction is that wars are a necessary evil even when engaged in by "Christian" nations, that they form a part of the history of the world (not of the church), and that even when wars seem justifiable, nations that are really Christian would not engage in them. Thus interpreted, this is good Mennonite doctrine. Several good Mennonite doctrines are tacitly, if not confessedly, adhered to by most of the best people in the various churches. Take for instance the lodge question. Mr. W. B. Stoddard informed us that the great majority of evangelists and men used of God to accomplish blessed results are opposed to lodges. So Mennonites do not need to be ashamed of their scruples on these points, since men of various creeds are shifting around to the same position. But we do wrong to call them Mennonite doctrines—Biblical is a far better name. Only God by His grace called our Mennonite forefathers to take an early stand on the spiritual aspect of these evils and gave them courage to confess them before the world. The same can be said of the Friends in respect to war and resistance to physical violence, and of the United Presbyterians and others with respect to lodges. For this privilege of early testimony during a period in which Protestant Christendom in general regarded (and still largely regards) these positions as fanatical, we need in all humility to thank God, not to be puffed up over our imagined superiority. Many denominations stand for certain spiritual truths ignored by the world and by the rest of the church, and are thus exalted to the high position of teachers of these principles in Christendom. But it must not be forgotten that when the scholar has learned his lesson and has begun to practise it, then the peculiar and temporary mission of the teacher is at an end and there is no more reason for its separate existence. Then anti-secrecy is no more peculiar to Mennonite or United Presbyterian creed than to the creed of all confessions. The sooner the true Christians among these peculiar sects can unite, morally and in a corporate sense, with true Christians in other sects because they unite on doctrine, the better all around, and the more in harmony it will be with the will of God.

Editorial Scraps.

Some people's temper often becomes their tempter.

A good application of the Golden Rule: Say only such things about your neighbors as you would like them to say about you.

The nearest approach to most people's idea of the physical environment of heaven is an ideal spring day, such as we are given to enjoy during the month of May.

If there is a seventh heaven for some very good people, there ought in all justice to be a seventh hell for some of the meanest of mean people.

As Christians, we want to let our light shine everywhere, but mainly into the darkest places.

There will be an unexpected exchange of crowns some day. God will take the insignia of royalty off the head of many a king and place it on the head of many a meek and lowly hard-working man whose only claim to honor is that he did his duty, and never bowed the knee to wrong.

No feeling is more Christ-like than that of sympathy for the "under dog". Christ loves the sinner every whit as much as he hates the sin—strong, perhaps, but true.

Some men pay more attention to their cattle than to their children. They are generally repaid for it, though, when they are old.

Those who enjoy the benefits of a Christian civilization without being converted to God are guilty of the same kind of sin as is the farmer who never thanks God for the abundance of his harvests.

My own opinion is like my watch—it differs from every other man's. The only way to get absolutely correct time is to regulate my watch by the sun. It is from God alone that I can obtain correct impressions of the least and the greatest elements of my life.

Correspondence.

TRENTON, OHIO, May 9, 1904. —Sunday, May 1st, was an especially joyous occasion for our congregation. We had a special service for the old people on that day. All the older members who possibly could, attended the service and some were there of whom we know that it cost them quite an effort to come. After Sunday-school the central row of seats was reserved for the older people, so they sat directly in front of the pulpit. Of course, the sermon was especially to them, but was helpful to the younger folks inasmuch as it endeavored to show that to remember our Creator in the days of our youth and to live a godly life is the best way, the only way, of attaining a happy and contented old age.

"Two things", I said in the sermon, "will tend to illumine and brighten your declining years: first the retrospect upon a life in which you endeavored, though in weakness yet in faithfulness, to serve your God and to do good to your fellowmen; second, that you need not fear death, but as a child of God can look forward to a heavenly home and eternal glory".

After the singing of an appropriate hymn there was a hearty handshaking, especially with the older brethren and sisters. We regret very much that the aged grandfather Sloneker, now nearly ninety-five years old, and six or seven others of the older ones, could not attend this service on account of their infirmities. May the Lord help us so to live that at eventide it shall be light, or that if He calls us before that time He may find us ready!

Last Sunday afternoon I spoke at the Young Women's Christian Association at Hamilton, where some of our young sisters, staying in the city, are boarding and lodging. Surely this is a work of which the Saviour approves, to furnish the young women who come to the cities with a Christian home.

On the 22nd of this month we intend to have a family reunion and celebrate my mother's birthday in the old homestead at Summerfield, Ill. We hope Providence will permit all the children to attend, and we pray that the celebration may be for us a foretaste of heaven and cause us all to more earnestly seek the kingdom of God and His righteousness so that there may be none missing at the great family reunion in heaven. Your brother,

H. J. KREHBIEL.

A Discourse to Parents on the Training of Children.

I do not like to sow the seeds of suspicion in the minds of parents about their children, but there are thousands and thousands of parents in our great cities who think, who know that their children "never lie," and yet their tongue is like a bended bow. They think their children never drink; but there is not a fashionable saloon within a mile of their homes that the boys are not familiar with. They think their children never do unvirtuous things; and yet they reek with unvirtue. There are many young men who, when they return to their fathers' houses, are supposed to have been making visits to this or that person. It is a mere guise.

The practice of allowing children to go out at night to find their own companions and their own places of amusement may leave one in twenty unscathed and without danger; but I think that nineteen out of twenty fall down wounded or destroyed.

There may be things that it is best that you should do for your children, though you would not do them for yourselves; but they ought not to go anywhere at night, to see sights, or to take pleasure, unless you can go with them, until they are grown to man's estate and their habits are formed. And nothing is more certain than that to grant the child liberty to go outside of the parental roof and its restraints in the darkness of night is bad, and only bad, and that continually.

Do not suppose that a child is hurt only when he is broken down. It does not require that a child should be broken down to be made useless by his exposures to temptation. I aver that there are many things which no man can learn without being damaged by them all his life long. There are many thoughts which ought never to find a passage through a man's brain. As an eel, if he were to wriggle across your carpet, would leave a slime which no brush could take off so there are many things which no person can know and ever recover from the knowledge of.

There are the minions of Satan that go around with hidden pictures and books under the lapels of their coats, showing them to the young, with glazing, lustful, hideous, infernal scenes represented, which once to have seen is to remember.

I can say these things, when some others could not, because I am known and want to be known as a friend of liberty and a friend of pleasure. I rebuke the young who would turn monks. I do not believe in solitude. I do not believe in melancholy. I believe in gayety and joyousness. And I believe that the closer a man keeps to the laws of nature the happier he will be, and ought to be. Therefore, being on the side of liberty, though not on the side of license—being on the side of wholesome, manly pleasures, and freedom in the indulgence of them—I have authority to say, when you pervert nature in this way it is utterly wicked and utterly abominable.

There is another application which, although partial, is of great range and of supreme importance, addressing itself to doctors, to guardians, and to parents chiefly. I refer to the practice of allowing children to go out at night into the streets, if in cities; or, if in the country, allowing children to find their companions at night, and their pleasures at night, away from parental inspection. If I wanted to make the destruction of a child sure, I would give him unwatched liberty after dark. You cannot do a thing that will be so nearly a guarantee of a child's damnation as to let him have the liberty of the streets at night.—HENRY WARD BEECHER in Phila. "Press," Feb. 1887.

A Godly Home.

Obed-edom made room for the ark in his house, and God blessed his home abundantly, and made it a blessing to the whole nation. The blessing which descended upon that hitherto obscure family reached up to the very throne, and then descended in showers of benediction upon the whole nation. When David heard how God had blessed his house, he was encouraged to renew his efforts to re-establish the worship of God in the capitol of the kingdom.

No home can afford to be without God's gracious presence. We need it in times of prosperity, when we are specially in danger of growing godless in character and life. We need it in times of temptation, that we may be able to overcome. We need it in times of perplexity, for "it is not in man that walketh to order his steps."

We need it when our children are choosing their vocations and their companions and the location of their homes. We need it in times of sickness, and in times of health; in times of rejoicing, and in times of sorrow. We need it when the death angel hovers near, and when we stand by the open graveside to bury our loved ones out of our sight. We need it when we ourselves draw near to the end of life's pilgrimage.

We may all have this blessedness, if we will truly seek it. And the presence and blessing of Christ in the home will make it a benediction to the whole community. — "Christian Union Herald."

The Sunday School Lesson.

Subject for May 15: THE PRODIGAL SON. Luke 15: 11-24.

GOLDEN TEXT: Come and let us return unto the Lord. Hosea 6: 1.

LESSON TEACHINGS.

This parable of the Prodigal Son has been called "the crown and pearl of all parables". It occupies the same high rank in the New Testament as the story of Joseph and his brethren occupies in the Old.

Jesus is still probably in Perea, and of His ministry there Luke gives an extended account (chaps. 11-19). Parables like the Good Samaritan, the Rich Man and Lazarus, the Pharisee and the Publican and others are recorded in these chapters. It is a rich section and proves how warm a heart Luke had for the Gentiles to record all this for them.

The chapter from which the Lesson is taken—Luke 15—consists of three parables, and these three should be studied together. The other two are the parables of the Lost Sheep and the Lost Coin. Study the points in common between the three and then the points of difference. Notice that "Lost" is the main point in common. But the "lost sheep" indicates the "bewildered sinner", or, as many teach the bewildered backslider, the "lost coin" indicates the "unconscious sinner" or

backslider, and the lost or "prodigal son", the "voluntary sinner". The remedy for the first is to see the Saviour and hear His voice, for the second to have the light of truth turned on his lost condition, for the third, to "come to Himself", repent and return.

This chapter has often been called the "backslider's chapter", and with good reason, the prodigal can be more consistently and naturally fitted to the backslider who once knew God than to the unregenerate sinner who never knew Him. Some reasons: The prodigal had originally been in the father's home. He had enjoyed the father's care, and the father's communion. This cannot be said of sinners, who from birth on have been "far off", "dead in sin". The prodigal, when he returned, simply came back to what he had left, which cannot be said of the sinner. It was the remembrance of the former happiness in the father's house that constituted his "coming to himself" while he was in misery and degradation, and such memories do not beckon the sinner who has never known and consciously enjoyed the grace of God. So, backsliders, take courage! Return and you will be welcomed. Peter was a backslider, a prodigal, when he denied his Master, but he came to himself when the Lord's tender, reproachful gaze was turned full into his eyes, and weeping bitterly he repented, and was never turned away.

1. Life without God, (11–16). We are all children of God by faith in Christ Jesus. There is no other access to our Father. Then He can call us "sons" and give us His Spirit.

Our true aim in life as sons of God is not to do as we please, but to please God. Sin has been defined as "the failure in the creature to glorify its Creator". The prodigal evidently grew tired of the bounds and restrictions of his home life, and he wanted looser rein, more liberty. He wanted to see the world and enjoy it a while. This desire came to him while still at home. He then made the bold and shameless request for his portion of the inheritance. The "far country", into which he then travelled, is the world. See 1 John 2: 15, 16; Rom. 12: 2. There Self, not God, is worshipped. Self-will there reigns supreme. See Rom. 8: 7. But the world was already in his heart before he left the paternal roof and estate, and self and self-will were already enthroned within.

When a soul leaves God he goes down grade all the time. See v. 13. Riotous living and waste of substance—immorality and loss of spirituality—go on apace. We can imagine what unmentionable sins may have been indulged in. When God is left behind it is not long before conscience too is cast off, or leaves of its own accord. Read Romans 1 to learn how far into the depths those can drift who have forgotten God. No sin is too terrible for them. They have lost all sense of shame and right.

We can also learn to what desperate straits sin can finally bring us. He had spent all—and then famine, tending swine and eating husks. Spiritual disgrace and spiritual want are aptly pictured in these details. Swine were regarded unclean by the Jews, and spiritually applied, tending swine means being occupied with things which are impure and a disgrace to character and reputation. Husks constitute the food of worldlings, and they are placed in opposition to the fine fare in the father's house—communion with God and the enjoyment of all His exalted gifts. The young man was thoroughly miserable. He found the way of the transgressors hard.

2. Repentance (17–20). While he was in this disgraceful, famished condition, no one would have guessed his respectable origin or dreamt that he had fallen from any high rank. He had lost all traces of his noble birth. When the backslider leaves God for the "far country", he loses his Godlikeness. His testimony, whether by word or example, becomes weak and poor. No wonder that the citizen sent the prodigal into the fields to feed swine. There is many a pitiable drunkard in the streets and alleys of our large cities who is looked upon as an ordinary tramp, perhaps of low extraction, but who came from one of the most substantial families to be found in the land. The great city missionary, S. H. Hadley, tells of such. Some of them are sons of ministers, sons of praying mothers, sons of millionaires, reared in palaces. But to look at them in their ruin no one would judge them to be such. Still, the child of God, who has wandered far away, though a disgrace to his Father, is not deserted or forgotten or left to himself. His Father for disgrace gives grace.

In v. 17 we see a great change—he "came to himself". What this means is explained further on. His thoughts wandered homeward, and this was the beginning of his reformation, just as at first his thoughts wandering toward the far country was the beginning of his degradation, and his sin. He had to contrast the abundance, the splendor of the home he had left with the wretched state of things in which he now found himself. The backslider, when he comes to himself, contrasts the fruits of holiness with the fruits of sin, the joy of communion with God and the delight of reading and meditating on the Word of God, with the soul famine, the unsatisfied soul-hunger he feels within. These thoughts and feelings of contrast with all their blessed results are kindled by the Holy Spirit, the Spirit of Truth, whose office it is to convict and quicken.

Then follows repentance—"I have sinned" (v. 18), and this repentance, if genuine, brings forth its timely fruits—return and confession. "I will arise and go" and "I will say" closely follow "I have sinned" when the latter comes from the heart. When S. H. Hadley announced to his brother, H. H. Hadley, that he was a converted man, the latter skeptically remarked to his wife, "If he is converted he will confess to his wife the lie he told her". And S. H. Hadley confessed it, proving that his repentance was genuine and sound. It is hard to return and confess. The prodigal did not expect a warm welcome—perhaps no welcome at all—on his return home. But he was determined to go anyway, and he prepared himself for the worst by getting up a neat and becoming little speech, which in the end he was not allowed to finish. "I am no more worthy to be called thy son", was the introduction of that speech, and "make me as one of thy hired servants" was the conclusion. True repentance does not dread humiliation. The grand result of his coming to himself is expressed in the words, "And he arose and came to his father". Meditation gave birth to resolution and resolution to action. Between the last two is where many stop. They "resolve" but never do. Some one has well said "Hell is paved with good resolutions". But power from above, the persistent striving of the Spirit is necessary to transform resolution into action, and if the backslider continues to wait on God and to pray for grace upon grace, he will receive it in sufficient amount to take every step from beginning to end.

3. Welcome (20–24). This is the most affecting part of the story. What heights and depths and lengths and breadths of parental love are here shown! What a grand picture of the heavenly Father, with untold, unfathomed possibilities of discoveries along this line! Who can call God a cruel God after studying this part of the parable, especially when it is remembered that Jesus came from the Father to reveal His nature. Verily, God is love.

Now see what the father does, and how it all demonstrates the loving heart within. The father "saw" the beggarly son "when he was yet a great way off". Truly, he must have been watching and longing for the son's return every day. Divine love is always pleading, always anxious for sinners to return. Next, he "ran". Divine love is more ready to receive and welcome than the prodigals are to ask. It meets the repentant sinner more than half way. The father then kissed the ragged, filthy, loathsome remnant of a son as a token of forgiveness. The son might very appropriately then have sung, "Just as I am without one plea". S. H. Hadley says that when he was asked by Jerry McAuley to pray for himself, the devil whispered in his ear that before he prayed he had better fix up some of his mistakes. God must receive before there can be any reformation or restitution, and His Word abundantly testifies that He will.

Then came transformation and the father did it all. The tatters were torn off and the robe was put on, the ring was slipped on the grimy finger, and the shoes on the bare, bruised feet. Just as the kiss betokened forgiveness and restoration, so the robe meant the return to his former station, the ring the restored relationship, the shoes service. Restored sinners are clothed with the robe of Christ's righteousness which they had cast off and disowned, the voice of the indwelling Spirit is again heard assuring of relationship, and they are shod with the preparation of the gospel of peace, since they are again fit for testimony. Finally the fatted calf is ordered to be prepared, signifying communion, nearness to God, walking with God, the direct contrary of the life in the far country.

Marriages.

BECHTEL—KOCH. — March 26, 1904, by Rev. A. S. Shelly, at his residence in Bally, Pa., Harvey S. Bechtel and Martha S. Koch, both of Gabelsville, Pa.

BERKY—LATSHAW. — On April 26, 1904, at the bride's home, by Pastor A. S. Shelly, Dr. Oswin W. Berky, of Bally, Pa., and Amy H. Latshaw, of Barto, Pa.

Deaths.

SCHANTZ.—On Feb. 15, 1904, near Kraussdale, Lehigh Co., Pa., Emma Schantz, daughter of Christian and Barbara (Stauffer) Schantz, aged 46 years and 11 months. Deceased was a member of the Upper Milford Mennonite church and in the cemetery adjoining the church at Zionsville, her body was laid to rest on Feb. 22 with appropriate services conducted by her pastor, A. S. Shelly assisted by J. S. Moyer, who spoke at the house.

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News of the Week.

Domestic.

METHODIST GENERAL CONFERENCE

HELD AT LOS ANGELES, CAL, CONSIDERS MANY WEIGHTY QUESTIONS.

LOS ANGELES, Cal., May 9.— The attitude of the Roman Catholic church toward the public school system of the United States furnished the subject of a sensational debate in the Methodist general conference to-day. While there was a strong disposition on the part of certain delegates to have the conference adopt resolutions committing it to extreme utterances upon the subject there was an overwhelming sentiment as it developed, against such action, and the entire matter was finally disposed of by referring it to a committee from which it is unlikely ever to be reported.

Charles B. Lohr, chief justice of the Delaware supreme court, lay delegate, spoke as follows on this subject:

"Are we to gain anything by any phase of denunciation against any other Christian body? (Cries of no, no.)

"The Roman Catholic church has done a magnificent work in this country. It has taken hold of a class of people whom perhaps no other form of religion could have molded so well for the well-being of our common land. I feel like putting my hands under every evangelizing agency in this world that helps to uplift men and not pull them down."

This expression was received with applause by the delegates and the galleries.

Judge Sibley, of Ohio, offered an important resolution on the subject of divorce. He wanted paragraph 39 of the discipline changed to read as follows:

"No divorce, except for adultery, final desertion or cruelty or neglect, such as to compel an innocent partner to separate from the offender, shall be regarded by the church as morally lawful, and none of our ministers or laymen shall solemnize marriage where there is a divorced wife or husband living, unless the divorce was granted upon grounds hereinbefore specified. But this regulation does not apply in cases where divorced parties are seeking re-marriage."

This request was also referred to the committee on the state of the church.

The committee on education has been asked to report on the desirability of investigating the orthodoxy of some of the teachers in two of the leading theological seminaries of the denomination. Garrett Biblical institute and the Boston University of Theology are named.

The committee was disposed at first to ignore the memorials as unworthy of attention. While the conference will tolerate no assault upon the Bible under any pretext of scientific investigation, it will not be patient with careless accusations against members of the body, even if ostensibly in defense of the faith.

A resolution asking for a special committee on aggressive evangelical work was adopted to-day with a readiness indicating the interest the conference shows in this important phase of church work. One of the speakers suggested as a rallying cry for the new epoch; "A million conversions annually."

It is learned to-night that the subcommittee on the effectiveness of bishops reported to-day in favor of the retirement of at least four of the present bishops. They will be, it is said by a prominent leader in the church councils, Bishops Andrews, aged seventy-four; Malalcu, aged seventy-five, and Vaiden and Vincent, aged seventy-three. Bishop Andrews is the same age as Bishop Merrill, who has also been retired.

The colored delegates to the conference here of whom there are seventy-nine, in addition to the three white delegates representing colored conferences, have met in caucus and by what amounted to a unanimous vote, agreed to concentrate their strength upon a single candidate, that candidate to be Dr. J. W. E. Bowen, of Atlanta, Ga. The selection of the colored candidate by their own people meets the approval of the white delegates, who favor the selection of a colored bishop.

Dr. Bowen is forty-eight years old and was graduated with high honors from the Boston School of Theology. He has held important pastoral positions in Boston, Newark and Washington.

J. J Hill's Gift.

ST. PAUL, May 7. — James J. Hill, president of the Northern Securities Company and the Great Northern railroad, will supplement his many gifts to the Roman Catholic church by a donation of $1,500,000, given jointly by himself and Mrs. Hill, toward the erection of the new $3,000,000 cathedral. Two of the wealthiest parishes of St. Paul will join in its construction. The remaining $1,500,000 is already in sight.

Foreign.

THE RUSSO. JAPANESE WAR.

PORT ARTHUR BOTTLED UP AND CUT OFF; JAPS TAKE FENG WANG CHENG; RUSSIANS EVACUATE NEW CHWANG AND DALNEY.

TOKIO, May 7.—Vice-Admiral Togo reports that the entrance to Port Arthur is blocked completely to all vessels, except small boats. He adds that the Japanese have not lost a single war vessel, although the attacks resulted in considerable loss of life.

The Japenese forces landed at Port Adams and Pitsewo, about 75 miles above Port Arthur on both sides of the Leao Tung peninsula, which at that place is only 20 miles wide, completely cut off Port Arthur on the land side, the railroad and telegraph connections being destroyed. The last train from Port Arthur passed Friday and was fired on by the Japanese. The Japanese forces here are estimated at 40,000 and upwards.

LONDON, May 9. — The Morning Post's Shanghai correspondent reports that Dalney was captured Friday, while the Tokio correspondent of the Daily Telegraph, cabling under date of Sunday, says "Dalney was invested yesterday."

NEW CHWANG, May 7.—9 p. m.— There is every indication that the Russians have decided to evacuate New Chwang. Troops have been leaving here all day long. Forts have been dismantled and all artillery has been placed on board trains. All the local transportation has been commandered by the Russian authorities.

WASHINGTON, May 8. — The Japanese legation has received the following official dispatch, dated Tokio, May 8:

"General Kuroki, commandant of the first army corps, reports that on May 6 our cavalry detachment dispersed the enemy at Feng Wang Cheng, which was immediately occupied by our infantry detachment. The army burnt ammunition before evacuating the stronghold. Refugees of the enemy who have been hiding in the adjoining forests and villages continue to come out and surrender.

"Natives say that the number of Russians who were carried on litters through Feng Wang Cheng on May 2 amounted to 800. It is believed that the total casualties of the enemy exceeded 3,000.

TOKIO, May 9.—During the popular demonstration last night in honor of the victories achieved by the Japanese forces, twenty-one people were killed and forty injured. The killed and injured were mostly boys who were caught against a closed gate at an angle in the old palace walls by the throng and crushed or drowned in an old moat.

JAPANESE ARE ALL ECONOMIZING.

RICHMOND, Ind., May 8. — Guerney Binford, a Friends missionary in Japan, writing to relatives here, says of the war situation in Japan:

"A remarkable thing is the surprising economy which is observed in every place. People are not spending more money than is absolutely necessary. Related families who have occupied two houses are closing one and two families enter one house. No one is putting out money for repairs, etc. To such an extent is economy practiced that it seems to threaten productive industry and bring trouble upon the laboring classes. I tell them that it is foolish to do so, for while the general claim is made that this is done for economy to save money for the war, in reality it is extravagance, because by the stopping of the regular channels of industry the necessary funds and provisions cannot be produced. It is said that at present the emperor is eating from only one dish, a rice bowl, and that his food is the same as that given to the soldiers. He is doing that, they say, to set an example of economy and show sympathy with the people."

GREAT BATTLE FOUGHT ON LAND.

PARIS, May 11.—The Matin's St. Petersburg correspondent says it is persistently rumored that there has been a big fight near Mao Tien Ling Pass between the Russians and General Kuroki's army. The Russians, he says, lost heavily. Lieutenant General Zassalitch being among the killed.

The Chronicle's correspondent at Shan Hai Kwan, under date of May 10, says that the Japanese first army from the Yalu river already is threatening the Russian position at Haicheng. The second army marching in three divisions in order to co-operate with General Kuroki, has defeated the Russians near We Fung Tien with great loss, the correspondent says. He adds that the Japanese artillery was splendidly handled.

The Chronicle's Tokio correspondent declares that Port Arthur will be bombarded with heavy guns and that a concentrated assault will be made on a well known vulnerable point in the defences.

A semi-official dispatch from Mukden, dated to-day, denies the reports that the Japanese have captured Port Dalny. Railroad communication with Port Arthur is again open.

Coach Slipped Over Precipice.

LIVINGSTON, Mont., May 5.—A party of tourists traveling through Yellowstone Park had a narrow escape from being dashed to death along the Golden Gate road, which leads into the park from Gardiner. A coach containing five passengers slipped over the side of a precipice. It was caught by brush and its descent stayed for an instant, during which the passengers managed to extricate themselves and escape, clinging to the rocks and brush. The stage soon fell with a crash to the bottom of the canyon, 700 feet below, killing the horses and demolishing the vehicle. All the passengers were painfully bruised.

There have been many narrow escapes at this point on the Golden Gate road. The precipice is so abrupt and steep that many tourists refuse to remain in the coach while passing the dangerous point. This is the first time in several years, however, that an accident has occurred.

Thibetans Defeated.

LONDON, May 7.—An official report says that the Thibetan attack at Gyang-Tse, May 5, was repulsed after two hours' fighting. The Thibetans lost 250 killed or wounded. The British loss was two wounded.

Sir Henry Stanley Dead.

LONDON, May 10. — Sir Henry M. Stanley, the African explorer, is dead.

Sir Henry was attacked by pleurisy a fortnight ago at his London residence. His illness was complicated by chronic heart trouble. He had been in a semi-conscious condition since Sunday afternoon, and since midnight to-night his death was anticipated.

Henry Morton Stanley's true name was John Rowlands, and he was born in Wales in 1841 of obscure parentage. He worked his way as cabin boy to New Orleans, where he entered the employ of a wholesale merchant named Stanley, whose name he adopted. He served in the confederate army and later in the United States navy. He educated himself and served as a war correspondent in Turkey and Abyssinia. The New York Herald sent him in search of the explorer Livingstone in 1869. He found him in 1871 at Ujiji. He headed African exploring expeditions then until 1890, since which time he has lived in England. He wrote half a dozen books on Africa.

Pope Remains Firm for Choir Reform.

PARIS, May 2.—M. Bordes, president of the Schola Cantorum of Paris, had an audience with the Pope the other day on the subject of the latter's musical reforms. The Pope said:

"I know the difficulties besetting the reform. I know the resistance which will be offered. I am aware that driving dance and opera music out of the churches to restore the primitive purity of chanting will not be the work of a day."

He counseled M. Bordes to work without undue haste or anger against men.

M. Bordes expressed enthusiasm over the Gregorian chant in St. Peter's, but not entire approval of the sounding of trumpets at the time of the elevation of the host.

The Pope broke in: "Oh, I've already ordered some thing to be played." His holiness went on to say: "I like Bach and the great symphonist's operatic masterpieces, but I wish operas to be confined to the theaters. Such music is admirable in its place, which is not in a church. I remember one day celebrating mass when I heard a voice singing, 'Mira O'Norma.'"

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, MAY 19, 1904. No. 24.

The Mid-Week Hour.

Only a few of us gathered in
From the worldly jar and worry and din,
To the mid-week hour of prayer;
With laggard steps from a snowy wold
We turned, our hearts grown sad and cold,
Burdened with toil and care.

The angels of Love and peace came near,
And hushed all clamor and strife and fear
In the hearts of the gathered few;
A heavenly presence filled the place,
Revived each soul with renewing grace,
And awakened hope anew.

Then crosses that seem too hard to bear,
And losses that burdened life with care,
Grew light in faith's bright rays:
So blest the joy of the sacred hour
When hearts respond to the Spirit's power,
In the joy of prayer and praise.

As back to the work of the world we went
Each heart was on willing service bent
The blessing of love to share;
With souls revived, and hearts made strong,
The power of the word to pass along
From that holy hour of prayer.

—S. JEAN WALKER.

Items of News and Comment.

Bro. Jacob Lugibill is the new deacon of the Ebenezer church, Bluffton, O.

Rev. and Mrs. Jacob Hege, of Paso Robles, Cal., are on their way to Europe to visit their old fatherland.

On May 24th and 25th respectively will be held the directors' meeting and the sixth anniversary of the Bethesda Hospital at Goessel, Kan.

Bro. P. A. Penner wrote from Champa, India, April 12, that it was then already quite appreciably warm, but that they are enjoying good health.

Bro. Christian Baumgartner, of Pandora, Ohio, the only Mennonite who attended the International S. S. convention at Jerusalem last month, is now on his return trip.

Rev. H. G. Allebach, editor of the MENNONITE, returned to Philadelphia, Pa., after a several weeks' stay at Berne, Ind., to continue his treatment in the hospital there.

On April 10, Bro. N. R. Kaufman, of the Hoffnungsfeld congregation, Moundridge, Kan., was ordained as bishop. A number of young people are under catechetical instruction.

Rev. J. S. Krehbiel, pastor of the Geary, Okla., congregation, celebrated his fortieth birthday and 15th wedding anniversary on Sunday, May 8th, in which celebration his congregation heartily joined him.

Sister Susie Kroeker writes from Janjgir, India, that she has much writing to do owing to the fact that her husband, Bro. Kroeker, is still obliged to have his sore hands bandaged ever since two months.

The programs of the Kansas Mennonite Sunday-school and C. E. conventions are announced in this week's "Bundesbote"; the former to convene at Gnadenberg, June 3, and the latter at Newton, May 29.

The Zion congregation, Elbing, Kan., celebrated a mission service on Ascension Day, on which occasion Rev. H. R. Voth served the congregation with the Word, and also Rev. John Roth, of Whitewater, Kan.

Rev. C. K. Hofstettler, secretary of the Mennonite Evangelization and Benevolence board and manager of Goshen college, recently traveled in Missouri, Kansas, Nebraska and Iowa in the interest of these institutions.

Bro. D. J. Brand has again been appointed pastor of the Wisner, Neb., congregation, to serve for this year. He is at present a student at the German Wallace College and Nast Theological Seminary, Berea, Ohio.

This year promises to be the greatest year in the history of Western Canada's immigration and land values are rapidly advancing. The editor of the "Review" (Newton, Kan.) intended to start for the Quill Lake settlement last Monday, and is probably in that territory now.

Rev. H. E. Ramseyer, missionary among the lumbermen of northern Michigan, Wisconsin and Minnesota, is traveling in the interests of a Mission headquarters to be erected at Superior, Wis., costing $30,000. On Sunday, May 8, he addressed the Mountain Lake, Minn., congregation.

Bro. P. H. Unruh, of Goessel, Kan., arrived at Berne, Ind., Saturday and opened a German school of 56 scholars on Monday. He stopped at St. Louis and South Bend on his way, at the latter place to visit his sick friend, H. A. Goerz.

The Bessie, Okla., correspondent to the "Bundesbote," chronicles a terrible accident that befell a Mennonite family on May 3rd in the early morning. Refreshing rains over the night had broken the eleven months' drought, when in the morning while the husband was away from home and wife and hired hand were doing the morning work in the barn, lightning struck the house in which the four little children of the family were still sleeping, the house being immediately enveloped in flames, so that the distracted mother and hurriedly arriving neighbors could do nothing but to await the subsiding of the flames to recover the charred remains of the little ones.

Mennonite Church Organized at Pandora, Ohio.

Last Thursday evening the organization of the Mennonite church at Pandora, Ohio, was completed with the election of the following officers:

Deacons: P. P. Steiner, for 6 years; C. P. Schumacher, for 4 years; P. B. Hilty, for 2 years.

Trustees: Albert Schuetz, 6 years; Philip Neuenschwander, 4 years and P. A. Amstutz, 2 years.

Secretary, P. D. Amstutz.

Sunday-school officers: P. C. Suter, Supt.; Albert Schumacher, Asst. Supt.; Elmer Basinger, secretary and treasurer; P. D. Amstutz, chorister for both S. S. and church; S. S. King, Asst. Chor.; Sarah Schumacher, organist and Delila Suter, assistant; S. S. committee, Phil. Neuenschwander, G. C. Steiner and S. C. Baumgartner.

Last Sunday, the deacons were installed, and regular services and Sunday-school begun. Elmer Basinger was elected correspondent to the church papers.

The beginning of the new congregation was made with 141 members and up to date about 50 more have been added. A constitution will soon be printed.

The new congregation will hold their services at Pandora.

Rev. S. F. Sprunger, who has been there holding services and assisting in the organization of the congregation, returned to Berne, Ind., last Monday.

The Negro Mission at Elk Park, North Carolina.

(The following interesting letter appeared in the May 15th "Review".)

That the Mennonite Brethren are maintaining a mission among the Negroes of North Carolina is perhaps well known. But thus far but very little has been known of the surroundings where the work is done nor of the character of the work. The Gemeindeblatt, the official organ of the Mennonite Brethren, recently contained an instructive description of this mission and we believe the Review readers will be pleased to read the following translation:

It will soon be five years since Brother and Sister H. V. Wiebe began their work on the mission station, and no doubt many readers of this paper will be pleased to hear something of this station. As all the brethren know, a mission house was bought in North Carolina by a mission friend—Miss Pruden, and when she sent us the deed it contained an additional clause in which this lady transferred another mission house to us, which we, if suitable, should sell for $800, and use one half of the proceeds in our mission and forward the other half to a mission society in New York. Later she offered the house to us for $200 on the condition that if the house were sold the proceeds should be used in the mission. The house was bought and paid; but as our society later decided to do mission work only among the ex-slaves, it was found that this last house was not suitable and was offered for sale, with the intention of using the proceeds for enlarging the other house and arranging it suitably for an orphanage for Negro orphans—which was done during the past year. The so-called

"white house" was sold for $400, and the so-called "green house" was rebuilt and enlarged. It is 60 feet long, 32 feet wide and 22 feet high without the roof. Twenty orphans have already been received and are being cared for and educated. Besides this 40 to 45 children receive instruction in a six months' school, these coming from near and far to take advantage of this opportunity, and some must be fed and clothed during this period.

A tract of land of 28 acres has been purchased, upon which to give physical employment to the orphans, and in order to teach them how to farm.

Progress is made slowly, but we trust that the Lord will continue His blessings. During the year two persons were baptized, and as we recently wrote you eight have been converted during the winter and will soon be baptized. The Apostle says: "He that ploweth should plow in hope", and so we too hope that the good seed sown into many a youthful heart may reveal itself in fruition in due time. For three years 60 to 65 children have constantly been made acquainted with Scripture in the day besides Sunday-school and the preaching. I desire to encourage all brethren and children of God who are interested in the Elk Park mission to pray for the brethren engaged in that work.

So far as means are concerned we have been getting along. The treasury has often been empty, and the dear brother, our cashier, would then go down into his own pocket to cover the most urgent needs. However, there is still a debt of $200 on the land which is to be paid by this fall. Remember the dear brethren in this matter as in the past. The Lord will reward you.

Two families are at present employed on this station, H. V. Wiebe and wife and Jacob M. Techetter and wife. From the congregation in South Dakota $100 have been received for this mission. May the Lord abundantly reward you.

Yours in Christ,
HENRY WIEBE.

"In Time of Peace Prepare for War".

The time has come for careful consideration and analysis of some of the traditional sentiments or proverbs which hitherto have largely controlled our policy as a nation. One of the most delusive of these sentiments, perhaps, is that which heads this article. There are national ills to be cured, dangers to be avoided and probable crises to be met, which it is now urged, imperatively demand that, "In time of peace we should prepare for war."

In President George Washington's address to both Houses of Congress on January 8, 1790, he said, "To be prepared for war is one of the most effectual ways of preserving peace." This sentiment has been traced back to Horace, who died a short time before the Christian era, and it is quoted by Vegetius, born A. D. 375, who compiled a treatise on the "Art of War." In the biography of Horace, which appears in the *Encyclopedia Britannica*, a portion of his works is spoken of as written in the true spirit of paganism.

It is surprising that a sentiment so illogical and unreasonable has received such general approval. If its spirit be correct, we should constantly, in all the circumstances of life, prepare for trouble and danger. In the case of a trusted friend, whose companionship we greatly enjoy, we should anticipate estrangement. In times of plenty we should store our houses and barns with supplies that will amply provide for years of scarcity and famine. In every period of life we should have in mind that some member of the family may die, and keep ready mourning attire and even a coffin; for while war is a possibility, death is a certainty. There may also be accident, disaster or disease, and we should be prepared for all contingencies.

How burdensome life would be if this principle were adopted. The element of faith or trust would be excluded, and we could not fully enjoy any present condition. And yet, we are taught by rulers and legislators, by the public press, and even in the churches, that all men should be patriotic, and that patriotism means a constant preparation for conflict, involving enormous expenditure of money, burdensome taxes, and the demoralizing influence of an idle and unproductive class which make up the army.

Capt. Hobson has given the opinion that as this is the greatest nation in the world, it ought to have the largest navy. Upon this, a Georgia paper remarks:

If Capt. Hobson reasons well, and the United States, being the greatest nation, should have the greatest navy, the man believed to be the greatest should carry about his person, or have closely associated with him, the greatest fighting apparatus ..... The American people are educated to fight. The rule is to resist evil and resent insult. It is not the humanitarian way. It is not the way of the most advanced and best civilization. For a while yet we must enjoy and gloat over our prowess, like a little boy with his first pair of pants. After a while we will begin to think of higher things.

Under the inspiration of this motto the Government encouragement of preparation for military achievement has been extended to our youth. I quote from the *Christian Advocate*, New York:

Arms and equipment for instruction purposes, field pieces, as well as small arms, are to be loaned to the schools, together with a supply of ammunition. No instructor will be detailed to a school having less than a hundred pupils under military training. This will guarantee that more than ten thousand young men of the United States will be under military instruction annually. In order to stimulate students, a record will be kept of all military instruction, and those having the best records will be given preference in the matter of appointment as officers in the regular army. In various aspects this is an expedient of doubtful promise to the highest welfare of the country.

In opposition to such views, regarding war and preparation for it, we have the impressive opinion of the historian Gibbon:

As long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters.

The following is submitted as a summary of fundamental truth connected with this discussion:

1st. In considering this question it is not pietism or fanaticism, but simple common-sense, to recognize the fact of the existence of God and man's immortality and accountability. The patriotism which considers only the apparent interests connected with this world is a fiction. Preparation for war is a training that connects science and personal promotion with murder and destruction, antagonizes the teachings of Christ and ignores the world beyond. Is it true patriotism to urge men to die with weapons of destruction in their hands and murder in their hearts?

2d. This motto is opposed to the teachings of the Bible, that we are to love our enemies and to do good to them that hate and despitefully use us, and is contrary to the Divine order that we are to overcome evil with good. It is not patriotic even in the sense in which the word is usually employed, for patriotism is supposed to signify a desire and an effort to permanently promote the real welfare of the nation to which we belong.

3d. It is childish to claim that the maintenance of an army, composed of men whose activity and advancement depend upon war, does not tend to bring it about. As well might a man give his son a thorough training in pugilism, and claim it does not encourage him to engage in pugilistic encounters.

4th. For the pretext called "national honor," there is as little foundation in reason or righteousness as for that of "personal honor," which, through the duels it has brought about, has deprived the world of many noble men, and perchance sent them unprepared into eternity.

5th. When we consider the difference in the circumstances of the ancient heathen nations, from whom this aphorism came, it should, even if correct at that time, have no significance now. Then war was a trade, and was consistent with heathen belief, or rather unbelief, and preparation for it bore no comparison with that needed now. It was simply the problem of furnishing a coat of mail, spear, sword and shield to each citizen or subject, and the navy consisted of a few small vessels of comparatively little cost. At present it means the employment of an immense number of men, tremendous supplies of artillery and ammunition and an expensive commissariat, entails huge taxes and an enormous pension list, which interfere with home comfort and burden industry in time of peace.

6th. It would certainly be the case that if any of the great Powers, and especially the United States, England, or Germany, were to announce a policy of gradual disarmament, assigning the claims of civilization and Christianity as a reason, and appealing to the other Powers to follow the example, there would be general acquiescence and wars would cease.

7th. The hatred manifested everywhere between men in the same city, State or country, is a type of the spirit that approves of and promotes war, which is in reality an enlargement of individual hatred and a multiplication of individual murder. The national action suggested above would establish a principle that would sooner or later regulate individual intercourse and tend more than anything that can be conceived of to bring about peace and good-will. The tone of the national life is reflected in individuals, and if preparation is made for conflict with neighbors they will retaliate, unless they are our superiors, and trust in God and leave vengeance with Him. JOHN C. HAVENMEYER,
in "Christian Herald."

Life is a service and the only question is, whom will we serve? —W. F. Fabler.

Sermons Without Salvation in Them.

It is lamentable to notice the tendency of present-day preachers to seek after topics for the pulpit from which they can preach a long sermon without once mentioning salvation from sin through Christ. This is noticeable more and more in different churches. Rev. A. C. Dixon, Pastor of the Baptist church, Boston, speaking of the sermons of that popular preacher, Dr. Hillis, says:

"Dr. Hillis in his sermon on the 'New Opportunities of the American Pulpit,' has not touched the heart of the difficulty. Young men refuse to enter the ministry to-day, not because other vocations promise more money or fame or power but because there is a widespread conviction that the pulpit is without a message. A prophet of God is one who brings a message from God; a preacher is a herald. Time was when the Bible was accepted as the authoritative Word of God. The preacher proclaimed the guilt of sin, and salvation through Jesus Christ, as revealed in the Scriptures.

"The sermon of Dr. Hillis indicates the change. There is not a word in it about salvation from sin through Jesus Christ. There is a lot of pretty talk about life and light and truth and character, which reads well, but it does not have the power to convict of sin and turn from the loathsome, polluting, guilty thing to God for forgiveness and cleansing. It deals only with surface matters, without touching the great deep of man's greatest need and of God's greatest resources. The college to which Dr. Hillis evidently refers, which once had a hundred students and now has only fifteen, began to wither under the teaching of a future probation, and has continued to wither while seeking to discredit the Bible as an inerrant revelation from God. Young men who have read their Bibles and observed conditions about them, see at a glance that such a college needs correction by the Bible more than the Bible needs correction by it.

"If the mission of the pulpit is simply to tell good people to live a little better, to inform them that they are all children of God, 'and if children, then heirs,' to entertain them with pretty thoughts, and to gather up the ducats in compensation for this sort of thing, manly young men cannot be blamed for feeling that the lecture platform, the editor's chair and the current novel furnish a wider field for usefulness. But if the pulpit as a place for the prophet of God, whose unique mission is to preach the preaching that God bids him, careless of money or applause, the manly young man will see in the pulpit a position far above the ordinary vocations of life, and he will enter it willingly, but with awe, because God has called him into it, and not because he seeks a field for the display of learning or rhetorical ability.

"The need of the pulpit is that the old doctrine taught by Jesus and Nicodemus, 'Ye must be born from above,' should be proclaimed with the emphasis of of conviction, until people shall begin to realize again that God is in the world, regenerating men and transforming them into His image. The position of the preacher will then have regained its former dignity, and young men who believe in the God of the universe will feel honored to be His ambassadors. But while the pulpit continues to magnify man and minify God, young men will seek the vocation in which man seems to have all the glory, because they have a sense of fittingness which makes them feel that the pulpit should glorify God and not man. If the aim of life is to glorify man, another field should be sought."

Optimism Galore.

I hear that a popular preacher and reformer is accustomed to sing with great enthusiasm:

"O, the world is growing better,
Better every day;
O, the world is growing better,
No matter what they say."

Well, we read in the Bible of three great changeless foes of the Christian and the Church—the world, the flesh, and the devil.

If the first number of this evil trinity is growing better, it follows naturally and logically that the other two also are improving.

Let me therefore suggest two more stanzas for the exultant song:

2. "O, the flesh is growing better," etc.

3. "O, the devil's growing better," etc.

After the first stanza why not sing the second and third?—E. P. MARVIN, in "GOSPEL BANNER."

No Power.

"Ye shall receive power after that the Holy Ghost is come upon you." Acts 1: 8.

Everywhere, everywhere, all about us fine churches, with choirs, scholarly ministers, elaborate machinery, but *without power*; Christians feeble, dying, powerless, castaways. No power, no power. Boilers without water, engines without fire. "Power belongeth unto God" and they are out of touch with Him.

A large printing firm purchased a fine electric plant for their establishment. The machinery arrived, was put in place, the key was turned to put on the power, but it would not work. Unable to locate the cause of the trouble, they called in an old electrician, who soon found the cause of the trouble. When found, it seemed a very small thing but it prevented the power. There was *one* small spot on the armature, where the insulation was not complete, the power was lost, and the machinery could not be made to work. It was *sent back to headquarters*, the insulation was made complete, and it worked like a charm.

Our C. E. Topic.

Topic for May 22: FALSE AND TRUE AMBITIONS. Matt. 20: 20–28.

MEDITATIONS.

It is proper to have ambitions. More than that, it is our duty to aspire to something greater than at present achieved. There is little hope for a man who has lost ambition. The man who has never had any can be counted small and mean, and the world loses little when he leaves it.

The late Cecil Rhodes cherished great and far-reaching schemes for the development of Africa. Some of his boundless ambitions were not free from the taint of selfishness. But those were truly noble words which he uttered when about to die: "So much to do, so little done."

Balzac, the great French novelist and romancer, resolved when still a boy to be a writer. His father tried to dissuade him from it by representing to him that writing was at best a precarious means of earning a livelihood, and that only the few succeeded. "In literature", he said, "one must be either king or hod-carrier". "Then I'll be king," promptly replied the young irrepressible, and king he became. It is the mark of a healthy energetic soul to be ambitious.

But there are true and false ambitions. Jesus contrasts the two in the passage above given. The mother of James and John wanted her sons to occupy places of power and influence, so as to be honored by men. Jesus saw at once how narrow and selfish the wish was and at once laid down the condition of true greatness and indicated the goal of true ambition: serving others. "Whosoever will be chief among you," he said, "let him be your servant." Usefulness, helpfulness is the test of a true and worthy ambition. "None of us liveth to himself." "Let no man seek his own, but every man another's wealth."

The men whose memories will not be left to perish, are those who, like Washington, Lincoln, and Henry Clay, sacrificed their personal interests to the welfare of the country and the people they loved. Theirs was the true ambition. The name above every name, before whom every knee shall bow and whom every tongue shall confess to be Lord, is the lowly Jesus, the Son of man who "came not to be ministered unto,"—not to receive empty and meaningless honor and homage—"but to minister, and to give his life a ransom for many."

A fleeting and perishable reputation is the penalty of a false ambition, which merely seeks to exalt self. A hundred years after their death such people are totally forgotten.

The best preservative of a name and influence is the undying gratitude of a people who have been blessed by the self-effacing labors of a true lover of his kind.

The poet Tennyson has written a beautiful little poem on a legend of the wife of an ancient earl of Britain, Godiva. The earl laid a heavy tax upon the people and Godiva protested out of pity for the oppressed people. To test the sincerity of her pretended zeal, the earl said: "Ride you naked thro' the town and I repeal it." It was a heartless demand. But she was equal to it and at noon rode naked through the town, after having ordered everybody indoors, with windows closed. It cost her a terrible struggle, but her great-hearted nature won. The poet concludes

"she took the tax away
And built herself an everlasting name."

Are you a preacher? Let your ambition be to save souls, rather than have the name of being an eloquent and fluent speaker, and your memory will remain green.

Are you a Sunday-school teacher? Aim at the conversion of the few boys or girls you may have rather than to build up a large class. You will be remembered a much longer time.

Are you a plain farmer, with no professional pretensions? Let your crops, and your milk and cheese be ready for the use of the poor and needy when occasion calls, and future generations will rise up and call you blessed.

Are you a young man just starting out in life? Whatever your magnificent plans for the future may be, let them be controlled by this standard: Duty first, self second.

To quote Tennyson again,

"Howe'er it be, it seems to me,
'Tis only noble to be good,
Kind hearts are more than coronets,
And simple faith than Norman blood."

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Editorial.

It was Lambert, a Puritan, who said, "The best of men are but men at their best."

That is a sad story that has reached us from Newton, Kan. A citizen of that town went out automobiling, taking a judge along with him. In the country, while the machine was allowed to gather speed, the chaffeur was unable to manage it, and while rounding a curve, it overturned, pitching the judge against a tree, killing him instantly. This is the story as we heard it. Sin is like that automobile. Indulge it for a season, let it have its will, and while for a short while it may appear to bring incomparable delight and pleasure, when it has once gathered momentum it will surely hurl you to terrible destruction. It is dangerous to play with.

A Troublesome Scripture Passage.

Most of us do not do our thinking for ourselves, but hire others to perform this irksome task. Another vice in most of us is to clamor for positive opinions, rapidly served, as hot as possible, so we can let the world know that we are "established". So it happens that we let our commentaries, our Lesson Helps, our favorite spiritual writers, tell us how to understand the Word of God, and it goes without saying that we generally take their judgment as good gospel. And too often, alas, the wrong books get into the hands of our young people (and older people), and by means of their fatal plausibilities and dare-devil bravado, these books capture the minds of the passive reader and often gradually undermine the citadel of faith, which is often very weak and rudimentary. It is not wrong to depend on other people for our convictions, but by all means let us learn to distinguish between true and false guides. Here is a passage that has kept many good consciences awake o'nights and has been used by restorationists to teach that there is a chance for salvation beyond the grave. It is found in 1 Peter 4: 18–20.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

The interpretation by which the restorationist wrests this scripture to his own destruction is to believe that this passage teaches that Christ after His crucifixion went down to Hades (as the Apostles's Creed teaches) and there preached to the dead. Even such a prominent churchman as the late Canon Farrar preferred this interpretation, and this passage with the Canon's private interpretation, was one of the corner stones of his popular book, "Eternal Hope." Worse still, the brilliant Otto Funke is quoted as having declared that he prayed for his dead friends. How far the misinterpreted passage from Peter is responsible for this, we failed to learn. We do not doubt, however, that any man saturated with such semi-purgatorial notions, would let his prejudices interpret the above passage for him so as to support his theory.

But does the passage teach probation beyond the grave? Did Christ preach to the "spirits in prison", that is, the dead? If so, then this fact stands solitary and isolated in Scripture, contradicting the great message of New Testament teaching as a whole, that "*now*" is the day of salvation, and that here *on earth* the Son of man hath power to forgive sins. This consideration ought to have great weight with us in analyzing the passage, even to the extent of raising a presumption against the restorationist understanding of it. But let us analyze it.

Notice first that Christ was "put to death in the flesh but quickened by the Spirit". This obviously refers to His crucifixion and resurrection.

Next notice the "by which" (v. 19) which means *by the Spirit*. "By which also he went and preached" means that He went and preached *by the Spirit, not in person*. Christ now preaches by the Spirit, and has done so ever since Pentecost, so that it is easily seen that the idea is not unnatural or forced or uncommon. When the force of this is fully appreciated we are ready for the next point, that He "preached to the spirits in prison".

Evidently these "spirits in prison" refer to the dead. They were dead when Peter wrote the Epistle, but Peter does not say that they were "in prison", or dead, when Christ by the Spirit preached to them. He does not say "the spirits are in prison", nor that they "were in prison" at the time of the preaching. We are left to infer that from the context. In the interests of their theory some of the restorationists translate the phrase into "the spirits which were in prison" (that is, until Christ preached them out of it), but neither "were" nor "are" occurs in the original. The original gives us no reason to believe that these spirits were ever released from the prison in which they once were. They were among the dead; they are still among the dead.

But who were these "spirits in prison". The next verse identifies them. They were the disobedient in the days of Noah, to whom Noah preached a hundred and twenty years, the longsuffering of God having postponed the deluge that long. At that time they were on earth, and then it was that Christ, through Noah, preached to them. Christ was not there in person, else there would have been two preachers in the flesh, Noah and Christ, but He preached through Noah "by the Spirit." However these souls would not obey the call to repentance; they died and now "in prison" or in the intermediate state where Dives and Lazarus later on in Christ's parable were placed after death, they are being held in reserve to appear before the judgment bar. There is no hint in this or any passage that Christ ever preached to them while in Paradise between His death and resurrection.

So read, there is no difficulty in the passage, and false teachers ought not to be able to obscure the plain statements in it, or to befog our minds in thinking over it.

We had the opportunity the other day of making the matter clear to a young friend, and we hope by the mercy of God that this explanation here may be helpful to some reader here or there.

Mennonites Playing Ping-pong.

Any editor, no matter what his convictions, is bound in the interests of Christian liberality to be fair and give place in his columns to the other side of the question, if demanded. This is the reason we published Bro. John Horsch's article several numbers back—a proceeding which our worthy opponent, Editor Bender, so little expected and hence deems so praiseworthy. That was not the first time we have done this. The MENNONITE is not the organ of our own private opinions; it is an organ of the General Conference, and while we may and ought to have a share in the moulding of public opinion, we are not called upon to do the "muzzler" act and stifle the free expression of honest Mennonite sentiment. A church paper is an open court in which a disinterested hearing is to be given to all who choose to present their cause—that is, of course, if the cause is not obviously immoral or unchristian or anarchistic or socialistic or fanatic. And there were special reasons why we were glad to insert Bro. Horsch's paper—he submitted not a theory, but a fact, and our inward monitor always tells us to bow to facts, for they are stubborn things.

In the meantime, we notice that the tennis game is being played by others. Bro. Krehbiel, of the "Review", has rushed into the court with his raquet and has returned the ball very neatly. Let the agitation proceed. An innocent game of ping-pong is good for everybody's health, no matter who comes out the loser. Or, changing the figure, an electrical storm does wonders in clearing up the atmosphere and charging it with healthful ozone.

Editorial Scraps.

Here is gossip set to rhyme and rhythm, and it doesn't overstate the case either:

Somebody told me that somebody said
That some other person had somewhere read
In some newspaper, that you were dead.

The "somes" are what do the deadly work.

The Bible is only inspired when those who read it are inspired. Jesus was divine only to those who had divine wisdom to see it.

The difference between right and wrong is not decided by the majority.

If you want to exercise your courage confess your hidden sins to the one who has just extolled your godliness.

Do you want to feel light-spirited with a heart full of cheerfulness, let the sun stream through your window pane and begin to sing. In two minutes you will be in an entirely different mood. God did not make sunshine and song in vain.

The proudest man is he who prides himself on his having no pride.

It is when we least feel like praying that it is high time to pray.

Too many "faultless" men are likewise loveless.

Don't rate a man by his accomplishments. Long ago Sir Philip Sidney said that it was possible for a mathematician to draw a straight line with a crooked heart.

Avoid the appearance of evil. Your lamp may be filled with standard oil, but if your lamp chimney is cobwebbed your light is likely to be dim, dingy and sickly.

There is at least one thing that is commendable in the hypocrite—he is always careful about the company he keeps.

Correspondence.

MIDDLEBURY, Ind., May 10. During the last week in April evening meetings were held at the Silver Street Mennonite church. On Saturday, Apr. 30, preparatory services were held and eleven persons received into the church by baptism. Communion service on May 1 was attended by nearly every member who could possibly be present. During the next week several evening meetings were held at the branch church at Topeka. Here on Saturday, May 7, four persons were baptized and three received by letter. Communion at this place was also largely attended. Surely the Lord is sending showers of blessings. To him belong all honor and glory forever.

What Men See.

We are frequently surprised at the different views which men entertain concerning the same character, object or subject. It was said of a certain critic that he could see a fly a hundred yards away on a building of architectural beauty, but could not discover the beautiful proportions of the building. One of our good Scotch brethren said recently, walking out of the prayer-meeting, "I am a critic, and could not help seeing that mistake of the minister." He is a habitual critic. He hears many good things, but they pass away, and are soon beyond the field of his mental vision. We frequently see things through the coloring of our prejudices. We see some things through the coloring of other events, and connect things that need not be connected.

It is truthfully said that men see what they are looking for, or find what they are hunting. Our vision is too often a creation of our own thoughts. Hence we are in danger of seeing things which have no existence. Tom Paine saw the Bible as a very dangerous book. A gentleman heard him haranguing a company of his friends on the evils which the Bible had wrought in the world. When he ceased the gentleman said to him: "Mr. Paine, you have been in Scotland. You know there is not a more rigid people in the world, in their attachment to the Bible; it is their school book. Their churches are full of Bibles. You have been in Spain, where the people are destitute of the Bible; and there you can hire a man for a dollar to murder his neighbor who never gave him any offiense. You have been in the manufacturing districts in England, where not one man in fifty can read, and you have been in certain parts of Ireland, in which the majority of men never saw a Bible." He pointed Mr. Paine's poor vision to the fact that there were more convictions for crime in one of those counties than in all of Scotland. Just then Mr. Paine remembered that it was growing late in the eyening, and silently retired to rest.

Voltaire saw things in the Bible—at least he said he did—that the most devout and constant readers of the book have never been able to find. Mr. Ingersoll suffered from the same defective vision. He saw in the revelations of our loying, heavenly Father only a monster of cruelty. He was accustomed to represent the holy and long-suffering God of the Bible as a bloodthirsty tyrant. Some one has given a parable of the buzzard and the dove. The buzzard was sent forth on a voyage of discovery, and after gratifying itself with its favorite food, returned to report that it had seen nothing but dead carcasses. It had found what it was hunting. The dove went forth, and after a long flight returned to tell of the beautiful fields and forests crowned with glory. It had seen that which attracted its pure nature. King Saul went ghost-hunting, and found, to his dismay, what he was seeking. Beyond all the love of his Master, and all the fearful warnings given him, Judas saw the glittering thirty pieces of silver, that afterwards burned his fingers, and cursed his horrified soul. Esau looked beyond his birthright into that dish of red pottage. He saw the thing for which he was looking.

Unbelief looks to personal gratification. It can't see the glorious promises of God that have lifted the nations from barbarism into a Christian civilization. All history is invisible to the eyes that resolve not to see. The dead tree sees nothing in the sunshine and rain that give verdure to the living forest—nothing but death and decay. The living plant drinks more life from heat and moisture, while the same vital forces only hasten the decay of that which is already dead.

The destructive critics do not see what faith sees in the Word of God. They find in the gospels "merely human documents, based in part upon the memory of the writers, in part upon earlier records, in part upon oral traditions of the great Teacher's acts and words." They have discovered a cavern full of mythological characters. A marvelous troup of myths are now marching out of that cavern. Adam was the first to come forth, a genuine myth clothed in all the habiliments of ancient mythology.

When our critics went a little deeper into the mysteries of that cave, they discovered another myth that has been moving before the world as a genuine man by the name of Abraham. Even the New Testament writers had supposed Abraham was the real article, and have said a great deal about him, under the supposition that Abraham was a real historic character. But our critics who were hunting myths have found what they were looking for.

Following the lead of this new discovery, they only needed to enter a little deeper into this cave of wonders to find another myth, to which writers of the long ago had given the name of Isaac. Indeed, this mythological cavern is a sort of bottomless pit, in the depths of which our critics have discovered Jacob, the twelve patriarchs, Moses, and almost a whole nation. The old Greeks thought they had a corner on the mythological business. But according to these gentlemen who can see in the darkest night, and to the bottom of the deepest depths, they were only skirmishing on the outskirts, and Roman mythologists were not in the business at all.

The Hebrews have done the business so adroitly that for thousands of years the wisest men have supposed they were reading Hebrew history instead of mythology. And all the highest civilizations have been developed on the supposition that these old Hebrew Scriptures were actual histories. And if it had not been for these critics who see much that is not seeable, and know so much that is not knowable, this poor deluded world might have gone on improving until righteousness had covered the earth as the waters cover the sea.

We are wondering if they are not almost ready to stop seeing in that direction. Will they be kind enough to leave to us our Lord? They have already taken away his character, but have generously left us his name. But the name without the character is the husk without the kernel.

With permission of these learned gentlemen, however, we will continue to read the book as history, remembering that glorious things are promised to believers, to "the pure in heart, for they shall see God," and that one day they will be like Christ, for they shall see him as he is.—"Herald and Presbyter."

The greatest thing in the world is love and the most perfect expression of love is sacrifice. We believe in the love of Christ for us because it cost Him His life—because He counted all things loss for the joy of saving us. The world will not believe that we love Christ unless we count all things loss for Him. The slain lamb of John's vision had power above all the Hosts of Heaven because *He was slain*. Christians will have power to work for God in the measure of their sacrifice for Him. — Miss Thoburn.

The Sunday School Lesson.

Subject for May 22: JESUS TEACHES HUMILITY. Mark 10: 35–45.

GOLDEN TEXT: For even the Son of Man came not to be ministered unto, but to minister. Mark 10: 45.

LESSON TEACHINGS.

Jesus and the twelve are now on the way to Jerusalem (Mark 10: 32). Jesus knew what this meant for Him, and it seems to have been on His mind continually, for He revealed it in vv. 33, 34. Betrayal by one of them, deliverance by the Jews (His "brethren") into the hands of the Gentiles, a mere travesty of a trial, mockery, scourging, the thorny crown, finally the agony of the cross,—all of these painful details were foreknown by our Saviour and preoccupied His mind. He doubtless dwelt upon some of these details at length in foretelling them to the disciples, but they "understood not", it was "hid from them". No wonder, for they did not read the prophets aright, being "fools and slow of heart to believe" (Luke 24: 25). No wonder, for their minds were captured by the carnal idea of empty honor, and surely they could not understand or sympathize as long as their eyes were centered on self and self glory.

1. Self-seeking (35–37). There

are three different circumstances recorded in the Gospels in which this same bothersome question of precedence in the kingdom came up. Our lesson confines the unhallowed ambition for place to the sons of Zebedee, in which, according to Matt. 20–21, their mother, Salome, joined. In Mark 9: 33–37, the twelve are all implicated in such a desire, so the displeasure of the body of the disciples in v. 41 of this lesson was not dictated by humility, but by jealousy. Finally, on the very eve of Christ's passion, almost in the shadow of the cross, the old, irrepressible ambition pops up again (Luke 22: 19–24). One probable reason for this dispute was His promise made in Matt. 19: 28 that the twelve should sit upon twelve thrones, judging the twelve tribes. We are not to infer from Jesus' answer in this lesson that He regarded their idea of the coming Kingdom as improper. He wanted to correct the motive, not their impressions of kingdom truth. Humility was the first lesson they needed to learn. Their self-seeking is brought out in the fact that they were all jealous of one another. James and John evidently did not want the ten to share with them. Jesus put a little child before them on another occasion (Matt. 18: 1–4), as an embodiment of humility. There is no yearning for lordship in a child, no itching for esteem. It is hardly aware of such a thing as power over others, especially not of the world's way of repaying mere power with homage. A child has no experience in these things, and if its nature could spontaneously speak out, it would say that it knew nothing else but to obey, such a thing as ruling lying entirely outside of its sphere. Humility, then, when it is genuine, is the spirit of submission and obedience, which looks for no honors nor craves them. At the same time, it is not long-faced or depressed. Birds and children are the most joyous creatures seen in every day life.

There are valuable lessons about prayer we can learn in this section of the lesson. These disciples were bold in their request, since they had familiar access to the Master. We are told (Rom. 5: 2) that we have access by faith into grace, and we are asked in Heb. 4: 16 to "come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." Let us then not keep back our desires. But we may also learn what not to pray for. They asked in a mean spirit for a very selfish privilege from which others should be excluded. Such a prayer can never be answered. Why not? See Rom. 12: 10 and Phil. 2: 4. Unless we stand on the basis of these passages, our prayers for influence and exaltation and promotion will be unheeded. Not self-glory but God's glory is to be the end of all our doings (1 Cor. 10: 31), and our prayers are regulated by the same standard. The condition of prevailing prayer is given in John 15: 7—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." To abide in Christ certainly includes following His example and being of His mind. These disciples had not the mind of Christ (Phil. 2: 3–5), and their request could not be honored because an unChristlike motive was back of it. "Ye know not what ye ask", said Jesus. This is often our predicament (Rom. 8: 26). But, blessed be God, the Spirit helps our infirmities, and asks according to God's will. Elisha asked something nobler of Elijah than the disciples of Jesus—a double portion of Elijah's spirit. And it was granted. Had the disciples prayed for Christ's spirit, they would have received it. Many a time we know not what we ask when we put petitions in our prayers that God cannot answer.

2. Humility Before Exaltation (38–40). The exaltation asked for was seats of honor to the right and the left of Jesus when in possession of His kingdom. Jesus asks them whether they can drink His cup and be baptized with His baptism. They said they could and though in their case at the time their answer was an unthinking presumption, Jesus foresaw the future when filled with the Spirit they would count it all joy to suffer (Acts 5: 41), and He said, "Ye shall." Faithfulness to Jesus and His gospel, leading as it does through persecution, suffering and shame, is the condition of greatness and honor in His kingdom. Our Master was first obedient unto death before the Father exalted Him, and we as disciples cannot steal heavenly honors from the Father by dodging the path of suffering. Joseph as a type of Christ tasted rejection and humiliation before the sweet cup of honor was proffered him. "If we suffer with Him, we shall also reign with Him", says Paul. Since the first is the true believer's lot on earth (Phil. 1: 29–30, Acts 14; 22), the last is just as sure of the recognition of it. See also Rom. 8: 17.

One part of Christ's answer may be difficult to understand—"But to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared" (v. 40). This seems to clash with Matt. 25: 33, Luke 22: 28–30 and Matt. 19: 28, where Jesus does set them on His right and left and appoints them places in the kingdom. It is probable that the last part of v. 40 explains the first. Jesus will not make His appointments *arbitrarily*, but according to a fixed law—the law of fitness, preparation. Only the Father has this prerogative of preparation in His hands. He alone could exalt Jesus, as a reward for His obedience and consequent fitness to reign over much, and He alone could give the disciples their place. Yet Christ, knowing the Father's choice, could make His appointments. Jesus while on earth was always subject to the Father, and what He did was always with the Father's sanction. The test of fitness and the justification of the Father's choice is seen in the parable of the pounds (Luke 19: 12–27), where promotion follows on faithfulness.

3. The Law of Greatness (41–45). Jesus here contrasts the worldly standard with the heavenly. In the world office entitles to honor, power is entitled to allegiance. In the Kingdom service is the only thing that merits honor. The saints shall judge the world (1 Cor. 6: 2), but their ruling will not be harsh. It will take the form of serving. Paul was the humblest servant in the early church, yet he virtually ruled the Gentile church, and that with the rod of love. Children are told to honor their parents. Why? Because their parents are entitled to honor as having served their children. Why does the right kind of young man reverence the name of his mother? Because he knows that for his sake she "the lowliest duties on herself did lay".

Marriages.

BASINGER—BIXEL.—On May 1, by Elder John Moser at Bluffton, Ohio, Daniel J. Basinger and Lizzie Bixel.

SCHRAG—KAUFMAN.—On May 5, at Moundridge, Kan., by Christian Vorman, Jacob D. Schrag and Adina Kaufman.

GOERING—ZERGER.—On April 21, at Moundridge, Kan., by Peter Krehbiel, Josef Chr. Goering and Matilda Zerger.

FLICKNER—WEDEL.— On April 29 at Moundridge, Kan., by C.J. Goering, Jonathan Flickner and Amalia Wedel.

Deaths.

BERGMAN.—On April 30, at Weber, Wash., Daniel, infant son of Kornelius and Rosa Bergman, aged 1 year, 10 months and 9 days, J. R. Schrag officiating.

ZERGER.—On April 25 at Moundridge, Kan., Emma, infant daughter of P. Zerger, aged 10 months and 6 days, C. J. Goering officiating.

BAER.—On May 6 at Summerfield, Ill., Anna Elizabeth Baer, nee Langenwalter, aged 74 years, 3 months and 29 days. She was born in Palatinate, Germany, was married in 1849 to Jacob Baer. 5 of the 12 children and 23 grandchildren survive her. Funeral took place on May 8th, Rev. van der Smissen officiating.

HARDER.—On May 1, at Whitewater, Kan., Bernhard Harder, aged 39 years, and 6 months. He was born in Prussia, emigrated to America with his parents in 1876, was baptized in 1881, remaining a faithful member unto his end. He was married first in 1887, but in spring 1889 his wife died. In 1893 he was married a second time, with Justinia Bergman, which union was blessed with 5 children, 4 surviving him with his sorrow-stricken wife, as also his aged mother and two brothers (one being Rev. Gustave Harder, treasurer of the Foreign Mission Board). Funeral took place May 5, officiated by the Brethren H. M. Wiebe, B. W. Harder and Gustave Harder, and Bernhard and C. A. Regier, of Newton and Elbing, Kan., respectively.

Contributions.

For Heathen Missions.

In the month of May the following gifts were received:

From Lisette Kinsinger, return of balance $243.23; Hoffnungsfeld Eden S. S., Moundridge, Kan., $16.75; Hoffnungsfeld S. S., S. Dak. (?) $10; Newton, Kan., S. S. $11.61; Altona, Man. S. S., $1.25; Halstead, Kan., congr., $54; Hillsboro, Kan., congr., $27.2?; Mission box, Berne, Ind., $8.85; birthday offerings, Berne, Ind., $1.13; anonymous, Berne, Ind., $7; Whitewater, Kan., $24.60; Trenton, Ohio, 1st quarter collection, $25.95; Bergthal, Okla., $9.70; I. Johannestal, S. S., Kan., $12; Friedenstal, Okla., $12; anonymous $5; Zions congr., Iowa, $15; birthday offering by P. Weber, Iowa, $3.50; Alexanderwohl, Kan., $43; a friend of missions, Neb., $15; collection, Hillsboro, Kan., $15; tithe from oil, P. Habegger, Berne, Ind., $58.65; mission box, Berne, Ind., $1.10; birthday gifts, Berne, Ind., $.59; Pretty Prairie, Kan., S. S., $5; John and Anna Schmidt, Gotabo, Okla., $36; Dalton, Ohio, (Salem congr.) $10.12; Uriah Binkley, LaSalle, N. Y., $10; Summerfield, Ill., $18.50; Mrs. D. T. Eymann, Reedley, Cal., $5.

For Montana Missions.

Salem Zion congr., S. D., $50; M. Wenger, Newton, Kan., $5; mission collection, Hillsboro, Kan., occasion, ordination of Miss. G. A. Lincheld $52; Summerfield, Ill., $31.50.

For India Missions.

Peter A. Friesen, Halbstadt, Man., $2, Mary Stauffer, Halstead, Kan., $30; Salem Zion congr., S. D., $43; Pawnee Rock, Kan., $9; By a friend to Miss. P. A. Penner, Champa, India, $5.00.

For Support of India Orphans.

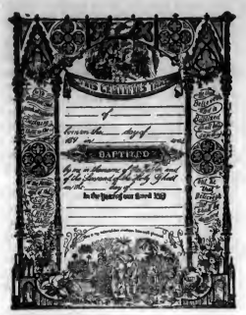
Salem Zion congr., S. D., $7; anonymous, Berne, Ind., $20.

For India Lepers.

D. C. Sprunger, Berne, Ind., $5; a mission friend, Nebr., $10.

For the Purchase of Bibles.

Edward P. Graber, $.05; I. A. Sommer, Berne, Ind., $.95.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

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News of the Week.

Domestic.

Cleveland's Nomination Prospects Growing.

WASHINGTON, May 16. — A revival of the talk about Grover Cleveland in connection with the Democratic nomination is noticeable throughout the East. The Washington Post, which favors the nomination of Gorman if it has any choice at all, says to-day:

"The Cleveland boom is discussed in the inner circles in Washington and New York. Politicians are saying with a wise air that he will certainly be nominated at St. Louis notwithstanding the immense obstacles that seem to loom in the way. The talk proceeds largely from business and financial circles that are cognizant of the manipulations by which Mr. Cleveland received the nomination in 1892."

There is now no Whitney to display shrewd generalship on the floor of the convention, but another man may be found capable of rising to the emergency. New York has influential men who are confident that the St. Louis convention will be stampeded and that the State delegations now pledged to favorite candidates will be found withdrawing these candidates and falling into line for the nomination of the ex-President.

Republicans profess to fear the nomination of Mr. Cleveland, which, of course, is a strong Democratic argument in his favor. There is a growing conviction that Mr. Cleveland wants the nomination, and certainly there are many big Democrats who want to see him nominated, regardless of their estimate of him as a party man. They favor him because they think he is the only man who can win.

Turner Will Be Deported.

WASHINGTON, May 16.—In an opinion to-day by Chief Justice Fuller, the United States Supreme Court sustained the action of the immigration authorities at the port of New York in ordering the deportation of the Englishman, Turner, alleged to be an anarchist. The chief justice said in his opinion that Turner did not himself deny that he is an anarchist. The opinion upheld the law for the exclusion of anarchists and affirmed the decision of the Circuit Court for the southern district of New York, which refused a writ of habeas corpus to Turner.

"Sleeping Pastor" Holds Audience Spellbound.

SHARON, Pa., May 17.—Members of a sect in Wilmington Township are aroused over the sensational preaching of Jacob Kaufman, of Middleberg, Ind., who is known as the "Sleeping Preacher".

Kaufman came here several days ago, saying that he had a special message from heaven to deliver.

Kaufman stretches himself on his back upon a cot and, with his right hand raised, occupies this position for an hour or more, when he is seized with violent trembling. His attendant, Adam Schrock, then announces that Kaufman is ready to deliver his message, and assists him from the couch to the floor, on which he falls on his knees and pours out his prayers.

Schrock then helps Kaufman to his feet and he will preach from two to three hours, holding his listeners spellbound. When he is finished he is laid back on the couch and is as rigid as a corpse. After a time he recovers his normal condition. He has gained a strange power over many persons, who are regular attendants at the services.

Dancing and Cards the Issues at M. E. Conference.

LOS ANGELES, May 17. — The committee on state of the church having in charge the question of the proposed change of the rules in regard to dancing, card playing and theater going, has decided by a vote of 55 to 43 against recommending any change. This result was reached only after a vigorous and prolonged contest in the committee meeting. A minority report presented by members of the committee who favor a more liberal construction of these rules will be offered in the General Conference. It is expected the submission of these two reports to the general body will be the signal for the most spirited struggle that will occur on the floor during the present conference.

Must Protect The Falls.

ALBANY, N. Y., May 16.—Governor Odell has given out his memorandum explaining his veto of a bill enlarging the scope and powers of the Niagara, Lockport and Ontario Power Company. After giving practical reasons for the veto of this bill Governor Odell calls attention to the widespread solicitude expressed in protests from all over the Union as to threatened impairment of the beauty of Niagara Falls.

"However much we may discount and deprecate the interference of the sentimental with the practical in life," the Governor says, "we can not get away from the fact that this sentiment is not one of retrogression, but of constant progression in civilized life. There is due to it, therefore, the same consideration which should be given to all practical affairs of life. This seems to me to be a second and fully as important a reason for objection to approval of this measure.

"The Legislature should protect the falls rather than increase the menace to which I have referred, by restricting these operations which are already in possession, by compelling the removal of obstructions and unsightly structures which mar the beauty of Niagara."

Harlem Mormons.

NEW YORK, May 14.—A committee of Mormons representing the Harlem colony in this city, probably the largest outside of Utah, will leave shortly for Salt Lake, where a favorable report will be made upon plans to build a temple here covering from six to twelve blocks. It is stated that options already have been secured on six plots near One-hundred-and-twenty-fifth street and Lenox avenue and that the plan embraces the erection of a splendid structure as headquarters for the church in the East.

Marconi Signal Used in Crossing Atlantic.

NEW YORK, March 14.—Among the passengers who arrived on the steamship Campania to-day from Liverpool was William Marconi, who came over with several assistants to continue his experiments at the Glace Bay station, Cape Breton. Mr. Marconi says he succeeded in maintaining constant communication with shore stations during the voyage. The success of these tests, he says, insures the publication of a daily newspaper at sea. A new set of instruments, which had been prepared especially for use, in the trials made during the voyage enabled the operators to communicate with the eastern shore for a distance of 1,7000 miles. In the meantime, before signals with the eastern shore failed, the station at Glace Bay on the western shore had been picked up and communication was continued uninterrupted.

Clara Barton Resigns.

WASHINGTON, May 14.— Miss Clara Barton to-day resigned the presidency of the American Red Cross and was succeeded by Mrs. John A. Logan, who has heretofore occupied the office of vice-president of the association.

Miss Barton's resignation follows an investigation by a Senate committee of the disposition of the funds of the American Red Cross Society. Testimony was given to the effect that the management of the money received had been loose. It was alleged that the Gardner farm at Bedford, Ind., had not been given to the society, as was stated, but had been purchased by it.

Eaten by Cannibals.

VANCOUVER, B. C., May 14.—Mail advices on the Australian steamer Miowera to-day were that five men were killed and eaten by cannibals of the Admiralty islands in the South Sea. The British warship Condor was sent to the scene and set fire to the village where the cannibals lived. The Condor threatened to annihilate the village if it did not hand over the cannibals. This was done and they were shot.

Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE MASTER OF LIAO TUNG PENINSULA. OVER 160,000 JAPANESE IN MANCHURIA, MOVING ON HAI CHENG, LIAO YANG, AND MUKDEN.

PARIS, May 18. — The Journal's Mukden correspondent says:

"Important events are imminent. The outposts of the two armies are already in contact in the zone northwest of Feng Wang Cheng. The Japanese army advancing on Liao Yang is estimated at 100,000. A persistent rumor, which is not confirmed officially, has it that another Japanese corps is executing a flank movement directed on some point between Liao Yang and Mukden.

"According to the best information there are now no less than 160,000 Japanese in Manchuria."

ST. PETERSBURG, May 18.— 2 a. m. — Advices received by the general staff show that the Japanese are practically masters of all of the southern end of Liao Tung peninsula, save Port Arthur and the territory commanded by its guns. This result, so promptly brought about is due to the failure of the Russians to make opposition of any consequence to the Japanese advance.

A member of the general staff said to the Associated Press that the removal of the guns from the fortifications erected at King Chan and the destruction of Port Dalny were primarily for the purpose of concentrating the entire Russian force at Port Arthur. If the men and guns were scattered the effect would have been to distribute the means of the defense of the fortress over a number of points strategically weak. The destruction of Dalny was the result of no sudden determination, but was due to the probability that a force attempting to hold this place would be separated from Port Arthur and be captured, thus inflicting further loss of prestige to the Russians, which could not be permitted at this time. To defend the whole of the southern end of the Liao Tung peninsula it would have been necessary to have an army equal to that which the Japanese could have landed.

The weakness of the Manchurian army, said this officer, left only one course to pursue, namely, that of mobilizing sufficient troops at Port Arthur to hold it until relief came, abandoning every point outside which did not contribute to the strategic defense of the Russians. It has been learned that the ground over which the Japanese must charge to capture the fort is heavily mined. The officer said they will pay a frightful price. The destruction of Dalny is complete, the breakwater and the buildings, as well as the piers and docks having been blown up.

LONDON, May 18—No further news has reached London throwing light upon the appearance of Japanese troops northeast of Mukden or indicating by what route they reached that point so unexpectedly. The Japanese are so successful in hiding their movements that it is only possible to guess at them from the vague indications in Russian official dispatches.

According to the Standard's Tien Tsin correspondent, General Kuropatkin left for Harbin, Viceroy Alexieff still being at Liao Yang with 20,000 troops.

It is noticeable that Russian official dispatches seldom name the place from whence they are sent.

Dowie Is in London.

LONDON, May 16.—Alexander Dowie, of Zion fame, has arrived in London, having left his wife and son in Colombo, Ceylon. He came to Marseilles on the steamer Mongolia, which left Sydney on March 30.

The remainder of the journey he made overland.

Slaughter in Armenia.

GENEVA, Switzerland, May 14.—A telegram from Fitlis, Asiatic Turkey, confirms the reports of fighting between Turks and Armenians. According to these advices about 700 Turks and 900 Armenians were killed. The locality of the fight is not given, but probably was in the Sassoun district of Armenia.

German Crown Prince Punished by His Father.

BERLIN, May 14.—Crown Prince Frederick William has been confined to his quarters for three days by order of the Emperor because the prince participated in a recent dangerous riding competition on the Berlin racetrack. The Kaiser's son, mounted on an Arabian horse, outdistanced a dozen brother officers and tied with Captain von Holsing, of the First Uhlans of the guard, for the Kaiser's cup, but gallantly renounced all claims to the prize. This is the second time the Emperor has disciplined his son for reckless horsemanship.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, MAY 26, 1904. No. 25.

Columbines.

H. G. A.

All the day long the columbines
Keep nodding their scarlet bells
Swung by the fairies of spring that troop
Adown the moss-carpeted dells.

Gaily they tinkle their message of hope
Awakening voices and wings
In every green blade and sheltering leaf,
Till everything flutters and sings.

Delicate melodies all unheard
By prosy, dull human sense,
But the redbreast ceases his gurgle and hears
In a paradise of suspense.

The dragon-fly in his tremulous poise,
Inspired, wavers his tune,
The cricket catches the magical rhythm
And chirrups his lay to the moon.

Stealing along, the breezes quit sighing,
And echo the soul-witching strain
Among the young leaflets and buds aloft
Responding like pattering rain.

All the day long, swing on, chime on,
O happiest Columbines!
Revive in my heart the joy that was
Ere tears could embitter my lines.

Creatures ye are of a day, and still
Ye offer to God your praise,
Ye teach the eternities lessons of trust,
Ye fathom the Almighty's ways.

Ye prompt me to look for a day to dawn
When I shall be care-free like you,
A columbine restless for mere joy of living,
When God my first youth shall renew.

Items of News and Comment.

The newest organization in Goshen College is a German "Verein".

Rev. H. S. Voth, of Mt. Lake, Minn., is doing evangelistic work in South Dakota.

The Methodist Episcopal church membership in this country is now a trifle over 3,000,000:

Bro. and Sister Jacob Hege, of California, will embark at New York for Germany on the 26th inst.

Rev. James E. Sprunger preached a sermon to the congregational church at Angola last Sunday.

The Berne, Ind., Mennonite choir rendered the beautiful cantata "Zion" Sunday evening to a full house.

Bro. D. J. Brand, student of Berea, Ohio, has accepted the call to the ministry by the Wisner, Nebr., congregation.

Rev. A. M. Fretz, of Souderton, Pa., has been nominated for the Pennsylvania legislature on the Prohibition ticket.

Rev. D. D. King, Bluffton, Ohio, now student at Berea, Ohio, intends to spend his vacation with the Bethel, Mo., brethren and preach there several times.

Bro. James E. Sprunger is now permanent Y. M. C. A. Secretary at Oberlin College. He recently declined the chair of Latin and Greek offered to him by an Eastern college.

Bro. S. K. Mosiman, of the McCormick Theological Seminary, Chicago, has consented to visit the Bluffton, Ohio, (city) congregation once every four weeks to preach for them.

The congregation at Gotabo, Okla., had ordination services on May 8, Heinrich Reimer and Heinrich Riesen being ordained ministers and David Goerz as deacon. On Monday, May 9, the Lord's Supper was celebrated.

Bro. Christian Baumgartner, of Pandora, has another letter in the "Bundesbote", dated April 25th from Cairo, Egypt. Bro. Baumgartner took greater interest in the rich wheat fields of Goshen than the pyramids, obelisks and mumies. The thermometer stood 102 in the shade.

The Clarence Center, N. Y. correspondent to the "Bundesbote" reports that owing to the great severity of the weather the past winter services had to be omitted several times. On June 5, the congregation intends to celebrate the Lord's Supper, and on June 12, the Niagara congregation.

On Sunday, May 8, the Estrella and Paso Robles brethren, California, celebrated the dedication of their new church at the latter place, which they rebuilt from the material of the church at Adelaide, Cal., which was hauled to P. R. A farewell service was also held in the afternoon of the same day, as Bro. and Sister Hege left on the Tuesday following for Europe.

The Chicago Mennonite Mission congregation has recently been much revived and encouraged in the work. The special meetings held some time ago proved a blessing to both the workers and the cause. On May 1st two persons were baptized and received into the church. On the same day communion services were held and the ordinance of feetwashing observed.

Perhaps the oldest church in Philadelphia is the Old Swedes' church on Swanson street below Christian erected in 1700. On May 18 the Universal Peace Union commemorated there the fourth anniversary of the opening of the Hague Court. Among those participating were Judge Ashman, Rufus M. Jones, editor of "The American Friend", Rev. Floyd W. Tomkins (Episcopal) and Rev. N. B. Grubb.

The cloud, says the "Herald of Truth" of last week, of a receivership that has been hanging over the Mennonite Publishing house at Elkhart, is about to be lifted. Satisfactory arrangements have been made with the creditors and friends of the firm and several thousand dollars' worth of bonds have already been sold to help the firm on a firm financial basis again. It is expected that the receivership will be lifted this week.

Last Sunday Rev. Albert Schormann, from Hanover, Europe, preached at Bally, Pa., for Rev. A. S. Shelly. He recently came as an immigrant to this country for conscience' sake, having positive convictions as to the wrong of military service and oath-taking. He is allying himself with the Mennonite people in the East, holding fast also to the Mennonite belief in adult baptism. On June 5 he will preach in the First Mennonite church of Philadelphia.

Rev. W. S. Gottshall preached on Sunday in the Mennonite church a very affecting memorial sermon on the late Abraham T. Grater, of Skippack, who died on April 5th, and was buried at the Schwenksville Mennonite cemetery on the 11th, aged 56 years, 7 months and 5 days. His text was taken from Luke 2: 29, "Lord, now lettest thou thy servant depart in peace, according to thy word." A large number of relatives and friends attended the services. — Schwenksville, Pa., Items.

Bro. J. A. Frey, of the Hopi Mission at Oraibi, Ariz., writes that Rev. H. R. Voth and Miss Henrietta Welty after a nine weeks' stay have returned to Kansas. Bro. Voth revised his Hopi-English dictionary, which Bro. Frey and Sister Harms copied. A valuable collection of Hopi folklore and legends, which reveals the intellectual world of the Hopi, were collected by Bro. Voth, which will be very valuable in aiding the work among this tribe.

Our church authorities should consider the advisability of placing the front pews back, in order to be occupied. It is strange that people can never get close enough to a table containing the daily meals and always want to get as far as possible when the spiritual food is delivered by their pastor. The front pews are just as comfortable to hear—or to sleep—as the back ones, and one can hear better and it shows more respect for the pastor. Fill up the front pews first next Sunday and every Sunday thereafter. —Schwenksville, Pa., Item.

Bro. A. C. Kolb sent an Acme bicycle to Bro. Burkhard, Dhamtari, India, last week. This is the third wheel sent our missionaries in India. The bicycle is a cheaper, besides a more rapid mode of travel than the buffalo cart and will prove a saving to the mission. A telephone line connecting the two stations, Dhamtari and Rudri, is also under contemplation. We trust that while these modern conveniences will be helpful to our missionaries in their arduous work, they will also make the place more homelike for them.—Herald of Truth.

Bro. G. A. and Sister Linscheid inform the congregations through the "Bundesbote" this week of their safe arrival at Lame Deer, Montana, their future missionary field among the Cheyennes there. They passed the famous Custer battlefield on

their way out, where the numerous tombstones told the pathetic story of the fallen heroes who stood by each other until the last man had fallen. Bro. and Mrs. Linscheid will live in the tent the summer over or until a house is furnished. Everything, even of the barest necessities of life, are very costly and self-denial is quite imperative there. The nearest postoffice is 20 miles away, Lame Deer, and the nearest railroad station 35 miles, Crow Agency.

On last Thursday, May 19, the eleventh annual meeting of the Mennonite Children's and Orphans' society of Kansas met at the orphanage at Rev. Christian Krehbiel's residence near Halstead, Kansas. 18 members were present and 17 absent members were represented by proxy. The excellent working plan of the society is to place the orphans in good Christian homes. No children are permitted to be taken from outside states. At the orphanage there are now 4 girls and 6 boys. 82 children in all have been adopted by the association since its inception. The management is very much encouraged over the work.

Importance of Discoveries at Gezer.

The discoveries made at Gezer have shown, says "The American Antiquarian", that "many things are hidden under the soil of Palestine which will, undoubtedly, throw much light upon the early history of that land and probably confirm the Scriptures. A model of the ruins of Gezer will be shown at the St. Louis Exposition. The discovery of infants' bones buried under corner-stones indicates the prevalence of infant sacrifice, and explains the passage, 'The man who in the days of Ahab built the wall of Jericho in his oldest son, and set up the last gate in his youngest son.' (1 Kings 16: 34)."—U. G. N.

Why Abolish the Death Penalty.

E. F. GRUBB.

Not many hundred years ago the state imposed death as the penalty for many different crimes. Now the United States inflicts death for but two crimes—murder and treason,—and some states have abolished the death penalty. Once executions were all public, but now there are but few places where the public is allowed to witness them.

These changes show an advance in civilization, but the fact that in many states human life is taken by due process of law is a reminder of a more savage condition when the "avenger of blood" demanded the life of the slayer of man (in return for that of the slain) as a penalty for his crime.

The death penalty as a punishment for crime is unjustifiable and unreasonable. It is unjustifiable because it does not prevent men from committing murder (or other crime for which death is inflicted) although they know the penalty. Perhaps no punishment will prevent the crime of murder but since this does not and yet is so extreme and unreasonable it seems unjustifiable.

Punishment aims to be reformatory for the offender and protective for society. Capital punishment utterly fails to effect any reformation in the criminal. A different punishment (imprisonment) would afford as much protection to society.

If a man is guilty of stealing or some other act of trespass against the rights of his fellowmen he may be imprisoned that he cannot repeat the act and that he may reflect on the error of his way. To this may reasonably be added a fine to compensate the state for added expense. When a man by the enormity of his crime shows that he is unfit for the company of his fellows and that they are unsafe in his presence all the requirements are fulfilled when that man is imprisoned for life. Vengeance demands blood, that is, the life. But since the administration of our laws knows not vengeance but justice only the life cannot be demanded.

There is also the possibility of the condemnation of the innocent. (This is not offset by the laxity of our courts or laws whereby the guilty may and does sometimes escape.) If a man is imprisoned and it be learned that he is innocent of the violation of law then he may be released. If fined and he is afterward found to be not guilty, his fine may be remitted. But if killed who will give back to him his life? Since man cannot create life it is not in his province to take it. Hence the penalty is unreasonable as well as unjustifiable and should be abolished.

Wadsworth, Ohio.

How to Pray Prevailing.

1. Out of a pure heart.
2. For definite objects.
3. For Scriptural objects.
4. With unselfish aims.
5. In faith.
6. Persistently.
7. In the name of Christ.
8. In yieldedness and patience.

1. First, then, to pray so as to prevail with God, we must pray out of a pure heart. In 2 Tim. 2: 22 Paul directs us to call upon the Lord "out of a pure heart"; and David, in Ps. 66: 18, says that if he had regarded iniquity in his heart, the Lord would not have heard his prayer. By a pure heart we mean a heart sincerely willing to give up all sin. There may be many struggles with sin; there may be many defeats; the way of deliverance from sin may not have been learned fully; but the soul that would prevail with God must be willing to give up sin; it must be willing, at the very least, to have God make it willing. To pray while we are holding on to sin, loving sin, living in known and wilful disobedience to God, is to try to mock God, and God says He will not be mocked, Gal. 6: 7. The desire to be holy is the first breathing of the saved soul. If that desire, that purpose, is lacking, the life of God in the soul is lacking, that is all. "A pure heart," then, must include, at the very least, the willingness to cease from sin, or to be made willing to do so; and prayer that is made by one who wills to retain sin cannot prevail. "If I regard iniquity in my heart, the Lord will not hear me."

2. We must pray for definite things, if we expect to prevail with God. Every answered prayer recorded in the Bible was for a specific object. Most of them got to the white heat of definite desire before the answer came. To pray for generalities is to show that we are not after anything in particular. If you don't want some definite thing from God, don't prevail with Him; for you have nothing to prevail about. Suppose your child were to come into the house from play, and hang around calling upon you, and when you would say, "What is it, child?" would reply, "I don't know; I am not after anything in particular," you would send it back to play. I have known children to act thus just to be with the parent, to enjoy the fellowship and the love of the parent; but in such cases the desire is intense and definite enough!

Pray, then, for definite specific things, otherwise faith is impossible and prayer mere words. Our Lord Jesus said to Bartimeus, "What wilt thou that I should do unto thee?" Not only the Lord, but every one that looked that day at his ghastly, sightless eyeballs, knew what the man wanted. But Christ wanted to bring him to the direct and definite petition: "Lord, that I may receive my sight." Then He blessed him. The general cry, "Have mercy on me," would not suffice. Let us be definite, if we would prevail.

3. But we must also, in order to be sure our prayer will prevail, pray for such things as are authorized in the Word of God. To pray for the overthrow of a personal enemy (though God may duly overthrow him) is to violate the command, "Pray for them that despitefully use you." On the other hand, to pray for spiritual blessings for ourselves and others is always Scriptural. Let us carefully study God's Word to know how to pray in God's will; and let us test our desires by His Word, ere we expect an answer. Some things are definitely promised us in the Bible; others are directly or implicitly inferred as according to God's will; while others may easily be seen to be not contrary to Scripture. Let us take care that we do not go beyond, or contrary to, the Word of God, in our prayers; but ever be watchful to pray for Scriptural objects.

4. Closely allied to this condition, Biblical praying is the condition of unselfish motives if we would prevail. (It is not a selfish thing to earnestly pray for our own spiritual advancement, let us remember.) By unselfish motives I mean motives that look towards God's glory, and the conversion of souls, rather than blessings that begin and end with ourselves. James says (4: 3), "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures" (R. V.). Here "pleasures" may mean either the flesh or spirit. Some people pray for spiritual blessings, simply that they may "enjoy religion." But the beginning of real spiritual advancement is surrender to God, and seeking His glory. Let us beware of prayers that begin and end with self; for such prayers do not prevail, and if they should, they would injure us. "God gave them their desire, that which they lusted after, but sent leanness into their soul," Ps. 78: 79; 106: 15.

5. We must pray in faith if we would prevail. Everybody knows this, Heb. 11: 6. But how few do it! And why? Why do we not believe an infinitely faithful God, One who never yet broke a promise? Ignorance of God, cherished sin, abbreviated prayers, neglect of study of God's Word (for faith gives through the Word, Rom. 10: 17), and the press of worldly business and the cares of life, render us too weak-spirited and too withered of heart to be able to lay hold on the plain and mighty but holy promises of God. A heart clear and strong by the holy exercises of prayer and Bible reading and meditation is necessary if we would prevail in prayer: if we would be able to believe. "If thou canst believe, all things are possible," said our Lord. And believing is possible, if we choose from our hearts the way of faith. An absolutely surrendered heart gets into an atmosphere of faith; it has climbed the mountain, out of the fogs and malaria of a worldly life.

When we pray, then, God says, "Believe." See Mark 11: 22–24. And we must not fail to receive, Jas. 1: 6, 7.

6. We must persevere, we must be persistent. God often waits to be gracious, Isa. 30: 18. "The Lord will wait that He may be gracious; blessed are all they that wait for Him." We often start in well. We ask, and God says, "Yes; you shall receive." But He adds, "Now seek and ye shall find." Many get weary here and do not reap, because they faint. They fail to find what God has granted, but cannot bestow till the soul is made ready by patient seeking to receive. Then when one does consent to seek, God may say, 'Now knock, and it shall be opened; just knock, and wait." More fail here than anywhere else. Mere waiting is harder than anything else. But we must learn to wait God's time and persevere in prayer, if we expect to prevail. Abraham waited through long years, he patiently endured, praying and expecting, till the Lord's time came.

7. We must pray in the name of Christ if we are to prevail. Nothing is more humbling, or more blessed, when consented to, and entered into. What rest it gives to use another's name, another's credit, another's treasures, if we are humble enough to do so! But Christ has given the right to use His own name to His people in their prayers; and has promised if they use that Name, they shall find unlimited response from God the Father to it. Read John 16. Think of having the right to ask of God just as if Christ were personally asking! But this is what asking in the name of Christ is. Believers are one with Christ. It is this prayer that prevails, no other. And every Christian is urged to use this great privilege freely.

8. Finally, we must pray in yieldedness and loving deference to God's will and way, if we would truly prevail. Jacob indeed said, "I will not let Thee go"; but he somehow knew it was God's chosen hour in granting him the blessing. Jesus said in Gethsemane, "Father, all things are possible with Thee, let this cup pass away. Nevertheless, not My will, but Thine, be done." And the cup did not pass. When we pray, let us leave the answer in God's hands, to bestow as He will. Of course, when what we are pleading for is definitely promised as something to be expected immediately and in a specific form and way, it is unbelief not to expect it immediately and just as promised. Let us note this. But nevertheless, prevailing prayer is that which loses itself in the will of God.—W. R. Newell in "Faithful Witness."

Progress in the Christian Life.

HATTIE B. WILE.

"Soul of mine,
Wouldst thou choose for life a motto half divine?
Let this be thy guard and guide
Through the future reaching wide;
Whether good or ill betide,
Rise higher."

It is one of the blessed features of the Christian life that one can never reach the end of its possibilities. The joy of accepting Christ may be great; but however deep it may be, it may grow with every day of life. One of the greatest mistakes that can be made is to think that the beginning is all there is of following Christ. The choice to serve the Lord is the chief step, but it means a continual growth as well as an instantaneous change. One must grow to the stature of a fullgrown man in Christ. No one is condemned to remain the child that he is at the start on the new life.

The most perilous moment in a Christian's life is when he thinks himself "good enough", when he becomes satisfied with his work and with his life. God alone is the goal, and heaven is situated so high that it must ever be above man's best. If a tree stops growing, it begins to decay. Just as soon as a Christian ceases to go forward, he begins to go backward. God never means that His disciples shall take a backward step. If we cease to advance it is in spite of God. None of the discouragements, disappointments, failures, or circumstances that life holds for us are meant to be setbacks.

Everything that God sends into our lives is sent to help us onward. All of God's providences are stepping-stones. The trouble is that we want God to cast His stepping-stones in our own mould, and that He will not do.

Christian souls are torn and racked by discontent because they will not believe that God is a better guide than they themselves; because they do not realize that the Father knoweth that they have need of "all these things", the dark things as well as the bright, the things that cannot be understood as well as the things that are plain, the things that try their faith as well as the things that fill them with joy.

There must be many falls before the Christian can realize that he is not to climb on the world's ladder. There must be sore strivings before he understands that his crown is not of man's laurel, but of God's gold. The verdict of the world has nothing whatever to do with the Christian's progress and success. When men have turned from him as a failure, when he sojourns in the dark valley of hopes unfulfilled and of efforts overthrown, when the chain of temptation galls his neck, then it is that the Christian often makes most rapid strides toward perfection. God has placed mile-stones along the Christian highway so that it is possible for the soul to know of its own progress. "Grow in grace and in the knowledge of the Lord" is one command.

If you find yourself doing more of the things of grace, if it is easier to say the good word than the bad, if the angry sentence is not as much at home on your lips as it used to be, if your thoughts are more of Christ and of the things of righteousness than they once were, if your smile is brighter and more abiding than in other days, if friends come to you for counsel and hope, if your heart sings with the joy of the redeemed,—if these things of grace mark your life, know that you are passing the mile-stones toward God.

You can determine your progress also by your "knowledge of the Lord". Do you see more of Christ in the Bible? Have you found new joy and strength in communion with Him? Has the hour of prayer become the best hour in each day? Have you learned to see Christ in the good deeds and better lives about you? Is the blessed Spirit a personal revealer of Jesus to you? Do you find that all the things of this life are coming to center more and more about the Lord Himself? Then rejoice, for each of these signs shows progress in your Christian life.

But even this is not enough. Peter says the end of the disciples' growth is "love", not only "love of the brethren", but "love", the highest word in all languages, the one synonym for God. Thus our advancement finds its extremity only in God Himself. Nothing this side of the great white throne ought to satisfy us.

New Hanover, Pa.

Faith is the inward state of which obedience is the outward expression. Faith is the seed, obedience is the fruit. "As a man thinketh in his heart so is he." Faith and obedience are never severed; indeed, it is impossible to sever them. Faith, that is, in Christ—not in dogmas or propositions, this is not faith at all in the scriptural sense, but faith in the personal Christ—must flower into obedience.

Our C. E. Topic.

Topic for May 29: What Christian Endeavor is Doing in Mission Lands. Luke 1: 49–55.

MEDITATIONS.

The C. E. idea has now circulated over the world for nearly a quarter of a century, and is known in every country whither missionaries have gone out. It has taken a firm foothold in native churches everywhere, having been identified in many instances with the planting of the church.

Among the countries in which missionaries are laboring may be mentioned Alaska, Mexico, the West Indies, Central America, South America, Australia, Samoa and other Pacific islands, Japan, China, India, Burma and Siam, Persia and Africa. In all of these mission lands there are societies doing each some smaller or greater share in supporting and carrying on evangelistic work.

Here are some statistics:

Alaska has 17 societies, among them one at Point Barrow, the most northerly society in the world.

Mexico has 111, and at one session of a Mexican C. E. convention 30 Catholics were converted.

The West Indies have 272, most of them in Jamaica, though there are some in Cuba and Porto Rico.

Central and South America together have 56. One Brazilian society meets in an old Catholic inquisition hall.

There are 17 societies in Samoa. The first society there has sent out more than 100 missionaries to New Guinea.

Australia has 3,960, and mission work among the natives is carried on.

Japan has 115, one meeting in a postoffice. Korea has 12.

China has 188. During the Boxer outbreak one society near Pekin lost 53 of its 65 members through martyrdom.

Burma has 15 and Siam 31.

India has 500. Many of the Hindoo members conduct outdoor evangelistic meetings, especially on the railroad trains.

Persia's 35 societies contain Jews and Moslems and Armenians.

Africa has 141, many of them being among the Boers. During the Boer war societies were organized among the Boer prisoners. Of these prison Endeavorers 200 volunteered to do mission work among the negroes.

So it is seen that Christian Endeavor is a mighty power in the hands of God to agitate and spread the gospel throughout the world.

The Mennonite.

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Editorial.

The most effective way of battling an evil is the slow but sure process of educating public sentiment against it, so that the growing generation may look upon it as a disgrace and shudder to come in contact with it. A good illustration of this lately came to our knowledge. In Persia strong drink is sold everywhere, no license being necessary, everybody and anybody being allowed to sell it. But no intoxication is to be seen anywhere, because drunkenness is universally regarded a deep disgrace. Let everyone extract his own moral.

The M. E. General Conference, now in session at Los Angeles, has decided to retain the clause in its constitution against the practice of dancing, card-playing, etc. This is a victory on the right side, though won by a small majority. While the church cannot take the place of the conscience of its members, the fact that it stands up in testimony against these social vices is certain to have its moral effect upon its membership as a whole. Whenever the testimony of the whole body becomes weak or uncertain, that of the individual is generally likely to become still weaker, if not silenced altogether. The church as a body also has an influence, like the individual, a personality, and is morally responsible for the example it shows. The church or conference that is afraid to lay down any moral principles and discards all discipline, is sowing the seeds of future license of thought and action, if not of discord.

How radically people's judgments differ when they remark about your looks or the state of your health! One says, "Why you're looking well"; another, "You're looking bad". One says, "Your color is good"; another, "You look allright but you're somewhat pale". One says, "You're not delicate at all"; another, "You've always had a delicate constitution". One says, "You're incurable"; another, "You'll surely be all right in a month or two". And this is human judgment as to physical conditions. If men's perceptions as to your body are at such hopeless odds, how little are they to be trusted when it comes to pronouncing upon the condition of the soul! So it comes that many men's reputations are rated as high as heaven in one county and as low as the pit in another. Let God be our judge, not man. Paul said, "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord." Paul stood on bedrock.

The apostolic virtue of hospitality is in danger of becoming obsolete in these modern days of railroads, travelling, globe-trotting and hotels. A Christian from one section of Christendom, visiting another section in the interests of some spiritual cause, is often if not generally compelled to put up at a hotel. It is said of a returned missionary who for three weeks visited congregation after congregation working up enthusiasm for missions, yet who during all this time had to put up at a hotel or boarding-house, with one exception, when he was asked to tea at a minister's house. It may be that Oriental and Occidental society, or ancient and modern conveniences are so differently constituted as to make hospitality archaic and uncalled-for here and now in Western civilization. But be that as it may, there are spiritual elements in the social contact of Christian with Christian, as embodied in the ancient hospitality, that are indispensable, if the close communion of heart with heart, the essential brotherhood of believers is worthy of cultivation. By sending men to the hotels we often deprive ourselves of the opportunity to "entertain angels unawares" and we lose a great deal thereby. May the time be far off when hospitality will have become a lost virtue.

A Lutheran's View of Secrecy.

"The Lutheran", published at Lebanon and Philadelphia, comes out flat-footed against secret societies. In the "Answers to Open Letters" department, it answers a list of questions on the lodge problem, from which we extract a few statements:

"The church should teach her young people not to become connected with secret societies, and should be careful to show no favor to them. The pastor of the church should teach God's pure word as it applies to secret societies. The church should oppose steadily, and yet be particularly careful not to show bitterness toward persons."

Again: "No Lutheran pastor should permit a lodge 'to have charge of the burial service'. He should conduct the church service at the grave, and conduct it as soon as the proper moment arrives, and finish it completely. The service then is over, as far as he is concerned, and he should retire, and not be a silent, reverent participant in anything that may follow."

Apples of Gold.

Dr. Henry van Dyke, of Princeton University, has the gift of saying solid things in a most happy way. What could be better than the following

FOOTPATH TO PEACE.

"To be glad of life because it gives you the chance to love and to work and play and to look up at the stars. To be satisfied with your possessions, but not contented with yourself until you have made the best of them. To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice. To be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners. To think seldom of your enemies, often of your friends and every day of Christ; to spend as much time as you can, with body and with spirit, in God's out-of-doors. These are little guide-posts on the foot-path to peace."

Can you find a grander rule of life than this? Hang it up in large letters in your home and place of business, and read it over daily. "A word fitly spoken is like apples of gold in pictures of silver."

Editorial Scraps.

Too many people turn Christian liberty into unchristian license.

An ideal combination — the doctrine of the orthodox with the piety of many a heterodox.

It does not console the mourners to say good things about the dead relative which they know are overdrawn.

If on the one hand some helpful people make two blades of grass grow where one grew before, so on the other there are many who multiply the weeds in the same proportion.

You cannot see a mountain peak when it is obscured by fog, neither can you see the Christian character in a professor who does not associate with his fellows.

God by His grace must touch up His photograph of our hearts, so as to take out the dark spots.

The only infallible Bibles are those that are read by the pure in heart.

The devil lays many sidetracks along the Christian's course and purposely leaves the switch open.

Many marriage compacts are like promissory notes given by insolvents, which at maturity go to protest.

"Nothing is more likely to give hope and courage to the despairing than the thought that there are people who still believe in them."

Correspondence.

STERLING, O., May 23, 1904.—The services at this place on May 22 were in charge of Rev. E. F. Grubb, present pastor of the church at Wadsworth, assisted by Rev J. H. Langenwalter. An able discourse was given on, "Lest the cross of Christ should be made void", the last clause of 1 Cor. 1: 17. A large audience was present. Mr. Michael Miller and wife were then identified with the church at this place, they formerly being members of the church at Canton. At the conclusion of the service the Lord's supper was celebrated with 36 communicants, sorry to say that several of the members were not able to attend on account of sickness. Those present from the church at Canton, O., were Mr. and Mrs. John Sommers, Mr. and Mrs. Michael Kreibuill, Mrs. Mary Combs and Miss Emma Graber.

ZIONSVILLE, Pa.—On Sunday, May 22, we had the privilege of listening to the blessed truths of Pentecost from the lips of one whom God had brought into our midst through wonderful leadings of His providence from across the sea. Just about two weeks ago the young man, Albert Schormann by name, landed on American soil at New York having left dear ones and home in his native land for conscience' sake. Without saying more on this point and leaving the story of his life, more especially this chapter of it to be told by himself or some one else, it is with much satisfaction that testimony is here given to the admiration and love he has won among us. A man of strong religious convictions in which he coincides fully with the teaching of our church, he has the courage, born of implicit trust in the sure promises of God in Christ Jesus, to follow as the Spirit leads. His stay among us has already been a great blessing, especially to those with whom he has come into close acquaintance. Such a consecrated man as he seems to be will surely find a sphere of great usefulness in the service of the Master in this land of his adoption. May the Lord direct his ways and graciously spare the life of his loved helpmate who will shortly follow him in this country.

WADSWORTH, Ohio.—The communion services were held the first of the month. Pres. N. C. Hirschy, of the Bluffton College, was present to assist Rev. Grubb in the services. Bro. Hirschy preached in the evening.

The ladies' aid society is very busy at present. They are making preparations to purchase a new carpet for the church in the near future and are putting all the energy in the work they can muster together.

On last Sunday morning a special meeting was called after church services to consider a letter received from Rev. James Sprunger, of Oberlin, stating he would not be with us the ensuing year as he has accepted a position with the Y. M. C. A. of that institution. A vote was taken to extend a call to Rev. Grubb, the present minister of the Wadsworth congregation, to remain with us the balance of the year.

On Sunday evening the C. E.'s held their regular meeting including a special program consisting of music, an essay on the topic by Frank Billman, a discussion of the subject by Rev. Grubb and a recitation by Sophia Beery. The interest in the society continues but we would like to see more become active members. On Friday evening the Endeavorers held a social at the home of Miss Daisy Miller.

ALLENTOWN, Pa., May 15. Last Sunday evening, May 8th, the pastor preached to a large audience, mostly of young people, on the Prodigal Son. Beginning with to-night, May 15, he will preach a series of sermons Sunday evenings on Joseph, as follows: May 15, Working hard; May 22, Doing time; May 29, In clover; June 5, Getting even. This morning Bro. Butterwich, of the United Brethren church, preached for us.

On Sunday morning, May 22, we will observe the Lord's supper. Preparatory services will be held on Friday evening, May 20th, when Rev. A. S. Shelly, of Bally, will preach.

DONNELLSON, Iowa, May 23. Yesterday was a beautiful, ideal day and our church was well filled. After regular services the Lord's Supper was partaken of. The annual German Sunday-school convention of Lee Co., Iowa, will be held to-day at the Evangelical church in Franklin. Two weeks ago to-day we sent the MENNONITE a copy of our program and a short communication but as it did not appear in print it must have landed somewhere else. We hereby wish to express our heartfelt and sincere sympathy for our dear Brother Allebach in his long, protracted illness and may the Lord comfort and strengthen him, is the prayer of many.

SUMMERFIELD, Ill. On Sunday, May 22, we celebrated a family reunion. The above mentioned date was mother's 67th birthday and the family had laid plans some time previous to have a reunion at that date. The entire family was present making a total of 20. Bro. Henry, his wife and three children, H. Ringelman, his wife and two children, Rev. S. K. Mosiman and wife; H. C. Hornburg and wife; 6 unmarried children and mother. Besides these mother's sister, "Tante" Susie Ruth, Rev. Van der Smissen and his family were present. In the afternoon we had a short program. The grandchildren all said verses, addressed to grandmother, suitable for the occasion. Short appropriate addresses were made by Bro. Henry, H. C. Hornburg, Rev. S. K. Mosiman, Rev. Van d. Smissen, Bro. Dan and myself. The family presented a beautiful lawn urn to mother for a birthday gift and numerous congratulatory letters were read from friends and relatives. We had a very joyous and blessed time and through this reunion the love that binds members of a family together was strengthened and renewed.

Mrs. Brand, an aged member of our church, is seriously ill. Her son, (by former marriage) Mr. Langenwalter, from Kansas, is visiting her.

J. F. Lehman and family, of Berne, Ind., visited the Fair last week.

A Bible Scholar in the Kitchen.

I know of one dear woman who had only a common school education, "and a very common one at that," she used in her humility to say, who yet became so choice a Bible scholar that in her church and Sabbath-school it grew to be a habit with the people to defer to her opinion, and those who had had abundant opportunity for study learned to mark their own opinion with an interrogation when it differed from hers. To one who questioned her as to how it was possible in her narrowed and wonderful busy life to give the amount of study and thought that she evidently did to the Bible, she made answer:

"Why, you see I have a great deal of time to myself. After the children are started for school, I am alone all day. And I know that at six o'clock there will be eleven hungry people who will look to me for a good dinner; so of course I have to spend a good deal of my time in the kitchen. Years ago I foresaw that the larger portion of my waking hours would have to be spent there, and I felt lonely and wanted a companion. So I covered my Bible with slate-colored cambric, and took it to the kitchen with me. After a while my husband put up a shelf on purpose for it, and made a little wire arrangement to hold it open, and we have had real good times together, my Bible and I. I can peep at a verse here and there, and keep thinking it over as I go about my work, and think of all the other verses I know that throw light on it. It is wonderful how many verses one knows that fit in, if we just give them time to find their places! Ironing days were very nice. It was long, slow work, you see, that didn't take much thought, because I knew exactly how to do it, and I could give my mind to some subject that needed studying, and every once in a while find a verse that made it plainer. Then in the evening, when I had a quiet half hour to myself, I'd look up things that I hadn't time for during the day, and find out what others thought about the same verse. That would be sure to start me on some new verses, and maybe we would go on for weeks, my Bible and I, studying that one subject."—"The Christian Endeavor World."

There is only one way to rectify a mistake, and that is frankly to admit the error and make whatever amends may be required. A straightforward confession is good for the soul. It is the tribute which conscience demands of intelligence. The man who will not admit his blunders has neither a conscience to set him right nor any intelligence to keep him so.—

The Red Peril.

They drip blood — the columns of the daily papers. A man is disemboweled in a Philadelphia saloon. A "respected citizen" of Kentucky, wild with whiskey, shoots to death his father and his son. In a saloon row in New York a man is literally scalped. A drunken driver in Brooklyn rips open his horse's nose with a jack-knife. A drunken son in Indiana empties a musket-load of buckshot into his mother's breast, and drops chattering over the corpse, a raving maniac. A mother in Illinois seizes her baby and holds it on the hot cooking-stove until it dies. A young father, mad with drink, snatches his little boy from his cradle by the feet and dashes his brains out against the wall.

These are not "made up" stories. They are not very unusual facts. And this is the great Christian republic, where good men are under no less obligation to make good laws than to obey them. And the saloon is as lawful as a common school.

Willard Parker, the publicist physician of New York, estimated that the saloon is responsible for 35 per cent. of idiocy, 45 per cent of lunacy, 80 per cent. of crime, 90 per cent. of pauperism, and 10 per cent. of all deaths. These figures, of course, cannot be perfectly verified, but it is certain that the exact statistics can express but an infinitesimal fraction of the loss and shame and pain entailed by the licensing system.

What folly for us to send fleets to overawe the "Unspeakable Turk," or concentrate the resources of diplomacy to guard against "the yellow peril" of China, when in our midst the politics that builds in blood flourishes, debauches and defies!

We guard our ports against cholera, anthrax and the bubonic plague. We stamp out yellow fever and typhoid. No matter what the cost we keep them out and stamp them out.

Is there no way to suppress the liquor traffic? It were wiser far to open every port to the diseased of every land and give up the water supply to every pollution than to legalize and protect that. —The New Voice.

There is a certain amount of grief and sorrow which comes with every great joy to give it a cost mark whereby we may always remember its value.—From "Dorothy Vernon of Haddon Hall."

Every good book is a blessing to him who reads it, but in the great needs of life and in the hour of death there is but one book, and that book the Bible.

The Sunday School Lesson.

Subject for May 29: THE PASSOVER. Matt. 26: 17–30.

GOLDEN TEXT: For even Christ our Passover is sacrificed for us. 1 Cor. 5:7.

LESSON TEACHINGS.

It will be satisfactory to read up the passages giving the events between the last lesson and this. The chief of them are: 1. The ar-

rival at Bethany, (Matt. 21: 1; Mark 11: 1; Luke 19: 29; John 12: 14). John tells us this took place six days before the passover, so that all the following events occurred during that short period. 2. The Supper at Bethany (John 12: 2–9). The account shows the sanctimonious character of Judas, when contrasted with our Lesson. 3. The triumphal entry into Jerusalem (Matt. 21: 8–11; John 12: 12–15). Here Jesus was well-nigh idolized by the multitude. No wonder the infamous plot of Judas and the chief priests had to be hatched out in secret. So Jesus will be greeted by the Jews when He "stands in the latter day upon the earth" and is ready to receive the crown. 4. The temple cleansed (Matt. 21: 12–16). This was the second cleansing (see John 2: 15). 5. Retirement at Bethany (Matt. 21: 17) and a day of teaching (Matt. chaps. 21: 23–25).

The Jewish passover was the most important of Jewish feasts. It commemorated the deliverance of Israel from Egyptian bondage (Ex. 12: 2–11), and observance was a perpetual duty. See Ex. 2: 14. But it not only looked backward to a past deliverance; it also looked forward to a future deliverance from sin, death and judgment. The lamb of the passover pointed to Christ, "the Lamb of God which taketh away the sin of the world". Besides the lamb, unleavened bread was also eaten. This was bread free from leaven (or yeast, in our day), and eaten for seven days. This pointed to Christ as the portion or spiritual nourishment of the believer, to which He referred when He said, "I am the bread of life". See John 6: 48–58. This was too hard a riddle for many disciples to understand.

We learn from the gospels that Jesus never missed a passover feast. To Him it was an important and significant feast. Is it so to us?

The heading of this Lesson tells only half the story. It should read, "The Passover and the Lord's Supper", for the last five verses tell us of the latter. The passover was then superceded by the Lord's Supper. Christ, the real "Lamb", was about to die, and hereafter the disciples and the Church were to look back upon this event, no more to the lamb in Egypt. The passover was the shadow of things to come, the Lord's Supper is the remembrance of what has come.

1. Preparation for the Passover (17–19). It was custom for several families to eat the passover together. Jesus and His disciples were like a family—it was natural then to ask, "Where wilt thou that *we* prepare, etc." Christ loved to thus commune with His own, He looked forward to this feast "with desire" (Luke 22: 15, 16). And it was the last one before His death, by which it should forever be abolished. Joy and agony of spirit must have been mysteriously mingled.

The disciples (Luke says Peter and John, 22: 8) want to know where to celebrate it. Jesus gives them detailed instructions, given at greater length in Mark 14: 12–15. The disciples obeyed them to the letter. Their faith forbade them to ask how He could foresee all these accommodations, and their obedience was rewarded, for they found everything as He had said (Luke 22: 13). Faith always accepts Christ's word as truth, and obedience always justifies the faith.

2. The Passover Celebrated (20–25). It was in the evening, just as the first passover in Egypt was eaten at night. And here the joy of communion was beclouded by the revelation of treachery. The betrayer was announced—and this not an outsider, but one of the inner circle, though he had no right there. Jesus knew who he was, though the eleven did not. They did not know of the cold-blooded arrangement Judas had made shortly before with the chief priests to deliver the Lord into their hands (Mark 14: 10–11). They were self-distrustful, so they all asked "Is it I?" They asked it sorrowfully (v. 22), proving that in heart they were incapable of such baseness. But Judas showed his black heart by asking the same question, as though he did not know! It is the mark of a devil to throw the cloak of sanctimoniousness over the ugly shape of wickedness. Jesus, however, answers him (v. 25), and gives the signal of dipping in the dish, thus answering the question to the others in a two-fold manner. V. 24 proves that Judas would never repent and that his execrable deed was God's grace employed in overruling his crime for wonderful ends.

3. The Lord's Supper Instituted (26–30). Between the passover feast and the Lord's Supper the washing of the disciples' feet took place (John 13). The Supper consists of two parts, eating the bread and drinking the wine. Jesus prefaced each with a blessing or thanksgiving, in the face of His own death it implied. This bread and wine were symbols, which Jesus explained to the eleven (Judas not partaking). Especially note His explanation of the cup—"my blood of the *new testament*". The old testament reminded of the blood of a lamb, the new was to remind of the blood of the Lamb. The Lord's Supper is a feast of (1) Memorial—"This do in remembrance of me"—"Ye do show the Lord's death", pointing to the fulfilment of the atonement; (2) Communion (1 Cor. 10: 16), "in which being members of Christ's body, we receive by faith the blessings of His atonement"; (3) Proclamation — "Ye do show forth the Lord's death", i. e. preach it to ourselves and others, and (4) Anticipation— "till He come". It is to be observed until we drink it anew in His veritable presence in the kingdom of God (see v. 29).

Only saints or believers are entitled to partake in the Lord's Supper, since they alone are entitled to the benefits symbolized by it. It should always be an occasion of joy and thanksgiving as it was to our Lord.

PROGRAM

NINTH ANNUAL CONVENTION OF THE YOUNG PEOPLE'S UNION OF THE EASTERN MENNONITE CONFERENCE, TO BE HELD IN WEST SWAMP MENNONITE CHURCH, MAY 30, 1904.

AFTERNOON SESSION.

1:15, Song Service
1:30, Devotional Exercises..... Rev. J.S. Moyer
1:40, Address of Welcome..... Elwood Shelly
1:45, Response.... Rev. H. S. Godshall
1:50, Singing
1:55, Topic, The Pledge..... Rev. N. B. Grubb
Discussion
2:20, Singing
2:25, Topic, Grading in Young People's Societies.....Rev. F. F. Gable
Discussion
2:45, Singing
2:50, Topic, How can enthusiasm be created in the individual for committee work ... . Ada Landis
Discussion
3:10, Singing
3:15, Topic, The Pastor's place in Young People's Societies and its meetings.
a) From Pastor's point of view... .....Rev. A. S. Shelly
b) From member's point of view.. .....S. M. Rosenberger
Discussion
3:45, Singing (offering)
Business
Question Box....Rev. A. M. Fretz
Adjournment

EVENING SESSION.

6:35, Song Service
6:50, Devotional Exercises..... .....Rev. A. B. Shelly
7:00, Singing
7:05, Topic, The Quiet Hour..... .....Adelaide Roth
Discussion
7:25, Address.... Rev. Allen R. Bartholomew, D. D., President Pennsylvania C. E Union, Phila.
8:00, Singing (offering)
Business
Question Box....Rev. A. M. Fretz
8:20, Consecration Service..... .....Rev. W. H. Grubb
8:30, Adjournment

A. S. BECHTEL, Presiding officer.
A. A. MOYER, Cor. Sec'y.

Marriages.

BEAVER—STEINER.— On May 7, 1904, in Souderton by Rev. A. M. Fretz, Harry G. Beaver, of Philadelphia, and Miss Irene S. Steiner, of Souderton.

Deaths.

SCHMID.—At Marion, S. D., an infant son of Gerhard and Mary Schmid.

KRAUSE. — At Mountain View, Okla., Bertha, daughter of Henry and Margareth Krause, aged 2 months and 2 days, May 8.

ISAAC. — At Moundridge, Kan., Isaac, son of Peter and Tine Isaac, aged 1 year, 1 month and 20 days. Funeral officiated by Wm. Galle.

DYCK.—At Moundridge, Kan., May 18, Henry Dyck, aged 76 years, 4 months and 3 days. Deceased was a native of West Prussia, immigrated to Lee Co., Iowa, in 1856. He leaves 8 children and 18 grandchildren living. Funeral directed by William Galle.

KREHBIEL.—On April 29, at Pretty Prairie, Mrs. Peter J. Krehbiel, aged 25 years, 5 months and 11 days. She leaves her sorrowing husband with 3 small children. Funeral officiated by Revs. Jos. G. Graber and J. J. Flickner.

EPP.—On Apr. 5, 1904 at Henderson, Neb., Henry Epp, aged 53 years and 8 months.

HAGEY.— In Souderton, Pa., on April 23, 1904, Sarah, wife of Enos Hagey, nee Landis, aged 51 years, 1 month and 15 days. Interment on 28th at old Mennonite church, Souderton. Services by her pastor, A. M. Fretz, assisted by B. F. Luckenbill.

BERGSTRESSER.—In Souderton, Pa., in her pastor's study on April 24, 1904, Emma, wife of John Bergstresser, nee Moyer, aged 38 years and 11 months. Interment on the 30th in Hillside cemetery. Services by her pastor, A. M. Fretz, assisted by Rev. A. B. Shelly.

CLIME.— Near Levin, Pa., on April 30, 1904, Charles, son of John and Sarah Clime, aged nearly four years. Interment on the 4th at Doylestown Mennonite church, services by Abraham Heistand, David Gehman and A. M. Fretz.

MYERS.— Near Bedminsterville, Pa., on May 4, 1904, Claude Russel, child of Pierson and Minnie Myers, aged 7 months and 21 days. Interment on the 10th at Tohickon church. Services at the house by A. M. Fretz; at the church by Rev. Jacob Kehm.

KILE.—Near Doylestown, Pa., on May 13, 1904, Abram B. Kile, son of Abraham F. and Mary Funk Kile, aged 21 years, 3 months and 4 days. Interment on 17th at Deep Run. Services by A. M. Fretz. Text, John 10: 27—29.

LESSLEY.— In Bowmansville, Pa., on May 14, 1904, Annie Lessley, aged 44 years, 6 months and 17 days Interment on 18th inst. at Bowmansville Mennonite church. Services by S. Ott and A. M. Fretz.

LAPP.— At Drummondsville, Ontario, on May 5, 1904, Abraham Lapp, aged 65 years, 7 months and 27 days. On the 8th the services were held in the family home, conducted by Jacob Krehbiel, assisted by A. B. Johnston, after which interment took place in the family burying ground near Black Creek, Ont.

Contributions.

For Home Missions.

In the month of April were received from Springfield S. S., Okla., $5.03; Wadsworth, O., congr. $6.40.

Gratefully acknowledged,
W. S. GOTTSHALL, Treasurer.

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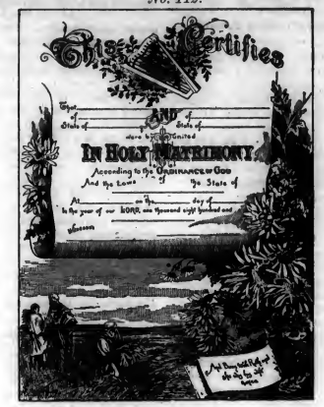

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News of the Week.

Domestic.

TERRIBLE EXPLOSION SUNDAY.

FINDLAY, OHIO, TORPEDO FACTORY DESTROYED AND MANY DEAD.

FINDLAY, Ohio, May 22. — As a result of an explosion in the two drying rooms of the Lake Shore Novelty company's plant here to-day seven dersons are known to be dead, five are so seriously hurt that recovery is believed to be impossible, and twelve or fifteen are injured badly. From reports of the physicians ten of the less seriously injured may die as a result of blood poisoning from the potash that was driven into their bodies.

The Lake Shore Novelty works' plant covered nearly ten acres of ground in the southwest part of the city, and employed nearly 200 men, women and children. Railroad torpedoes and fourth of July explosives were manufactured.

Owing to the large rush of orders the officials of the plant requested the employes to report for duty to-day, (Sunday). About thirty complied with the request.

This morning Findlay residents were startled by two explosions which shattered windows throughout the city. The concussion was felt for miles around. Two magazines in separate rooms at the novelty works exploded simultaneously with terrible reports. The exact cause of the explosion is not known.

The explosion occurred shortly before the employes assembled for duty. At least twenty persons were on their way to the factory when the explosion occurred.

The news of the catastrophe spread like wildfire throughout the country. Every train and interurban car that has arrived in the city for the past ten hours was crowded. The large plant is shattered into fragments, not one single wall remaining. Bricks and timbers can be found for half a mile around.

The property loss is $60,000. The plant, it is said, will not be rebuilt. Most of the funerals will occur tomorrow and business generally will be suspended.

Three bodies were found at a distance of 300 feet from the scene of explosion.

Cloudburst in Colorado.

DENVER, May 21.—The towns of Livermore and Laporte have been wiped out by a raging flood, caused by a cloudburst at the head of the Cache La Poudre river. At Ft. Collins the Russian settlement, consisting of 300 families, is inundated, and dozens of the houses of the Russians have been swept down the stream. It is believed that there has been loss of life there, and it is reported that one person was drowned at Livermore.

The rush of the flood in the river caused the dam at Livingston lake, sixty-five miles above Ft. Collins, to break, and this is responsible for the greater part of the damage. A large amount of stock and other property is lost.

CHEYENNE, Wyo., May 21.—Four persons were drowned here as the result of the sudden rise in the river. A number of other persons are missing. The victims, who lived near the river, were sleeping in bed when the flood came and were unable to get out. Rain had been falling for twenty-four hours when the cloudburst came.

Three Churches in One.

WASHINGTON, May 24. — The Methodist Protestant conference to-day officially received the plan of union to embrace the Congregational, the United Brethren and the Methodist Protestant denominations. The presentation was made by the Rev. Dr. Washington Gladden, of Columbus, O., a Congregationalist, and chairman of the joint committee which formulated the plan. It was received with hearty enthusiasm by the conference, as was the indorsement by the Rev. Dr. W. M. Weekley, of Dayton, Ohio, secretary of the committee, and a minister in the United Brethren church.

The essential feature of the plan provides for a general council, composed of representatives from each denomination, on the basis of one for each 5,000 members. The plan, although formulated last year, has not been acted upon by either of the churches as a whole. It is believed the union will be approved.

Berry is Made Bishop.

LOS ANGELES, May 21.—Dr. Joseph F. Berry, of Chicago, editor of the Epworth Herald, received 531 votes, fourty-four more than the 487 necessary to elect, as Methodist bishop, yesterday. Tremendous applause greeted the announcement, and at the conclusion of the announcement Bishop Berry was escorted to the bishop's row on the platform by Bishops Moore and Hamilton, walking between walls of standing delegates, who gave him the Chautauqua salute of waving handkerchiefs. After the meeting Bishop Berry was the center of attraction and he shook hands with several thousand people.

Three Missionary Bishops Elected.

LOS ANGELES, Cal., May 21.—It is unofficially stated to-day that the ballot taken by the Methodist general conference Saturday for missionary bishops, the result of which will be announced officially Monday morning, has resulted in the election of Dr. I. B. Scott, of Louisiana, (colored) as missionary bishop of Africa, and Dr. W. F. Oldham and Dr. E. K. Robinson as additional missionary bishops in southern Asia. Dr. Scott's election occasioned some surprise as it was thought that Dr. Campor, of Liberia, would be the successful candidate.

Gross Misuse of the Chinese Exclusion Law.

INDIANAPOLIS, May 21. — Miss Wong, who has the musical name "Ah Mae," arrived in Indianapolis yesterday at 12:30 o'clock, and is with Dr. Marie Haslep. She will divide her time between Dr. Haslep and the family of Wong Kai Kah. Miss Wong's effort to reach Indianapolis fully justify all the representations made by Wong Kai Kah about the faults in the Chinese exclusion law. The story is best told by Miss Wong herself as she gave it to a News representative yesterday:

"I left Toronto Tuesday morning. I was armed with a passport or certificate signed by Mr. Gunsaulus, United States consul, and by the collector of customs of Ottawa. It has my description and all about me. It shows that I am a student of the Woman's Medical College of Toronto. They have my photograph, too. Well, at Windsor the inspector, I think his name was Tibbetts, came into the car and asked if I was Japanese. I do not want to lie. I told him, no, I was Chinese and showed him my certificate. He did not say anything and I came on to Detroit, reaching there Wednesday at 2:20 p. m. That inspector did not appear at Detroit. They put me into an omnibus and took me to the immigration Bureau, and they asked me questions. O, how they did ask me questions! I showed them my passport again. I told them I was coming to visit friends in Indianapolis and was invited to take part in the festivities given for Prince Pu Lun, that I would be a guest of the family of His Excellency Wong Kai Kah and would accompany that family to St. Louis.

"No matter," they said, "you will have to go back to Toronto, this is not a port of entry. You can not enter the United States from Detroit." Back I went to Toronto to see the C. P. R. R. people and to make them give me my railroad fare to Detroit back. Then I saw Dr. Helen MacMurchy, one of the professors of the Toronto Woman's Medical College. She was as angry as I about this foolishness and she telegraphed to Ottawa, to Buffalo and where else I do not remember.

"Then they told her I could come through Malone, N. Y., and she said she was bound to see me through. So she put off her practice and went with me to Malone. They let me get on the car there, then came in and wished me to get off and wait till the next day. But Dr. Helen told me to stay on that train and come on through, and I did so.

"Now," said Miss Wong, her soft black eyes flashing fire, "isn't that a nice way for a civilized nation and supposedly free country, to treat a woman? I wish something could be done to that inspector. Why, see how much trouble I had and how my friends here worried when I did not come. They all told me that if I would say I was Japanese I wouldn't have any trouble. But I said I would not lie. I am Chinese. I had all that trouble because I would not tell a lie.

Miss Wong's certificate is all filled out and is headed: "Certificate issued by the government of Canada to certain Chinese persons other than laborers about to enter the United States."

Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE LOSE SHIPS AND MEN.

TOKIO, May 19.—Vice-Admiral Togo has reported as follows: A report from Rear-Admiral Dewa says that the cruisers Kasagi and Yoshino collided during a fog off Port Arthur on May 15. The Yoshino sank, only ninety of her crew being saved. Her crew numbered 300.

"The same morning the Hatsuse, while cruising off port Arthur, covering the landing of the soldiers, struck a mine ten knots southeast of the harbor entrance. She signaled for help and instantly struck another mine. She sank in half an hour. Three hundred of her crew were saved by torpedo boats. Her crew numbered 741 men."

COSSACKS ROUTED BY THE JAPANESE.

TOKIO, May 24.—4 p. m. — General Kuroki reports that a section of Japanese infantry encountered and defeated 200 Cossacks at Toutac-Kou, eight miles northeast of Kuang-Tieo. The Cossacks fled to Al-Yuang-Pienmen, leaving twenty dead. The Japanese sustained no losses.

Additional details of the fight at Wang-Chia-Tun, near Taku-Shan, May 20, indicate that the squadron of Cossacks was almost annihilated by the Japanese infantry, which surrounded and completely routed the enemy. All the Russian officers were killed, wounded or captured. Natives report that some of the Cossacks escaped on foot abandoning their equipment. Many killed andwounded were found on the battlefield.

KUROKI KEEPS HIS EYE ON ENEMY AT PORT ARTHUR.

ST. PETERSBURG, May 24. — The prevailing opinion at the headquarters of the general staff is that the withdrawal of the Japanese on Feng-Wang-Cheng means that the enemy has decided to devote himself to operations against Port Arthur, and that the present object of General Kuroki, with the first army supported by General Nadya, and the third army now landing near Taku-Shan, is to watch General Kuropatkin and prevent a move southward, which would take General Oku and the second army on the Liao-Tung peninsula, in the rear. A direct attack upon General Kuropatkin's main force, apparently is not considered to be impending. Nothing more than outpost affairs are anticipated, although some of these may be sanguinary.

Uneasiness is displayed at the near approach of the rainy season, which will retard if not completely stop field operations, although this plays directly into the Russians' hands. The Russians will continue to hold New-Chwang, Kai-Chou and Tashi-Chou until a move in force is made toward Hai-Cheng with the object of cutting off the retirement of the force at Kai-Chou, which is sufficient to stand off an ordinary force of the enemy and discourage the landing of troops there or at Hiung-Yo-Chan.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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The Smelter.

"He sat by a fire of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

"He knew He had ore that could stand the test,
And He wanted the finest gold,
To mould as a crown for the King to wear,
Set with gems with a price untold.

"So He laid our gold in the burning fire,
Though we fain would have said Him 'Nay',
And He watched the dross we had not seen,
And It melted and passed away.

"And the gold grew brighter and yet more bright,
But our eyes were dim with tears
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

"Yet our gold shone out with a richer glow,
As it mirrored a Form above,
That bent o're the fire, tho' unseen by us,
With a look of ineffable love.

"Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, No! but He saw through the present cross
The bliss of eternal gain.

"So He waited there with a watchful eye,
With a love that's strong and sure;
And His gold did not suffer a bit more heat
Than was needed to make it pure."

—Selected.

Items of News and Comment.

On last Sunday two persons were received into the Berne, Ind., congregation by the right hand of fellowship.

Bro. H. R. Voth preached for the Deer Creek, Okla., congregation on Pentecost and administered the Lord's Supper.

Nine young people were baptized and admitted into the Ebenezer Mennonite church, near Bluffton, O., on May 15.

In the Salem Zion congregation at Freeman, S. D., 21 young persons were admitted to the congregation through baptism.

The Mennonite Brethren i. C. Mission at Sanjan, India, contemplates building a new orphanage building on their field there.

Rev. H. R. Voth will visit the congregations in Nebraska, the Dakotas and Minnesota in June in the interests of home mission work.

Bro. J. Christian Baumgartner, of Pandora, Ohio, who has attended the International Sunday-school convention at Jerusalem, has safely returned home.

At the Salem orghanage at Flanagan, Ill., scarlet fever has been raging for some time. Two of the children have died. Recently there have been no new cases.

Bro. A. B. Kolb, former editor of the "Herald of Truth", now lives with his family on a farm at Anstell, Georgia, and the salubrious climate seems to agree very well with his health.

Professors C. H. Wedel and P. H. Richert, of Bethel College, Newton, Kan., will yisit the congregations of the Western conference during summer vacation on Home Mission work.

Bro. J.B. Epp, who has studied medicine at Brooklyn, N. Y., will go to Quakertown, Pa., to visit Bro. A. B. Shelly, secretary of the General Conference Mission Board, after close of school.

Bro. H. J. Krehbiel, of Trenton, Ohio, preached for the Summerfield, Ill., congregation on Pentecost, he having visited his aged mother on the occasion of a family reunion and birthday celebration.

The Bruderthal, Kan., congregation, near Hillsboro, celebrated a mission service on Ascension day, and on Whitmonday, May 23, they had baptism services. On next Sunday they will hold communion service.

Rev. S. F. Sprunger, of Berne, Ind., administered the Lord's Supper to the Pandora, Ohio, congregation last Sunday. The Sunday-school numbers 275 scholars and 17 teachers. A class of 24 is taking chatechetical instruction.

The Swiss Mennonite congregation of Putnam and Allen counties celebrated communion services on Sunday, May 22, at which over 500 members took part. Several sick members received the sacrament in their homes.

The Young People's society of Christian Workers of Bethany Mennonite church will hold its anniversary on Sunday evening. Prof. Maxwell Kratz, of Perkiomen Seminary, will be the speaker on the evening. An invitation is extended.—Quakertown, Pa., News.

The family of Missionary Kroeker in India is not enjoying the best of health at present. The intense heat seems to be the main cause for the conditions. We hope all will pass over safely and that they may again take up the important work with renewed vigor.—Mt. Lake, Minn., View.

Rev. W. J. Erdman, Germantown, Pa., is to teach the class for devotional Bible study at the Young People's Missionary Conference at Winona Lake, Indiana, June 17–26. Mr. Robert E. Speer, of the Presbyterian Board of Foreign Missions, will also be one of the speakers at this Conference.

Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society, has just completed a new text book on home missions for the use of mission study classes during 1904–5. The book is being prepared under the direction of the Editorial Committee of the Young People's Missionary Movement and will be used as the text-book in the Summer Conferences of the Movement at Winona Lake, Indiana, and Silver Bay, Lake George this summer. Mr. Shelton has also been secured to lead the home mission study classes at these Conferences.

To try and meet the danger to girls lured to St. Louis for immoral purposes, a number of Christian women have banded themselves together, and employ three deaconesses to be on duty, as traveller's aids, to meet the various trains, and they have also opened a receiving home where girls can be taken and sheltered till they find occupations, and safe boarding houses for themselves. In the few days since this has been opened, girls have been brought to it from Toronto, Canada, and all parts of the United States, so this work ought to have the sympathy and help of all Christians interested in saving girls. The Secretary of this committee is Mrs. J. J. Fisher, 3423 Washington Ave., St. Louis.—Ex.

The "Herald of Truth" makes much ado about the World's Fair at St. Louis being nothing more than a machination of Satan to lure young souls to perdition, and about the questionableness of a "Mennonite" hotel there and its advertisement in "Mennonite" paper. It has been doing this both editorially and last week through a contributed article, from its former worthy editor, Bro. Kolb. At the same time it carries on the last page a conspicuous ad for the "Big Four" railroad, advertising its reduced rates to be sure not to the World's Fair, but only to "St. Louis"! Consistency, with the Herald, must indeed be a precious jewell.

The present year has so far been marked by several noteworthy religious gatherings. The Methodist Episcopal General Conference, meeting every fourth year, has been in ssssion during last month at Los Angeles, Cal. The Baptist Anniversary convention was in session in Toronto the past week, and was largely attended. The week before, the International Convention of the Young Men's Christian Association was held in Buffalo, while the world's Sunday-school convention delegates are still pursuing their journeys and studies in Bible lands. The American Bible League meeting in New York was another important May gathering.—Ex.

The Fourth Annual Report of the American Mennonite Mission at Dhamtari, Central Provinces, India, covering the work of the Mission for the year 1903, is out. This pamphlet of twenty-three pages gives a description of the various departments under the supervision of our missionaries in India, including the Orphanage, School, Leper Asylum, Dispensary, Church, Colportage and Industrial work, together with tables of statistics, finances and a map of the country surrounding the mission stations. We understand copies of this Report

have been sent to various points among the brotherhood in America. We could supply a limited number of copies from this office to those interested who failed to receive the Report. — Herald of Truth.

Bro. A. M. Overholt, of Wadsworth, Ohio, writes the following cheerful item for the News and Comments column: "I herewith inclose two dollars as a subscription for the MENNONITE, for which please give me credit. I am pleased with the paper, I think its selections are good, especially the one from Havermyer on war. I wish we could hear through the columns of the MENNONITE more frequently from our own people on this question, for there is entirely too much war glory abroad in the land and it is not all outside the Mennonite church either. I am glad for the information through the MENNONITE that Arthur Fretz has been nominated for the Pennsylvania Legislature on the Prohibition ticket. I hope he will accept the nomination and I further hope the Mennonites of the old Keystone state will give him their united support. John Quinzy Adams once said a vote for a righteous principle is never lost. The writer is further glad because such news help to dispel a feeling of loneliness that sometimes comes over him for Prohibitionists are a very scarce article in Wadsworth."

Our Orphanage at Janjgir, India.

Brother Missionary Kroeker writes to the Mission Board, that the number of orphans at the orphanage connected with our Mission station at Janjgir is sixteen. That if more orphans are to be admitted larger quarters must be provided for them, which would cause a new outlay of money. That in order to prepare the orphan boys at the orphanage for future life it is necessary to teach them some occcupation by which they will be able to earn their own livelihood after they have left the orphanage. To this end looms have been procured and the boys are taught to weave linen. This seems to be a paying occupation, more so than working as a day-laborer. But as the looms they are now using are of a primitive nature the boys are not able to earn as much on them as they could if they were supplied with more modern and improved looms. Brother Kroeker therefore desires to furnish them with these improved looms, which will cost about $100.00 a piece. And as they need at least three of them the whole outlay would amount to $300.00. It is not the intention of Brother Kroeker, nor of the Mission Board, to purchase these looms before the money for them has been contributed into our treasury. But as soon as a sufficient amount has been contributed to purchase one loom the one will be bought and thus a beginning be made to improve our weaving industry. Brother Kroeker writes, that it is an easy matter to procure the raw material and also to dispose of the manufactured goods. As to the taking up of more orphans the Board is not very sanguine to do so. The principal object of our mission in India is the preaching of the Gospel to the heathen, to which all other work must be subsidiary. But as by the care required by a large orphanage the misssionary must necessarily be hindered in the preaching of the Gospel to those outside of the orphanage, the Board deems it advisable not to take in too many orphans and thus in a measure thwart the missionary in following his principal calling. After more workers have been procured for our work in India this part of the work may likewise be enlarged.

A. B. SHELLY.

Planning a Great Peace Congress.

"It is a disgrace to both England and America that Chili and Argentina have advanced to a stage where they have demolished their fortresses and sold their battleships, in order to build more schools. They have erected on the highest point of the Andes a great statue of Jesus Christ, indicating that peace hereafter will be their motto. It is a pity that this country should spend millions of dollars for battleships, when the whole South is clamoring for education."

All this and much more of interest, which sounded like a hint of the coming millennial peace, was told at a recent meeting in New York, preliminary to the thirteenth International Peace Congress which will be held in Boston, on October 3, 1904. The coming Congress bids fair to be the largest and most important international gathering of the kind ever held in this country.

At the preliminary meeting in New York, Mr. Edwin D. Mead, Chairman of the Executive Committee of the Thirteenth International Peace Committee, made a stirring address, in the course of which he used the language already quoted concerning the action of the South American Republics. Mr. Oscar S. Straus, the chairman, was the next speaker. He said that no Administration since the beginning of this Republic, had done more for the advancement of peace, than the present one. It had sent the first case that opened the door of the Court of Arbitration at the Hague, and it also had the Venezuela controversy carried to that court. The speaker said that the Russo-Japanese war is a cloud upon all that the last Peace Congress did.

It is hardly a case that could have been submitted to arbitration. Yet I believe that this war will move forward the dial of peace, and accentuate the fact that this spirit of expansion and appropriation of the lands of a weaker nation must end, and end forever in all the continents of the world. The neutral nations are now united by a close bond. They can no longer submit to the robber principle that to the victor belong the spoils. That principle can no longer be used, because the interests of the neutral nations involved are such that a blow inflicted on one nation is felt throughout the world.

I believe that The Hague Tribunal may yet be invoked to decide the issues of this war, and that the neutral nations will have something to say as to how the spoils shall be divided. Who knows but what this war in the Far East will be the strongest possible proof of the spirit which actuated the twenty-six nations at the last Peace Congress, that each and every nation must promote the cause of peace for its own highest interest?

The first and only International Peace Congress held in this country assembled in Chicago in 1893. Although Americans have been conspicuously in favor of it, it was an Englishman who first conceived the idea of a Universal Peace Congress. In 1841, Joseph Sturge, a well known philanthropist, visited the United States, and met in New England many of the anti-slavery leaders —Sumner, Channing, Garrison and others, to whom Mr. Sturge commeded this plan for a Universal Peace Congress. This plan was received with great favor. The American Peace Society endorsed it, the English Peace Society took it up, and the first International Peace Society met in London in 1843. In 1849 Victor Hugo was president of the Congress which was held in Paris, on which occasion the idea of a permanent International Tribunal was advocated, which was finally realized at the Hague. In 1889 these Peace Congresses were revived, and have been held regularly almost every year since.

This movement is just now appealing to thoughtful men and women of all nations, and the recent meeting in New York but foreshadows the great gathering in Boston next autumn. A communication has been received from Baron d'Estournilles de Constant, one of the French members of the Hague Court, and leader of the Arbitration movement in France, stating that he will attend the Congress, along with a strong French delegation. Members of the Hague Tribunal of different nationalities will also address the meeting.—Christian Herald.

Fresh Parables.

1. PARABLE OF THE DESPISED WOMAN.

There was once a woman of middle age living in a small country town, in a rickety, neglected old house that faced a back alley. Her only companion was a girl of eight, as fair and graceful as she was ruddy-cheeked and healthy. Everybody in town despised the woman, and tried hard not to admire the beauty of the girl. When the woman went out to buy her provisions, no one greeted her with a nod and no one spoke to her. In school the girl was left very much to herself or shamelessly taunted until she fled home in tears. For it was well known to all that the woman had given way to temptation years ago and that she was the guilty mother of her illegitimate child.

"God forgive me! I deserve to be an outcast," moaned the penitent woman in her prayers. "There's no hope for such as she, for she would do it all over again," said the town gossips.

On Sunday she and the little girl seated themselves in a rear corner of the church, some distance away from the respectable classes. When the preacher described and condemned sin in the heart and life, her eyes half filled with tears and she exclaimed under her breath, "God forgive my sin!" The others, at the same time, looked around at their neighbors and thought, "That's for him."

One day when she was in church smarting under the searching words of the preacher as he directed upon the human heart the holy eye of God, a stranger came in and nodding to her with a smile, seated himself by her side. Presently he took the little girl upon his lap, stroked her streaming hair like the sunshine in color, and listened attentively to the sermon. At the close of the service he rose and approached the woman, who hardly ventured to look into his face, whispered a few words into her ear, kissed the little girl, and then walked rapidly to the front before the altar. As the people were going out, holding their self-righteous heads high in the air, their silks and fineries rustling, the stranger called to them to return. As they turned to behold the speaker, his eyes seemed to them like a flame of fire, his appearance white as snow, and his words like a two-edged sword. "We know Him," cried many, and fled for terror.

"I have come according to the Scriptures," said He who was no longer a stranger. "I have come quickly, and do now take possession of my church. Depart from me, all ye workers of iniquity."

Many, dreading the consequences of their secret sins, then turned and hastily left; others stayed and drew near, but were warned back by the finger of stern authority. "I know you not," He said, and in despair they followed the bulk out of that holy house.

By and by not any remained but the pastor and the despised woman with the offspring of her sin. A few busybodies lingered at the door, waiting to see the outcasts leave with the rest. On the contrary, they saw these beckoned to the front and most cordially received by the Lord of the church, and as they came up to Him the curious ones at the door heard the words:

"Blessed are the poor in spirit: for their's is the kingdom of heaven."

Family Worship.*

Our "Directory for Worship" (Presbyterian) declares that "it is the indispensable duty of every family, by itself, in private, to pray to, and worship God." This statement is founded upon Scripture, and expresses the universal judgment of the Church in its best periods. The family is the fundamental society according to the ordinance of God himself. The successive covenants which God has made with His people have always included succeeding generations.

Family worship ought to be instituted and maintained:—

1. *For God's sake*, who is the Father of us all, and who looks for daily loving recognition from His children. "If then I be a father, where is mine honor?" Mal. 1: 6. In Jer. 10: 25 the families that call not on his name are classed with the heathen who have not known Him and are subject to His sore displeasure.

2. *For the Parents' sake*, who need this means of discharging the weighty responsibility which rests upon them. They will find no more effective means of accomplishing what God requires of them, in like manner as he required of Abraham of old, that they should command their children and their households after them, to keep the way of Jehovah, to do justice and judgment. Gen. 18: 19. They will find few things so conducive to holy living on their own part as the consciousness that twice every day they are to lead their households into the presence of God and to offer their persons and their worship for His acceptance. As truly as the priests of old, who were given right of access to God, these priests of the household are "holy unto Jehovah," and their sacrifices of prayer and praise are "a freewill-offering unto Jehovah, the God of their fathers." Ezra 8: 28. They will find themselves also constantly reminded of the limitations of their authority over their dependents, and learn to exact obedience as something to be rendered to God rather than to themselves; knowing that they are but His agents and representatives empowered to unfold His will and enforce obedience in His name. But the observation of these limitations will give an otherwise impossible dignity and efficiency to family government. God Himself will rule in the household.

3. *For the Family's sake.* Joseph led his two sons into the presence of his dying father that he might obtain for them the old man's blessing as a priceless privilege. The children of a praying household are led morning and evening into the presence of the living God, their heavenly Father, whose heart inclines him, and whose lips have promised to bless each one. The character of a man's life, moreover, depends upon the principles which he has learned to accept. The children of a praying household become familiar from infancy with those holy principles which God has revealed in His word for the guidance of his creatures; and if they ever wander into the paths of the wicked, it will be in spite of their knowledge of that truth which is in order to holiness. If anything can secure harmony, mutual affection, and consideration for each other's interests, among subordinates, and that willing subordination to superiors which is born of veneration mingled with love, it will be the father's daily gathering of the household in the presence of God for the hearing of His word and for praise and prayer. Again, false teachers will lie in wait for our children on every side, pressing pernicious doctrines upon their attention with plausible arguments. It would be hard to suggest a better fortification against such assaults than the daily reading of the Holy Scriptures in the family, accompanied by the father's prayer for the illumination of the Spirit and the application of the truth to the heart and conscience. Knowledge and piety, thus acquired, will be their strong defense.

4. *For the sake of the Commonwealth.* If our country is to be "great and mighty" and a blessing to "all the nations of the earth," the one sure way to bring it to pass is to induce all parents to "command their children and their household after them, that they may keep the way of Jehovah, to do justice and judgment," to the end that Jehovah may bring upon our country that which we trust He has purposed concerning us. The safety and prosperity of the state must be founded upon a recognition of divinely-constituted authority, and of the duties and privileges which belong to the several members of an organized society: and these are the things which are almost necessarily the characteristics of a praying family. The exercises of family worship should be conducted ordinarily by the father. They should consist of the reading of the Scriptures both of the Old Testament and of the New, in moderate portions, and with only such omissions as good judgment requires; the singing of hymns of praise, when possible, and the offering of prayer. The time should be selected in a way to make possible the attendance of each member of the family. The prayer may be read out of a book, or simply the Lord's Prayer may be repeated, for a beginning; but wisdom and grace and help should be sought of God that petitions may be freely offered, and daily thanks given, to the Father of Mercies according to the varying experiences and exigencies of each succeeding day.—EDWARD B. HODGE, D. D.

*This is good for Mennonite families, hence selected for the MENNONITE by a Mennonite minister.—A. M. FRETZ.

"Christ in Gethsemane was strengthened but not comforted. Wrath against sin could show no mercy, but the human nature of Jesus could be strengthened for endurance; and it was this that enabled Him to utter that victorious cry, It is finished".

"What is true of Jesus in His human nature is also true of every believer, for the Holy Spirit glorifies Jesus through the life and testimony of His believers".

Our C. E. Topic.

Topic for June 5: How MY SILENCE WITNESSES AGAINST CHRIST. Matt. 12: 30; Luke 17: 12–19.

MEDITATIONS.

Silence is often criminal. If I should be present at a court trial in which a man was falsely accused and I knew the whole truth, I would be doing a great wrong to keep my lips sealed and permit an innocent fellow being to suffer unjustly. If I hear Christ's holy name reviled and made light of, His gospel spurned and His spotless character vilified, I am unfaithful to Him if I do not speak out in open protest and in defense of my Lord.

If I were to be at the bedside of a sick man and knew his trouble and the remedy, or knew just what doctor could snatch him from death, it would be inhuman and criminal not to reveal my knowledge. Just so if I knew that a sin-sick soul needed Christ in order to bring happiness and peace of mind into his soul, yet refrained from commending Christ's name and gospel, it would be a grievous sin of omission on my part. And to the extent that I remain silent when I ought to speak, I so far rob Christ of the honor and glory due Him. My silence thus becomes a witness against Him.

A silent Christian is often a thankless Christian. The Samaritan who returned to glorify God for being cleansed of his leprosy, was forced by his deep gratitude to give public testimony to the Saviour's mercy and power, and thus commend Him to the many other lepers and invalids who heard his testimony. The nine who never returned were not only ungrateful creatures, but they missed the opportunity to be a blessing to others. Jesus must say of many of us—and say it in sadness—"Where are the nine?"

Let us not be ashamed of our communion with Jesus. If we are following Him as disciples let us not hide the fact from our fellowmen, but endeavor to add them to the inner circle.

Jesus knows no such a type as the disinterested man. Every normally constituted man is enthusiastic on this or that conviction. When we feel deeply or intensely we are likely to express ourselves. When the heart overflows the mouth generally speaks. Lukewarmness is condemned. Christ in Revelation had no use for the Laodicean church, which was neither hot nor cold, and threatened to spue it out of His mouth. It was witnessing against Him by its lukewarmness, and doubtless it showed its lack of enthusiasm by shutting its mouth from testifying and wilfully repressing the truth. Let us not forget that our persistent silence with respect to Christ and His gospel may indicate a serious lack or decay of faith, or worse still, spiritual death on our part.

The Mennonite.

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EDITOR: H. G. ALLEBACH, BERNE, IND,

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Editorial.

We have seen blind fiddlers scraping away at street corners and deluding themselves into the belief that they were earning the charity dropped into the tin cup by delighting their benefactors with sweet music, although no one heard any music in the see-saw monotone. Most of the churches that give "entertainments" to capture the pennies are like these blind fiddlers. If money is to be raised for any worthy purpose, why not announce it in straightforward language, and boldly address the conscience of men instead of their faculty of amusement? The right kind of men see through the pretense anyway and are often bored rather than entertained.

We were very much interested in the short article "Why Abolish the Death Penalty", contributed to last week's number by Bro. E. F. Grubb. He certainly presented his side with force and skill. But we would like to ask the Brother one question: In Gen. 9: 5–6 we read, "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed." Now, then, is this law still binding? Was it given as a principle of earthly government for a season only, or for all time—that is, as long as earthly governments should exist? If it has been abolished or repealed as a government principle—of course, not an individual one—where do we find its repeal? May we look for an answer from our Brother, assuring him that we ask not merely for ourself but also in the name of others.

Will the Heathen Hear the Gospel in Eternity?

It would seem like rethreshing old straw to discuss this oft-discussed question. But there are always some, particularly young folks growing toward maturity, to whom the old question is new and who are asking it for the first time. Others, again, have never seriously thought it out, though the question is not new to them. No apology, therefore, is necessary for bringing it up again.

That thousands of heathen people are dying daily who never had an opportunity to hear the Gospel, is a pathetic fact, made all the more so by the thought that many of them would doubtless have believed in Christ had they had but half a chance. Our feelings are touched and it is quite natural for us to look for some glimmer of hope. We often think Scripture ought to give us some definite information as to the fate of these unfortunates in eternity. The hope that many have longed for they imagine to have found in certain passages of Scripture supposed to teach that Christ preached to this very class during the three days He is said to have been in Hades, among the dead. It is needless to add that such assumption is entirely groundless, as we have tried to show several weeks ago in our analysis of 1 Pet. 3: 18–20, the strongest passage so interpreted.

As far as our memory serves us, there is no definite, unambiguous statement to be found in the whole Bible that those who did not hear the gospel here will have a chance to hear it hereafter. There are various things said or hinted about the fate and future of the heathen, especially in the writings of Paul; but not one of these passages even remotely supports the hope that the dead heathen will hear the gospel. Perhaps the most suggestive of these passages is found in Rom. 2: 12, reading as follows: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." But there is no hint of gospel in this passage. What it does teach is that the heathen will be judged before God's tribunal—judged for violating or not violating, by his works the law written in his heart. From this and similar passages we learn that God will deal with the unconverted heathen in justice, rendering to every man his rightful dues, neither more nor less. And the standard of reward or punishment will be that laid down by our Lord Himself in Luke 12: 48: "For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more". The servant "which knew his lord's will, and prepared not himself", "shall be beaten with many stripes"; the servant "that knew not, and did commit things worthy of stripes, shall be beaten with few stripes".

But all this is law, not gospel, justice, not mercy. On the other hand, the gospel is the offer of mercy to those who would otherwise persist under the rigors of the law. Our acceptance of Jesus as our Saviour is followed by the forgiveness of our sins and by our being admitted into the divine family with all its blessings and privileges in time and eternity. All this we receive by the pure grace of God to which strict justice would not entitle us.

Let us bear in mind this last distinction between justice and mercy when we consider the case of the perished heathen. God is not bound in justice to save a single heathen. He was not bound to send us the gospel through His Son. He owed us us nothing. Grace is not a debt—not something that we can rightfully claim as ours. The judge may pardon the convict, but the guilty man can not say that the judge owed him the pardon by legal right. If the whole world, if all the heathen were to perish, it would simply be the result of justice working out to the end. Every one would simply be reaping what he had sowed. The only reproach—if reproach it be—we might cast upon God, would be that He failed to interfere and temper or replace judgment with mercy. But this prerogative is His own, and we have no right to dictate terms of mercy to Him. "He will have mercy on whom He will have mercy" and who are we that would presume to question His unlimited and sovereign right to exercise His mercy as He pleases? If God decides that those heathen who have not heard the gospel shall perish in their sins, who would have the hardihood to find fault with Him? So that if we find no hope in our Bibles for the heathen who never heard a missionary, we are not justified in coming to rash conclusions, such as that God is compelled to give them another chance after this life.

But, thank God, His love is equal to His justice—yea, is infinitely more abounding toward sinners. Nothing but His own nature, which is Love, compelled Him to proclaim forgiveness of sins through Jesus Christ, as a means of escape from the wrath to come. We know that Christ commanded His disciples to preach this joy-giving gospel to all people, so that the heathen are included among those who may with us receive the benefits of grace. We can safely conclude that the heathen, even though they died before the gospel ever reached them, will not be overlooked, and that God's grace will ultimately find those who are worthy of it. God knows every heart,—who will believe and who will not. His love is as much higher than ours as the heavens are higher than the earth, and knowing this, even though the Scriptures are silent, we can safely leave the fate of all mankind in His hands, knowing that they will receive not less than justice at His hands, and most probably, much more than justice. This consideration ought to allay all fears and settle all doubts. At the same time it is not intended to cool the missionary zeal, nor will it justify the cessation of missionary work.

If the New Testament throws no specific light on the hope of the heathen after death, it is because God chooses to reserve some questions to Himself. Not everything is revealed in God's Revelation—only those things which are calculated to minister to a godly life here on earth. Needless speculation is not encouraged in the blessed Word.

Editorial Scraps.

To many people, the best explanation of a passage of Scripture is that one which drugs their uneasy conscience and puts it to sleep.

We venture to believe there will be no race prejudice, no color line in heaven.

The greater the salary some ministers receive here, the less the spiritual reward distributed to them by the Master.

Pride of heart is so contemptible a thing that not even the brutes have it, although they share with men the great majority of the other passions and selfish instincts.

Christendom has reached a low ebb when it has to be said that only children and idiots tell the truth.

"Forgive and forget" — but most people find it easier to first forget and afterwards forgive.

It is astonishing how little of the Bible some people know after they have sat under sermons for twenty years. But possibly it is not their fault.

I will be held responsible for a good deal I don't know because it was my duty to know it.

Correspondence.

WAYLAND, IA., May 22, 1904.—We have been favored with fine weather this spring. The farmers are all rejoicing because the fields look so green, the corn being nearly all planted by this time. Some is up and nearly ready to plow. The ground is in a better condition than it has been for the last three or four years. We all think we will have a splendid crop this year.

Our Sunday-school and church are well attended. To-day our church was well filled and we had a most excellent sermon. Our pastor always has something good to tell us, but this evening's sermon was exceptionally good, instructive and elevating to every listener in the congregation. We are thankful to our God for such a minister. May God's blessing rest upon him and his people is the prayer of the writer.

STERLING, O. On May 29 Rev. J. H. Langenwalter delivered his closing sermon for this year, taking for consideration, "I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear." Heb. 13: 5, 6.

The words spoken were very impressive, and listened to with much interest. May the Spirit of God further guide and direct the Bro. who has been laboring among us so faithfully in the past, and we trust that the seeds of truth presented to us from time to time have fallen into well prepared soil that in due season they may bring forth rich fruit for the Master's cause.

Rev. Grubb, from Wadsworth, will take up the work here during the vacation months.

DONNELLSON, Iowa, May 30. Dear MENNONITE. Rev. Schowalter has a class in catechism, 9 boys and 3 girls in attendance. Our German schoolhouse is now fitted out with new up-to-date seats and unless Providence prevents we will have Miss Matilda Basinger, from Bluffton, Ohio, in our midst about July 1st to take charge of a school in German. Taking in consideration the busy time of planting corn our S.-school convention was well attended last Monday. Four ministers aided in the discussion of the different topics. We came home resolved to work with renewed energy in this important part of the Lord's vineyard.

A Model Church Invitation.

A friend sends us the following invitation issued by his church in a neat folder, which we think is worth imitating. We change name for street, etc.:

Dear Friend:

Permit us to extend to you the privileges of the Gospel Church, Salvation Street, near Humanity Avenue. We have been established for a number of years on the principles of New Testament simplicity. We have no debts, no fairs or bazaars, and no amusements. We have no new doctrines, no novelties, and no sensationalism. We have no denominational affiliations, but we magnify the unity of all believers. We have a free Training-School for Christian Workers, free seats and a free gospel. Our members aim to pay their debts, deal justly, live consistently, walk humbly before God and men, and to do all the good they can. They are learning the secret of rest, victory, contentment, usefulness and true prosperity.

Our message to each member of the human family within our reach is "God loves you and we love you." This love of God, reciprocated through faith in Jesus Christ the Savior, is the one cure of every care, trouble, burden and sin. Our workers will be glad to visit you if desired.

Services: Sunday, 10:30 a. m., 2:30 and 7:30 p. m.; Wednesday, 3 p. m.; Friday, 7:30 p. m.; and Bible study and classes Monday to Thursday evenings inclusive, 7 to 9 p. m. You are most cordially invited.

Yours in the Master's Service,

———, Pastor.

—"Faithful Witness."

The Sunday School Lesson.

Subject for June 5th: CHRIST'S TRIAL BEFORE PILATE. Mark 15: 1–15.

GOLDEN TEXT: Then said Pilate to the chief priests and to the people, I find no fault in this Man. Luke 23: 4.

LESSON TEACHINGS.

From the supper in the upper room in Jerusalem Jesus and His disciples, late at night, went outside of the walls of the city, crossed the valley of the Kidron, to the Garden of Gethsemane. Here Jesus entered within the garden, where his spiritual conflict was so intense that the pressure of his agony forced from Him a sweat that became as it were great drops of blood falling down to the ground. Jesus was bearing the weight of the sins of the world.

Early Friday morning, while the strength of Jesus was being replenished by an angel from heaven, Judas, guiding the Jewish and Roman soldiers, carrying lanterns, torches, and weapons, came to Jesus and betrayed Him with a kiss. Jesus gave Himself up. The band seized Jesus and bound Him. He was taken before the Jewish court of the Sanhedrim at Jerusalem for trial. An irregular meeting of the Sanhedrim condemned Jesus on the charge of blasphemy, the Jewish penalty for which was death. The full import of this charge was treason against God and the Jewish commonwealth.

With the dawning of the day, the chief priests held a consultation with the elders and scribes and the whole council, as to the best way of bringing their case before the Roman court. The decision of the council was to get Pilate, the Roman governor, to do their bloody work for them; for the Jews were not permitted by the Romans to put anyone to death, and the death of Jesus was essential to their cause. How to get the sentence executed was the question.

Pilate, who, while the power of inflicting capital punishment was invested in him, presided over a civil court, could only carry out a sentence pronounced in his court as the penalty of crime against civil law. Hence the charge preferred now was a pretext to warrant Pilate in pronouncing sentences of death, that thus the sentence of the other court might be carried out. Here the priests' difficulties begin. It was easy for them to find a charge and a sentence in their own court, but not so easy, either, to find a charge, or afterwards to secure a sentence in Pilate's court.

At first they were disposed to carry matters before Pilate with a high hand. To his question, "What accusation bring ye against this man?" they answered loftily, "If this man were not a malefactor, we should not have delivered him up unto thee." Pilate was a weak man; but this style of browbeating was too open; it did not succeed. The governor told the Jews, with a sarcasm which they, in their helpless national dependence, must have felt keenly, "Take Him yourselves, and judge Him according to your law." This they knew they could not do with the result to the prisoner they desired, which was death. So they condescended to form an accusation.

The accusation was craftily enough contrived. The religious accusation was refused, and Jesus was charged with treason against the Roman government, the greatest crime known to Roman law. The charge had three counts, (a) Sedition, perverting the nation. (b) Forbidding to give tribute to Cæsar, and the third was that he claimed to be Christ, a king. Pilate asked, "Art thou the king of the Jews?" Jesus confessed that He was. There was probably something in the manner of the confession, something in the manner of the man himself, that put Pilate at a loss. Jesus did not appear like a vulgar, ambitious, seditious pretender to kingly right. Indeed, He had already explained to Pilate that His kingdom was not of this world. "Thou art a king, then?" asked Pilate, sincerely mystified. Jesus assented; but said that He was come into the world to bear witness to the truth. "Truth!" "The Truth!" The Roman world was a world of doubt, of skepticism. Pilate but represented it fairly when he asked, incredulously, "What is truth?" The Jews' case began to look doubtful. The chief priests strengthened it with added accusations, to which Jesus made no reply. Pilate was further staggered at this silence of the prisoner. He asked, "Answerest thou nothing?" Even to Pilate, asking this, Jesus made no reply. The governor was hopelessly nonplussed. Still, the result was that he told the Jews, "I find no crime in Him." But the Jews did. They insisted. In the course of their insistence it came out that Jesus was a Galilean. They suggested an expedient. Pilate would send the prisoner away to Herod, ruler of Galilee, who, happily, was at that moment in the city.

The verdict of Herod was that Jesus was innocent of crime (Luke 23: 15). Herod took his revenge by heaping ignominies on the silent prisoner. He, with his soldiers, arrayed Him in showy apparel and sent Him back to Pilate. The two rulers, before at strife, became friends that day.

Pilate had the accused man on his hands again. He summoned the Jews and told them that Herod agreed with him in finding Jesus innocent. He would therefore—"Therefore?"—chastise the prisoner and release Him. But the Jews were thirsty for more blood than the lash would cause to flow. Pilate wanted to release Jesus, or at least to get Him off his hands. But he lacked the moral courage to come right out and let Him go in the face of the priestly demands.

It was usual, as an annual act of governmental grace, to discharge on popular demand some prisoner at the feast of the Passover. Pilate thought of an alternative. He will get the people, whom he believes favorably disposed toward Jesus, to ask for Jesus, whom the rulers have delivered up from envy. "Whom will ye that I release unto you," he said, "Barabbas, or Jesus, who is called 'Christ?'" Pilate hoped that relief would come from this alternative; but this expedient also fails.

But note the unblushing hypocrisy of these priests, who claim to have delivered up Jesus because he was an inciter of rebellion, and yet clamor for the release of one who was arrested for, and found guilty of actual insurrection. Note, too, the in-

famous choice that "denied the Holy and Righteous One and desired a murderer. But that is the choice that every one who rejects Christ and chooses him who was a murderer from the beginning (Jno. 8: 44) makes.

"And Jesus, the Christ,—what shall I do with Him?" asked the helpless governor. The answer was prompt and loud and many voiced, "Crucify Him!" That dreadful doom! Pilate was panic-struck now. He performed a theatric ceremony to clear himself. He took water and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it." But an ocean of water would not wash his guilt away.

The name Pilate is included in our creed that we might forever be assured of the time when our Saviour suffered, because Pilate gave a most powerful external testimony to the certainty of our Saviour's death and the innocency of his life, that thereby we might understand how it came to pass that "Christ should suffer, according to the Scriptures." Pilate's name is an eternal reminder to us that with every sinful transaction the name of him who connives it, as well as of him who commits it is linked in God's sight forever.

The lesson turns upon the choice we make: Jesus or Barabbas. Jesus or the world, Jesus and His kingdom, or the kingdom of passion, of selfishness and sin.

Every person must either accept or reject Jesus. Many try to escape this decision by refusing to decide, or by substitution of other virtues in the place of believing in Christ. Some try to lay the blame on others, or on circumstances, or temptations; but all is in vain. "He that rejecteth Me rejecteth Him that sent Me."—Christian World.

The Eastern District Conference.

Since the official minutes of the Conference are very long, possibly occupying two pages of the MENNONITE, and not such desirable and edifying reading matter for many, I will simply write an account of our meeting.

The Conference convened in Zion Mennonite church, Souderton, Pa., on Sunday, May 1, for a day of fellowship and spiritual food. The Lord's Supper was celebrated with the congregation on Sunday morning. Instructive and edifying sermons were preached by the brethren A. B. Shelly and J. S. Moyer. The Sunday-school and Junior Endeavor held largely attended meetings in the afternoon. The latter was addressed by Bro. F. F. Gable.

Bro. N. B. Grubb, assisted by Bro. S. Ott, conducted the Conference services in the evening.

The whole day was like a mountain of transfiguration to the congregation and delegates. But like the disciples we could not tarry here very long but we gathered to do some work also, and on Monday morning the Conference took up the routine business. All the congregations were represented and the attendance was good. The new congregation in Allentown was admitted into the Conference.

The officers of the Conference for the year are: Pres., A. S. Shelly; Sec , W. S. Gottshall.

The transaction of the business relating to the Mennonite Home occupied considerable time. The report was very satisfactory and showed that the divine favor was resting upon the institution. 13 old people have found a safe and pleasant abode in the institution.

The field secretary for Sunday-school work reported that one Sunday-school was organized and others were in view. This office is new but by all appearance it is necessary and there is work for such a person to do. Conference requested Bro. Wm. M. Gehman, the field secretary, to prepare a paper on this subject for next session of Conference.

The publication committee reported that there were more Year books sold this year than for two years past and when all accounts will have been settled up it will likely come out without a deficit, or at least a very small one. The Year book has come to stay and will again be published for 1905. English reading Mennonites and congregations should not be without it.

The Home Mission committee has also been quite active during the year, especially in Allentown where a new congregation was organized and supplied with a pastor, and a lot purchased by the new congregation for a building site. The prospects for this new field seem bright. Bowmansville congregation was assisted every four weeks by pulpit minministration from the different ministers of the Conference. Perkasie received similar aid, but no formal step was taken toward organization. Altogether there is much work to be done and the laborers and means are very limited. However one brother felt the call of the Lord to work in His kingdom. Upon the recommendation of the Second Mennonite congregation of Phila., their deacon, Bro. Harvey W. Shelly, was licensed to preach.

The session on Monday evening was devoted to missions. Three addresses were delivered, "Home Missions of the General Conference" by W. S. Gottshall; "Foreign Mission" by A. B. Shelly, and "Giving" by S. M. Grubb.

The Conference closed on Tuesday afternoon, May 3 at 3 o'clock. Peace and harmony reigned throughout the session and all wended their way homeward with the consciousness that the blessing of the Lord rested upon the whole session.

W. S. GOTTSHALL, Sec.

Marriages.

FOX—HIRSCHY.—At Berne, Ind., by Rev. J. W. Kliewer, Sunday, May 28, Noah Fox to Lillie Hirschy.

Deaths.

WEDEL.—On May 2 at Galva, Kan., after 11 years of sickness, P. B. Wedel, aged 73 years, 6 months and 8 days. Funeral by Revs. P. Goertz, J. Stucky and Wm. Galle.

EWY.—At Perry, Okla., on May 21, Olga, little daughter of John and Susann Ewy, aged 1 year and 8 months. Funeral by John Lichty and Chr. Hirschler.

AMSTUTZ.—On May 18, near Pandora, Ohio, Jonas Amstutz, aged 74 years, 8 months and 6 days. Born in Holmes Co., Ohio, moved to Putnam Co., at the age of 7, where he lived ever since. Was married in 1861 to Verena Amstutz, which union was blessed with 7 children, 4 surviving him, with their aged mother, and 20 grandchildren. On the 20th funeral services took place at St. John's church, officiated by Revs. N. C. Hirschy and M. S. Steiner.

BRAND.—At Summerfield, Ill., on May 24, Elizabeth Brand, nee Baer, aged 81 years, 4 months and 3 days. Sister Brand was born in the Palatinate, Germany, was married to Jacob Langenwalter in 1849, who died in 1852, leaving her two sons, one surviving her. In 1857 she was married to John Brand, with whom she shared joy and sorrow until his death in 1899. Four children were born in this union, two surviving; besides these 3 step children, 2 foster children, and 18 grandchildren. Funeral services took place on the 26th, officiated by Rev. H. J. Krehbiel, of Trenton, Ohio, Revs. Brunner and van der Smissen.

Statistical Report of the Eastern District Conference.

Name of the Congregation.	Membership	Gain: Baptism	Gain: Certificate	Loss: Death	Loss: Dismissal, Removal	S.-school: Membership	S.-school: Mos. open	S.-school: Teachers' Meeting	Preaching Service	Y. P. Society No. of Members	Membership Mission Society	Contributions: Congregation Purposes	Contributions: Sunday-school	Contributions: Foreign Mission	Contributions: Home Mission: East Conf.	Contributions: Home Mission: General Conf.	Contributions: Home and other Purposes	Contributions: Total
Allentown	34	1	9			50	12	Yes	52			$ 105 08						$ 105 08
Bertolets	25								24			88 88			$10 20			99 08
Bethany, Quakertown	48	3	4		1	166	12	Yes	55	35		491 40	$ 140 22	$ 39 91			$ 20 50	692 03
Bowmansville	32	5	2	1	1				36			91 20		7 66	5 00			103 86
Boyertown	33					40	12	Yes	45			125 34	10 19	24 00				159 53
Deep Run	174	9		3		100	12		41		10							
East Swamp	100	9		1	13	89	12		30			252 81	42 50	47 56			15 00	357 87
Flatland	46			1		125	12		28	40		133 79	72 96	36 48		5 00	15 00	263 23
Germantown	14	3	1			35	12					131 09	47 51					178 60
Hereford	210	6	1	4	11	175	12	Yes	62	15	Yss	530 13	89 98	189 26	81 92	16 49	53 90	961 66
Phila. 1st Church	457	16	11	8	20	415	12	Yes				2222 20	540 41	139 53	40 00		441 55	3383 69
Pottstown	27					120	12		55			127 70	55 49					183 19
Schwenksville	209	13		3	5	70	12		53		56	458 75	60 66	53 21	35 28		17 00	624 90
Soucon	20						12					66 75				9 94	21 50	98 19
Springfield	60	6		3	3	50	9		26	Yes		61 01		29 00	8 73	5 00	32 50	136 24
Upper Milford	100	3	1		8	80	12		55		Yes	352 44	31 58	76 27	15 00	4 00	6 00	485 29
West Swamp	180	1		3	6	221	12	Yes	55	30	25	589 31	63 34	128 36	41 00		35 00	857 01
Zion, Souderton	151	11	1			125	12	Yes	52	15	8	300 00	50	50 00	10 00		55 00	465 00

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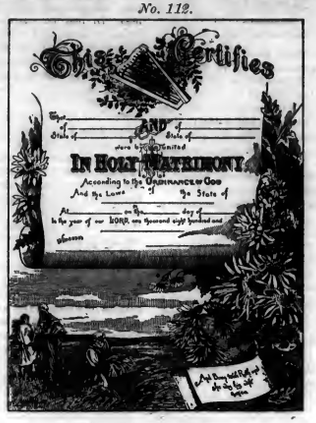

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News of the Week.

Domestic.

Churches to Unite.

BUFFALO, May 27. — By a vote so nearly unanimous that it was not counted the Presbyterian general assembly to-day declared in favor of the union of the Cumberland Presbyterian church with the main body, and if the presbyteries ratify the plan, as no doubt they will, the two churches will be one again in a year.

The action of the general assembly of the Presbyterian church, following that of the Cumberland assembly a few days ago, puts into effect the agreement adopted Feb. 19 at St. Louis by commissioners of the two denominations. These commissioners framed a basis for the unification of the Presbyterian church and the Cumberland Presbyterian church, which was submittted to the governing bodies of the church. The ratification by the general assembly was all that remained.

Among the features of the report are the following:

"The churches shall be united under the name and style of the Presbyterian church in the United States of America, possessing all the legal corporate rights and powers which the separate churches now possess. The union shall be effected on the doctrinal basis of the confession of faith of the Presbyterian church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards; and the Scriptures of the Old and New Testament shall be acknowledged as the inspired word of God, the only infallible rule of faith and practice.

"The report of the vote of the presbyteries shall be submitted by the respective stated clerks to the general assemblies meeting in 1905, and if the general assemblies shall then find and declare that the foregoing basis of union has been approved by the constitutional majority of the presbyteries connected with each branch of the church, then the same shall be of binding force, and both assemblies shall take action accordingly."

Life of Senator Quay is Ended.

BEAVER, Pa., May., 28.—Senator Quay died here to-day. A change for the worse came about 8 o'clock this morning. Dr. Litchfield, one of his physicians, was in constant attendance at his bedside. His pulse was gradually growing weaker this morning and the worst was feared. All the members of the family were at the bedside.

Matthew Stanley Quay, according to the account of his life in the Congressional Directory, which is accepted as having personal sanction, was born in Dillsburg, York county, Pennsylvania, September 30, 1833. After graduation at Jefferson College in 1850, he studied law and was admitted to the bar in 1854. In 1856 he was elected prothonotary of Beaver county, and re-elected in 1859. At the breaking out of the war he became lieutenant of the Tenth Pennsylvania Reserves, and then colonel of the One-hundred-and-thirty-fourth Pennsylvania Volunteers. At various times during the war he was lieutenant-colonel, assistant commissary-general, State military agent at Washington, chief of transportation and telegraphs and also military secretary to the Governor of Pennsylvania. He was a member of the Legislature from 1865 to 1867, and Secretary of the Commonwealth from 1872 to 1878, and from 1879 to 1882. He was recorder of the city of Philadelphia in 1878–1879, and elected State treasurer in 1885. In 1887 he was elected United States Senator, and re-elected in 1893. He was a member of the executive committee of the national Republican committee in 1896, and was a delegate to the Republican national convention of 1900. In 1899 he had been defeated for re-election to the Senate, there being a deadlock in the Legislature; was appointed by the Governor of Pennsylvania as Senator to fill the vacancy caused by the deadlock, but was not recognized by the Senate. On the day of rejection he was nominated by the Republican convention of Pennsylvania as Senator and was elected by the Legislature in January, 1901.

His father was a Presbyterian clergyman. Preternatural shrewdness was the boy's characteristic, in illustration of which is the anecdote that when six years old his father offered him a Bible or a tin sword. The boy wanted the sword, but took the Bible because he argued that his sister would then get the sword. His father was so delighted at his choice that he gave him the sword into the bargain.

Refused to Change the Church Discipline.

LOS ANGELES, May 28.—The Methodist General Conference, by a vote of 441 to 188, refused to make any change in the church discipline relating to amusement. Sixty-five memorials had been presented to the body, fifty-five of which opposed any modification of the law governing the membership of the church. Two reports were presented. The majority report, which was adopted, says: "Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline." It declares that many common amusements are positively demoralizing and furnish the first easy steps to the total loss of character. All members are admonished to make their amusements the subject of careful thought and frequent prayer.

Mosquito Plague in Texas.

ORANGE, TEX., May 28.—A plague of mosquitos has swarmed along the coast, and so terribly have the insects tortured teams in some sections that horses could be kept at plows only with the greatest difficulty. Parties up from Johnson's Bayou report the mosquitoes very bad there. It is thought that a few days of dry weather, with hot summer sunshine, will exterminate them. Cotton is three weeks earlier than usual on Johnson's Bayou. Corn is shoulder high. Farmers are giving it the last plowing and can only work a few hours a day while the little mosquitoes seek shelter from wind and sun. There is much complaint here. Albert Meyers, an industrious farmer, living three miles west of this place, was in town recently, and said that the mosquitoes were so bad in his field that his horses at the plow would try to run, and when checked up tried to lie down. At Echo some of the laborers quit work and others put on gloves and tied towels or thick bandana handkerchiefs about their necks.

Serious Floods in Oklahoma and Kansas.

EMPORIA, KAN., May 30.—The Cottonwood and Neosho rivers here are out of their banks and the entire bottoms are inundated. The damage, however, is not so great as it was in the great flood a year ago, as the rise was more gradual and people had ample time to save their stock of household goods. The crops are not so far advanced as last year, so that the damage in that line will not be as great. The rivers are stationary.

LAWRENCE, Kan., May 30.— The Kaw river here rose two feet during the night but is stationary to-day. The water is two feet higher than at any time since the great flood of last summer. The bottoms south of town are flooded and the stream there is from two to three miles wide. The water is over the wagon bridges and the crops in the valley are ruined. All trains are late.

TOPEKA, Kan., May 30.—At Vassar the flood is the most serious since 1844. Crops are practically ruined in the bottom and many bridges have been washed out. Farmes are under water and much live stock has been drowned.

ENID, Okla., May 30.—A cloudburst in the vicinity of Enid did much damage. A portion of the Denver, Enid & Gulf track between here and Guthrie was washed away. All streams were swollen and country roads were rendered impassable.

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Foreign.

THE RUSSO-JAPANESE WAR.

KIN-CHOU FALLS BEFORE THE JAPS.

LONDON, May 26. — A dispatch to the Central News from Tokio, this afternoon, says the Japanese have stormed and captured the town of Kin-Chou, about thirty-two miles north of Port Arthur, Kin-Chou had been besieged by part of General Kuroki's army for two days, the Russians fighting desperately to retain their position.

In an earlier message the Tokio correspondent of the Central News cabled that Japenese spies had ascertained that the Russians had thirty guns at Kin-Chou and numerous mines and wire-entanglements at all the ports where a Japanese attack was expected. The fighting is said to have taken place to-day.

A later dispatch from the correspondent of the Central News at Tokio says that the Japanese attacked Nan-Qwan-Ling, on the narrowest part of the Kwan-Tung peninsula, yesterday, and drove back the Russians by main force. The attack on Kin-Chou, the dispatch adds, was begun at dawn to-day and by noon today Kin-Chou was in the hands of the Japanese. The fighting continued during the afternoon and was of the desperate character. It is believed there were many casualities.

TOKIO, May 27.—The Japanese army swept the Russians from Kin-Chou yesterday morning and in a desperate night attack stormed the almost impregnable position of the Russians on Kan-Shan hill, west of Talien-Wan.

The battle raged in the hills all through the night and telegrams from the Japanese headquarters report that the engagement is still in progress and that the Japanese are still pursuing the Russians south of Nan-Shan and the head of Talien-Wan bay.

LONDON, May 27. — A dispatch to the Central News from Harbin says the Japanese losses during the fighting at Kin Chou are said to be 3,000 men killed. It is said that these figures have been confirmed by an official dispatch. Fighting, it is added, is still going on in the vicinity of Kin Chou.

NEWCHWANG, May 28.—Japan paid dearly for her victories at Kin-Chou, Nan-Shan and Talien-Wan, losing 3,000 men killed and wounded in the repeated assaults against these positions, but she scored a sweeping and important victory over the Russians. The Russian loss is estimated at 2,000.

Japanese will attempt to storm Port Arthur with a force of 109,000 men. Russian officer says 150,000 will be required to take the city.

St. Petersburg admits that the loss of fifty guns to the enemy is a serious blow to General Kuropatkin.

BATTLE RAGED 72 HOURS.

LIAO YANG, May 31.—Continuous fighting has taken place northeast of Feng Wang Cheng and the railway above Kin Chou since May 27. A sharp action has taken place eastward of Simatzi, thirty-five miles north of Feng Wang Cheng, which lasted from the morning of May 27 until daylight, May 30. Both sides suffered severely. Detailed figures are lacking.

The engagement resulted in the Russians retiring on Simetsi, followed cautiously by Japanese detachments.

DESPERATE CONDITIONS IN PORT ARTHUR.

LONDON, June 1.—The Daily Mail's correspondent at New Chwang says:

"Some Chinese fugitives from Port Arthur arrived here described the situation of the inhabitants there as desperate. Famine prices exist. The cost of provisions increase weekly. Many persons are reduced to eating Chinese food and even that is dear. Millet flour costs $6 a bag. Whole streets and several public buildings have been wrecked by the Japanese shell fire. The hospitals are packed with sick and wounded.

RUSSIANS EVACUATE DALNY.

TOKIO, May 31.—The Russians evacuated Dalny, north of Port Arthur, so hastily that they failed to destroy much property which will prove highly valuable to the Japanese. General Oku's scouts report that over 100 barracks and storehouses remain uninjured. The railway and telegraph station, with 200 passenger and freight coaches, are also uninjured. The Russians destroyed the big pier and blocked all the dock entrances with sunken steamers. They destroyed all the small railway bridges in the vicinity of the docks, but left the jetties uninjured. The Russians fled when Nan-Shan hill was lost, expecting that General Oku would immediately take possession of Dalny.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Items of News and Comment.

Rev. Harvey S. Gottshall, of Schwenksville, Pa., will graduate from Ursinus College.

Prof. Thierstein, formerly of Bethel College, will be one of the instructors at the "Fortbildungsschule" at Freeman, S. D., next year.

Prof. H. H. Ewert, of Gretna, Man., held a meeting with school friends of Manitoba in the interests of education among the Mennonites.

The Emmaus, Kan., congregation received six new members on Pentecost through baptism. On June 5, the Lord's Supper was celebrated.

The Berne, Ind., congregation added to its numbers last Sunday 34 young people by baptism. Next Sunday the holy sacrament will be partaken.

The Halstead, Kan., congregation was increased in numbers on Pentecost by the addition of ten members through baptism, whereupon the Lord's Supper was partaken.

Bro. J. B. Epp, who recently began his vacation from his medical studies at Brooklyn, N. Y., intends to attend the Northfield, Mass., Bible Conference this summer.

The Donnellson, Ia., Sunday-school force participated in a German county S. S. convention of the various denominations, and many pertinent subjects were mutually discussed in a brotherly spirit.

Bro. H. G. Allebach, our esteemed editor, writes from Philadelphia the encouraging news that through his surgeon he found his condition considerably better upon examination than he expected. An operation has not yet been found necessary.

Dr. E. E. Chivers, Secretary of the Baptist Home Missionary Society, and Dr. Charles L. Thompson, Secretary of the Board of Home Missions of the Presbyterian Church, will present the home missionary work at the Winona Lake and Silver Bay conferences.

The Young People's convention held at the West Swamp Mennonite church, Pa., on Monday of last week was largely attended, and an interesting program was rendered. A very impressive address was delivered by Rev. A. R. Bartholomew, D. D., president of the Pennsylvania C. E. Union.

City missions and rescue work will have their representatives at the Young People's Conference in the persons of S. H. Hadley, of the Jerry McAuley Mission, New York, who will speak at the Silver Bay Conference; and Messrs. H. E. Trotter and Harry Monroe, of the Pacific Garden Missions, Chicago, who will represent the work at Winona Lake.

A new feature of the programs of the Young People's Conferences this year at Winona Lake and Silver Bay will be the Field Day. One entire day will be set aside in the middle of the Conference for presentation of the needs of the various mission fields. The important mission fields, home and foreign, will be represented by returned missionaries or other speakers specially qualified to present their needs.

The Receivership, under which the Mennonite Publishing Company (Elkhart, Ind.,) has labored during the past four months and which was brought upon it through complications arising from the failure of the Indiana National Bank, has been dissolved, and it's now again the Mennonite Publishing Company as formerly. They were able to make to the Court a satisfactory showing of the affairs of the Company, and the Judge granted the petition.

The Manitoba congregations also received considerable additions in membership through baptism on Pentecost, followed by the Lord's Supper the following Sunday. These congregations also held a Mission festival on the third day of Pentecost. On that occasion Revs. H. P. Krehbiel and Peter Zacharias, of Newton, Kan., were in their midst and preached for them. These brethren, besides a number of others, were on their way to Saskatchewan.

Bro. Corn. Warkentin, of Dallas, Oregon, in a correspondence to the Bundesbote reports of visits by several reverend brethren from Nebraska and Kansas, in May, who served them with the Word. Those from Nebraska were J. Dueck, D. Peters and K. Neufeld; those from Kansas A. Schelleberger and P. C. Hiebert. Bro. Warkentin also wrote of several members of their congregation going to California in search of a new location.

At the business meeting of the Young People's society of Christian Workers of Bethany Mennonite church held on Tuesday eyening, Prof. S. M. Rosenberger was elected president; Dr. J. K. Hedrick, vice-president; Mrs. Joel Ball, secretary, and Milton R. Strunk, treasurer. The executive committee appointed the different committees for the ensuing six months. The society appropriated $10 for mission purposes. The society celebrated its seventh anniversary on Sunday evening on which occasion Prof. Maxwell Kratz, of Perkiomen Seminary, gave a very able address on "Growth"— natural, physical, intellectual, moral and spiritual. — Quakertown, Pa., Free Press.

Among the prominent Young People's Secretaries who will take part in the Conferences and missionary Institutes at Winona Lake and Silver Bay are, Mr. Harry Wade Hicks, Assistant Secretary of the American Board of Commissioners for Foreign Missions; Mr. S. Earl Taylor, Secretary of the Young People's Department of the Methodist Episcopal Church; Rev. E. H. Dutton, Assistant Secretary of the American Baptist Missionary Union; Harry S. Myers, General Secretary of the United Society of Free Baptist Young People; Mr. John W. Wood, Corresponding Secretary of the Board of Domestic and Foreign Missions of the Episcopal Church; Dr. A. W. Halsey, Secretary of the Board of Foreign Missions of the Presbyterian Church.

Rev. Schormann Baptized.

An event unprecedented in the history of the Eastern District Conference was solemnized in the First Mennonite church, Philadelphia, last Sunday morning. Rev. Albert Schormann, recently from Dantzig, Germany, an ordained minister in an Independent Evangelical Lutheran church in that country, and lately a travelling agent in the interests of the Kroop institutions, Schleswig-Holstein, was, by the sanction of the Home Mission Board, baptized on confession of faith and admitted into the Mennonite church by Rev. N. B. Grubb. Notices have already appeared in the MENNONITE regarding the young minister's adoption of the Mennonite views on baptism, military service and the oath, and his consequent embarkation for America. Also his earnestness and spiritual fervor as a preacher were noted in a correspondence from Zionsville, Pa., which appeared several numbers back.

He was introduced to the Eastern Conference ministers during the late session of conference, when he explained his spiritual attitude and announced his prospective activity. He has since then visited various congregations leaving favorable impressions everywhere. After his baptism last Sunday he preached an eloquent sermon on Philippians 3: 12–14. He is now ready for any field of service in our church to which the Lord may call him, and there is no doubt of his future usefulness in our conference. Rev. A. B. Shelly had intended to be present at the baptism, but was detained by unfortunate circumstances. Bro. Shelly was present, however, at the evening services and preached on the love of Christ for His own.

The Church Against the Liquor Traffic.

If the church does not rise to deal with this curse, there is nothing to save our country from rapid deterioration, which all the political changes on earth would not be able to avert. The church has measured herself against gigantic evils, and has mastered them; but her supreme conflict is at hand, a conflict in which she would come into a death struggle with drink. Legislation is not enough; there must be the moral and spiritual dynamics, which are the special province of the church.—Rev. F. B. Meyers, London, England.

God's Dealings With a Late Learner.

We are living in a time when two gospels are being preached. One is a gospel of ethics; the other is a gospel of blood atonement. The last is the oldest, but the first is getting to have a very large following. A great deal of show of learning is on this side. Both of these systems claim Jesus as high over all in authority. One insists that His teaching and example are what He came to bring to the world, and that His death was a mere incident showing His heroism, His courage, His martyrdom for His convictions. The other holds, that His life and example are great object lessons, but that His death and subsequent intercession at God's right hand are the real things of the gospel.

Both schools admit that He was the greatest of all the teachers that ever came to this earth. Now, as I was reading John, third chapter, the other day, a very strong impression was made on my mind, and I believe we have in this chapter the very clearest evidence to be found in any one place in the Bible, that Jesus Himself considered His teaching as having reached its goal when He could point to His atoning sacrifice. Mark well the circumstances: Nicodemus came to Him and called Him "Teacher," saying, "We know that Thou art a *teacher* sent from God." Now, if Jesus had regarded His teaching or example as the important thing above all others, He would have given Nicodemus a cordial welcome, and have told him that he was on the right road, and that all he had to do was to learn the teaching and follow in His footsteps. But on the contrary His very first word as *Teacher* was, "Except a man be *born again*, he cannot see the kingdom of God." As if to say "Nicodemus, you are on the outside of this great question, and without a Divine creation in you, all My teaching will be as nothing to you." And then He goes on to tell him of God's incomparable love in sending His Son, and that "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on Him might not perish but have everlasting life." Now if Jesus ever had a good time and a good subject for preaching an ethical gospel He had it here. But He turns from the thought to teach regeneration and salvation by the cross.

O ye teachers, who emphasize so much the fatherhood of God, look at this gospel of John! In it you will find more of love than in any other book in the New Testament, and yet it is the very book in which you will find most of the new birth and blood atonement. "Love," "light," "life" are the keywords to John's gospel, but he tells us in unmistakable language, that we must enter into every one of these at the cross.

The only place at which the natural man can touch God is at the cross. This is the first lesson, and it can never be skipped. It is the first rung in the ladder, there is no getting on the next without stepping first on this. This is the door into all of "light," life" and "love." I learned this a long time ago, and it was glorious to know it. Eternity will not be long enough to efface the memory of that blessed moment when I said to the ever-blessed Christ, "Thou art my Saviour." Looking around I saw that I was at "peace with God," that I was justified freely "by His grace," that I had "the forgiveness of sins," that I could "never come into judgment," and that I had His word, that I should be "raised up at the last day." It was a heaven below to just know that I was Jesus Christ's forever. It was wonderful. And I was happy in just this for a long time, and I preached it, and by His grace I led others into this blessed faith. And we rejoiced together "in hope of the glory of God."

But all along the way there were hindrances, obstacles, crosses. For long years, I would say to myself, "Well, this is part of it, I will just have to go along and suffer, and stumble and fall now and then with the hope that when this part of the rough way is passed I shall rest."

After awhile the enquiry would press itself upon me, "Does the Blessed Saviour just meet the sinner at the cross and save him, and then put His mark upon him and turn him loose in this unfriendly world, with the promise to meet him again in glory by and bye?" A flash of light from heaven showed me a great part of the blessed Book that I had not read before, in which in letters of love and light, I learned that He was not only my Saviour, but my Keeper. And when this came to me, I was astonished at my past blindness at not seeing it before. I had been so occupied with the cross that I had seen nothing else, but now I saw that while on that blessed cross He wrought out my salvation, in the higher place at God's right hand He was living again to keep me. And I then saw that what He had called me to, was not simply the place of redemption, but to a place of safe keeping in which all the energies of love, wisdom and power were being put forth for my safe keeping. And I saw, too, that with Him as my Keeper the mysteries of life became clear, and I could see how after purchasing me at such infinite cost, His personal care could and would make "all things work together for good" to me. O, blessed moment when to my heart was revealed the truth "Jesus Christ is not thy Saviour only, but thy Keeper."

Reader, do you know your Saviour, as your Keeper? Are you lingering at the cross thinking that the love that bought you was exhausted there? Great as was that manifestation, is it all? Open your Bible and read, and for every passage that tells of redeeming love you will read two passages that breathe a fonder love for you as now His very own. "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life." Rom. 5: 10.

O, Blessed Lover of my soul! I am safe in Thy keeping! Thou art wiser than I am: knowest all the dangers of the way; knowest my weakness, and hast boundless resources for comfort, encouragement, strength and protection. I am safer in Thy hands than in my own; I am watched over with a tenderer care than that of my own mother; I am more to Thee than to all others, because Thou hast paid so much for me. Thou canst keep my health; Thou canst make my way for me; Thou canst feed me; Thou canst clothe me, and as I go or stay, suffer or sing, Thou canst fill me with Thyself, so that I shall "run and not be weary, walk and not faint."

O, happy soul, who knowing Christ on the cross with the bloody signs of love upon Him, hast proved this love in every-day life, in thine own peculiar needs, of poverty, pain, bereavement, disappointment or failures! How dear He has become to you, so that you can say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Wonderful Saviour. But *this* is not all. We never get just where the Lord can do His whole work in us, till we come to recognize Him as our absolute Lord and Master. Besides saving and keeping us He wants to work in us. We must be very submissive in order for Him to do His perfect work. This is surrender, and so few Christians know anything about it. He wants to work through us, but in order to do this we must be entirely in His hand. He is a good, kind Master, and will never do anything unkind or useless. He wants our loving submission to His easy yoke.

"Just to trust in the Lord, just to lean on His Word:
Just to feel I am His every day,
Just to walk by His side, with His Spirit to guide,
Just to follow where He leads the way.
When my way darkest seems, when are blighted my dreams,
Just to feel, that the Lord knoweth best.
Just to yield to His will, just to trust and be still,
Just to lean on His bosom and rest.
Just to say what He wants me to say, and be still when He whispers to me:
Just to go where He wants me to go, just to be what He wants me to be."
—W. A. MASON,
In the "Faithful Witness."

"Does It Pay"?

J. B. EPP.

We are living in a business age, and everybody, everywhere, under all circumstances asks himself this question, "Does it pay?" Anyone who goes through the world with open ears and eyes knows, that this is the rule—to God be thanks for the exceptions! It is, indeed, no easy thing to stem the tide and not go down with the current; but with God's help we can make progress also in the right direction. Never can an earnestly thinking Christian say, that the spirit of our present time is in keeping with God's plan of redemption, and therefore we must expect every truly consecrated Christian to be found among those who look away from the way of the world and to fix his eyes upon Jesus alone. Thus only a Christian, in this age, can be kept from asking the same question as the world, "Does it pay"? and in that attitude only will he constantly ask the question, which every Christian everywhere and under all circumstances ought to ask, "How can I glorify my God"?

A few incidents from the writer's recent experiences will help us, no doubt, to see more clearly the point to be brought out in this brief article.

One of the larger churches in Brooklyn had a branch church—or chapel—in a poorer district of the city. And be it remarked here, that most of the churches in Brooklyn are in the rich center of the city, while farther out there are large districts with thousands of inhabitants and only a few small chapels or no place of worship at all. The above named chapel was therefore most necessary in that part of the city where it stood; but it "did not pay" itself. The poor people who attended there were unable to support the pastor and besides that pay all other expenses—mostly, of course, for entertainments, socials, and all kinds of amusements "to keep the people *interested*". Neither could (?!) the mother church afford to give so much of her income, for which the committee of ways and means had spent so much thought and talk in order to "raise the expenses". Consequently this chapel was closed—where it was easily possible for a single one of the more well-to-do members of the mother church alone to support this chapel, without making a sacrifice.

At a "covenant meeting" in another church where the writer was present, one of the prominent members remarked, that he regarded it as "very good business policy" to have these meetings once a month. He did not explain just what he meant, but what could he mean if not that he regarded the entire church organization as a business affair. It indeed gives one higher social standing in Brooklyn to belong to the church—"it pays".

The city loafer is unable to escape the sentiment of the times. City missionaries have to be on their lookout, more than for anything else, for a class of professional hypocrites who go from one mission to another and are converted over and over again for the purpose of getting a little money. When they are very penitent and with tears in their eyes tell their sad story to the mission worker or some kind-hearted Christian in the audience, he is very likely to get a 25c piece or a dollar or even more, to give him a new start. This carries him through till he gets to the next town or to the other side of the city to another mission, where he acts out the same play,—"It, pays". Horrible to think of it! A heathen could not do anything more abominable. May God have mercy on our civilized countries!

These incidents could easily be multiplied; but these are enough to show, how the spirit of business pervades even church-life in this false way.

Besides that, many acts of benevolence are done out of rivalry with others—the reputation must be kept up—"it pays". Other acts of benevolence are done to soothe the conscience of the benefactor. Even this "pays"; for if one can succeed in soothing his conscience by giving a little something to some good cause, he then can *keep* the rest for himself with being troubled much within. And knowing how to *keep* money is as good business policy as knowing how to *make* money—if not better.

It fills the air like an epidemic—this spirit of business—and we breathe it in with every breath we take. We cannot prevent that. But we can prevent this toxin from affecting our system, by taking the proper anti-toxin, which in this case is the Love of God in our hearts. Expressing it in another way: "We cannot prevent the birds from flying over our heads, but we can prevent them from building their nests in our hair".

Be it understood, dear reader, that this is not being written with the purpose of passing judgment upon those churches aluded to, — "Judgment is His"—no, but for the purpose of perchance helping someone to see more clearly the surrounding danger. If any of the readers while reading the foregoing has taken up a stone to throw it at these "fashionable" churches or any individual referred to in this article, let him lay it down, and first ask himself the question, how far this spirit of the world has entered our own churches and lives! Alas, the churches of Brooklyn need not fear that they will be thrown at. No, we have all reasons to be on our guard, that we lose not what we have of the Spirit of Truth and Love, which seeks not its own, but constantly prompted to a life that glorifies God.

W. B. Stoddard's Memoirs of His Berne Visit.

Rev. W. B. Stoddard, of Washington, D. C., traveling secretary in the interest of the National Christian Association (anti-secret), has the following pleasant things to say about his visit at Berne, Ind., recently:—

"I had splendid meetings at Berne and Huntington; at the former place I spoke three times in the large Mennonite Church. It was estimated that one thousand were present at each of the Sabbath services. It seemed as if the people here did not know any better than to be good, and attend church. There are no theaters, and the saloons have been recently closed. So where could the people go but to church? What a grand thing it would be if all the towns were like this! One would look long and far to find a more thrifty, happy, progressive people than are found at Berne.

"That they know a good thing when they see it was evident from the way they subscribed for the Cynosure. In the little time I was permitted to stop, forty-seven new subscriptions were obtained. I rejoiced to note that the faithful seed-sowing of Bro. Sprunger and his associates has been very fruitful. Under the guidance of their new pastor, J. W. Kliewer, much will be expected. I believe Bro. K. is an humble, efficient worker whose life will count for much. Bro. Allebach, editor of "The Mennonite", and many others, helped me much on my way. God bless them all."

The angel at the tomb of Jesus said to the women who came at the dawn of the first day of the week, "I know that ye seek Jesus, who hath been crucified." Mt. 28: 5. If an angel stood at the door of the church as we are about to enter, could he say to us, "I know that ye seek Jesus?" If he met us as we are ready to begin the day at our place of work or business, or ready to spend a day seeking pleasure, knowing our hearts and our plans, would he say, "I know that you seek the Crucified"? If at the close of the day—our tasks all done—an angel would stand by our side and review the deeds of the day, could he say, "I know ye have sought the Lord"?

E. F. GRUBB,
Wadsworth, Ohio.

If we are ever in doubt as to what to do it is a good rule to ask ourselves what we shall wish on the morrow that we had done.

Our C. E. Topic.

Topic for June 12: WHAT I MUST DO TO BECOME CHRIST'S DISCIPLE. Matt. 16: 24–26; John 13: 33–35.

MEDITATIONS.

A disciple of Christ is first a learner in Christ's school and then a follower in Christ's steps. For Christ did not call disciples to Himself to teach them mere theories that were never to be put in practice, but after learning the truth from His lips and His life they were to imitate Him in godly conduct and in the spreading of His gospel. "If ye continue in my word, so shall ye be my disciples indeed", He told them (John 8: 31), meaning thereby that they were to live the truth which they learned from Him. The same thing is demanded of disciples to-day, that all would-be followers order their lives by the principles He laid down in the Sermon on the Mount and on many other occasions, or the rules Paul laid down, for example, in Romans 12–14 or Ephesians 4. Godliness, purity, peacefulness, meekness, kindness, longsuffering, temperance, and many other Christ-like qualities are to be reproduced in the true disciple.

But a disciple was not only expected to follow Christ's rules of life for himself; he was likewise to teach them. The disciple was to become an apostle. The first is the learner, the second the teacher Christ called that He might send ("apostle" means *sent*). In John 15 Jesus tells them that He expected them to "bear much fruit" and that they should after His departure do greater works than He had done. "I have chosen you", He said, "and ordained you, that ye should go and bring forth fruit". They did so. They carried Christ's gospel into almost all parts of the known world at the time. The church experienced a wonderful growth within a quarter of a century after Pentecost, which continued for centuries afterward. The missionary spirit was very much alive in the early Christians. All felt it down to the lowest ranks in the church, and all dedicated their gifts, whether small or great, to the building up of the body of Christ. As soon as the spirit of missions has died out in a church, the spirit of active discipleship has also died out and with it a general decay sets in.

But the world was to be impressed with the high calling of the discipleship in still another way besides hearing the preached word. It was not only to hear but to see, and to learn by both senses. "By this shall all men know that ye are my disciples, if ye have love one to another." There is an incalculable power in unity. "In union there is strength", said some one, but this idea was not original with him. Christ taught it in various ways. Love was in a word the dominant note of Christ's life, the motive of His mission, and in proportion as it became the keynote of the disciples' life, it not only cemented them together in a peaceable community, but it would leave a powerful impression upon the world. "Behold how these Christians love one another!" was the admiring comment of Roman people long after the first disciples had laid down their work. It was a glimpse of heaven to the heathen whose first law of existence was the exaltation of self. Almost irreparable damage is inflicted upon the standing and influence of a church when its members quarrel or go to law with one another.

Finally, a true disciple, not being greater than his Master, was expected to share the fate of the Master. Christ was despised and rejected as well as His teachings, and His disciples must expect the same treatment. They must be prepared to deny themselves and take up the cross of persecution. To stand up for His truth to-day is not less risky than it was then. It means the renunciation of ease, pleasure, worldly gain. In heathen countries especially it involves the loss of friends, the breaking of ties, the enmity of a selfish world.

The Mennonite.

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EDITOR: H. G. ALLEBACH,
BERNE, IND,

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Editorial.

Bishop Turner, of the Methodist Episcopal church, a colored man, is being ridiculed for his view that the original man was black. While we do not care what Adam's color was, or Eve's, still in all fairness to the Bishop, it ought to be said that such a scholar as Professor Sayce, of Oxford, agrees with him, as well as more than one authority on ethnology. These men say that it is easier to account for the gradual bleaching of a black race than for the gradual blackening of a white race, and that the freckles in a white man's face are remnants of the tawny pigment that once filled every cell in his skin. But all this is but precarious speculation on probabilities and is not at all spiritually profitable. The final settlement of this color question would not extinguish race prejudice anyway, and it is more practicable to teach respect for mental and moral worth, no matter in what color of skin it may manifest itself. What men now are, rather than what they were, and a fair recognition of it is a better vindication for the colored race, than that Adam was originally a black man.

The publication of an item, both in the "Bundesbote" and in the MENNONITE, about Missionary H. E. Ramseier's work among the Minnesota lumber men, and the statement that at Superior a mission-house costing $30,000 has been erected in which the Mountain Lake (Minn.) brethren were interested, led to several mistaken inferences published in last week's "Bundesbote" by Bro. Christian Krehbiel, and three pertinent questions. Bro. Sommer has taken care of the first question, leaving the remaining two to be answered by others. The last question, translated, is in substance this: Can not works of faith and prayer be prayed for in the closet without resort to show and publicity? As the question is here baldly worded, an answer is not difficult to give. Certainly, any work for God should have its beginning and inspiration, and derive its strength and blessing through the channel of humble, secret prayer. No work not thus sanctioned, and depending merely on its great name and fame, is a work of God. But possibly the question is not fair to Missionary Ramseier's motives. Was a $30,000 mission house necessary to the successful prosecution of the work in the lumber camps? No doubt he and his supporters are the best judges of that. And if necessary, do we have the right to criticise the undertaking as mere display? It is not always the itch for vain glory that leads men to make known their plans or achievements, whether before or after completion. If it were, we might conclude that Bro. H. P. Krehbiel published his History of the Mennonite-General Conference from the same unworthy motives, and to show what great ideas and enterprises these despised Mennonites are capable of. If a project such as the above is the product of a craving for notoriety, it ought to be criticised. But it is best to be well acquainted with the facts before judging.

Statistics inform us that less than half of the people of this country are members of churches. If we make allowance for infants the proportion is somewhat greater. But why this state of affairs? Various reasons have been offered, and several newspapers have sought to show that though the religious element in men is on the decline, the moral tone of their lives is greater than ever. On the contrary we believe that morality can never be divorced from religion, and that Christianity is still the only salt whose savor will check the decay of morals—that Biblical righteousness and that alone, exalteth a nation. But still the question remains, Why such a poor showing in church membership? Among many possible and theoretical reasons, we regard one as probably more contributory than any other, namely, that the churches in our day have lost their original vigor and strenuosity. They no longer stand for self-denying and heroic principles. In general they have become so worldly and have so compromised their lofty ideals that the idea of separation from the world is dulled and blunted, and many men reason rightly when they claim that as far as the religious and moral sides are concerned, they might as well join the lodge as the church. To many people, the social element in the churches is far more prominent than the religious, and they naturally draw no nice distinctions between society in the church and society out of it. A church that is so unfortunate as to exist in an age when no opposition is offered, no martyrdom called for, is like the state that rusts out in "piping times of peace", when the manly virtues of bravery, courage, self-sacrifice, endurance and virile energy become atrophied by disuse, and when luxury and effeminancy eat out the fibre of heroic citizenship. It has become almost an axiom in the philosophy of history that wars are necessary to the maintenance of vigorous life in the state; and it is a well-known fact that at no time is the sense of patriotism more alive in the citizen than when the welfare of the state is threatened from without and an appeal to arms is resorted to. Peace is always enervating; stern conflict is always ennobling and vitalizing. The church must stand for something that shall enlist enthusiastic conflict if it is to grow and prosper numerically and morally. Somehow or other humanity admires, yea, almost worships, a strenuous idea. It welcomes a religion that calls for volunteers in a sturdy cause that shall engage the noblest powers and faculties. Let the churches stand out boldly against all that is worldly, and declare for the higher life as against the lower; let them maintain a fierce battle against sin and the easy conscience of men; let them insist upon the fearless practice of Christ's gospel in daily life, regardless of consequences: and we venture the prophecy that the history of the Christian church in the Roman world during the first three centuries of her existence will repeat itself, and that her victories will be equally great and renowned.

Editorial Scraps.

If some people were half as nice about their conscience as they are about their clothes, they would pass for pretty respectable saints.

Too many of us are good simply for the sake of upholding our reputations.

It is easy to forgive after you have forgotten. Therefore, learn the art of promptly forgetting grievances.

The man who rejoices when his rival falls into temptation and sins, has not the mind of Christ.

A congregation is popularly judged more by the one black sheep in it than by the ninety and nine white ones.

It is surprising how many absurd things we do just because others do them.

As soon as human genius can make a tree or an animal, it can make a Bible. To say that the writers of the Word of God were inspired as Shakespeare was inspired, is to lower the creative power of God to the level of the imitative gift of man.

The best preacher is not necessarily the one who says the most striking things. Truth is preferable to brilliancy.

The Bible and China.

The Rev. E.E. Newbert, speaking of the presentation of a Bible to Prince Pu Lun, is quoted as saying:

"The prince does not need the Bible. I doubt if he has any use for it. He has sacred books of his own. But along with this Bible let the prince have a copy of the American constitution; let him have our best educational works; let him know the crucial chapters of our history, and let him carry from our shores the ideal of democracy. What China needs is not the Bible, not the Christian belief, not the New England Sabbath. China needs to rekindle the fires of her national life from the live coal of the vital Western civilization. China needs railroads. She needs the telegraph and the telephone. She needs a commercial awakening and an industrial and an educational revolution. She needs to exalt womanhood and to know the perfect liberty of every man, woman and child."

If the prince does not need the Bible because he has sacred writings of his own, why does he need the American constitution? Has he not a government of his own? We may salute China's religion with infinite respect and yet hold that the religion of Jesus Christ is so far its superior as not to be mentioned in the same breath. China needs the Christian religion quite as much as cultured Greece needed it when St. Paul preached it to the Athenians. Our commercial system and pocitical institutions and systems of transportation are no more superior to those of China than our system of religion is superior to hers. As for education, China has been educating for centuries—was at it hundreds and thousands of years before this country was discovered. It is quite as impertinent to suggest that she adopt our educational method as it is to suggest that she adopt our religion.

The educated Chinese are open minded and cultured, but the masses are hopelessly ignorant. China has no hospitals, no medical science, slight respect—as Mr. Newbert admits—for women, and slight regard for the helpless and suffering. Mr. Newbert speaks frankly and forcefully, but it seems to us that he has overlooked the very source and impulse of progress. We repeat that to us it seems that China needs our Bible and our religion. It is the religion of all progressive races. It must be the religion of China if she is ever to progress in the right way.—Indianapolis News.

Fresh Parables.

2. PARABLE OF THE DOWNHEARTED JEW.

In a certain city lived a son of Abraham, who had in ten years amassed a fortune and whose imposing marble mansion was the wonder of his neighbors. He was the father of a generation of healthy, blooming sons and daughters, and in his retirement he was surrounded with scores of Israelite friends, a well-stocked library, a conservatory of rare plants and trees, and with other luxuries that few of his fellowmen could afford.

Yet he was not happy. Savory, well-baked meats were served on his platter, but he did not relish them, and often left the table without having touched them. Often, while conversing with his friends, he suddenly paused in the midst of a sentence or an observation, his mind wandered off from the theme and had to be recalled, and this prevalent absentmindedness worried his callers and guests not a little.

"What is the matter with you, Felix?" asked his wife Rachel in a petulant mood, one day as she found her husband in the library poring over Jeremiah. "You don't seem at all like yourself; and haven't for many a day. You don't joke, you don't play games with the children, you don't eat, you don't spend much time in the conservatory. All you do is to read the prophets and dispute with the rabbi. What can be the matter?"

"I am atoning for the awful mistake of my forefathers," answered Felix solemnly, gazing into space. "They were guilty of demanding the death of the Messiah. He was truly the Holy One of Israel, foretold by Moses and the prophets. He proved His identity by many wonders and signs which God did by Him, but our people were blind. They accused Him of blasphemy for claiming to be the Lord's Anointed and clamored for His crucifixion. 'His blood be on us and our children', they cried in their madness, and this awful imprecation has been more than granted, and you and I are suffering for it."

"Nonsense, Felix," said Rachel; "this is all Gentile preaching. You don't believe that, do you?"

"Alas! you are like the rabbi and all of our people", said Felix. "You make me feel a thousand times sadder. I see that not only the chief priests and scribes long ago, but all of Israel since then have rejected this man Jesus. Our rabbis say nice things of Him but they will not regard Him as the Lord's Christ. Yet God has revealed it to me that if He is rejected there is no more hope. There is no other name to build upon. And the bulk of our race are leaning upon a broken reed, a vain hope."

"Do you believe the Gentile fiction that the Nazarene rose from the dead and ascended to heaven.?"

"Verily I do, Rachel, and well it were for you if you believed it. It is the only truth on which my highest hopes for the future are based. For this same ascended Jesus will come from heaven in like manner as He went to heaven. If our people only believed in Him and in His glorious coming, they would see the fulfilment of all the prophecies. I rejoice in this hope, but I weep for my brethren. While I am waiting for the consolation of Israel and the union of our scattered tribes in our original home, it makes my heart bleed to see the blindness and unbelief of our rabbi and the congregation. This is why I am full of lamentation not for myself, but for them."

Felix had waxed eloquent and warm, so Rachel, in despair, left him.

"God grant me Simeon's blessing—that I may see the salvation of Israel before I die!" was his prayer as he laid himself down in his bed.

Soon after began the days that tried men's souls. The Jews were being banished from nearly every country, and throngs of them joined the Zionist army, as it marched to the earthly Jerusalem. Wars were raging throughout the confines of Christendom and famine and pestilence followed in the wake of the wars. The forces of evil were coming to a head and were persecuting the pious, God-fearing Jews wherever these were found, and prayers for deliverance were ascending heavenward by the thousands.

Men were bewailing the loss of their wives, and mothers the dreadful fate of their children. Iniquity prevailed throughout civilization and righteousness seemed, like the snow in summer, to have disappeared from the earth.

Felix stayed at home during all this turmoil, nor was he blind to the signs of the times.

One fine morning, he was disturbed by an excitement outside. He saw a gathering of neighbors gazing upward intently, as if studying an eclipse. He went out and there in the clouds of heaven growing brighter each second, he saw the Son of man coming to earth. He aroused all his fellow Jews in that quarter of the city, and pointed them to the significant phenomenon. Some were hard to awaken from their indifference, but others had prayed for the Sun of righteousness to appear, and these were not slow to believe. Gradually the vision came nearer, and long before the haloed figure reached the earth, Felix recognized the features of the Messiah. When it neared the earth, many of the Jewish spectators began to weep as they saw the pierced hands and feet and the scar on the wounded side.

Then came angels with trumpets to call together all that were mourning in Zion and conduct them to the newly descended King. Felix was taken into His presence and there he saw the Gentiles judged for their ill treatment of his own people and rewarded for their kind treatment. He saw the tribes gathering together from the four quarters of the earth and bowing before the King of Kings. Much more did he see which was so sacred and solemn to him, that it was unlawful to utter it. And in the midst of all, his grief was taken from him, and he was happy. And no wonder, for he saw his Lord, he saw Him recognized and worshipped by his people, he saw evil vanish and good multiplying everywhere.

"Blessed are those that mourn: for they shall be comforted."

Vermont for No-License.

Vermont was a prohibition State for years; but through the efforts of Mr. Percival W. Clement and others a change from prohibition to license was brought about.

After a very short trial of the license policy the citizens of Vermont seem to realize that they have had about enough of the results of wrong-doing and a large proportion of them have voted to be as good as they once were on the license question.

For the past few months there has been an abundance of evidence produced that to license the sale of intoxicants as a beverage is not the way to bless communities, but is a curse and a nuisance.

The late John Dougall was right when he told me that between license and freedom to all who choose to sell liquor the latter plan was preferable. His own opinion, however, was that the whole liquor business should be prohibited by law. Mr. Dougall's opinion was mine after that. If I am mistaken he is responsible for it. But he was right, as he generally was. If any of my readers would be apt to forget the good old gentleman I do not propose to permit them. The good should be kept alive after death; and to keep such good people in remembrance is part of my business on earth.

The men who have employed me since 1849 were Mr. William Brown, Mr. Robert T. Shannon (who founded a temperance settlement in South Brooklyn, N. Y.), Mr. Horace Greeley, and Mr. John Dougall—all temperance men of the strictest kind. Now you can understand why I am what I am on the temperance question.

I take this opportunity to reiterate what I have said hundreds of times before, that the liquor traffic is bad from every standpoint from which it can be viewed, and has not one redeeming characteristic.

The man who rents his property for the sale of intoxicants does wrong; the man who keeps a saloon is in a wicked business; the man who drinks intoxicants as a beverage does an injury to himself and sets a bad example; the man who votes for the continuation of the liquor traffic ought to be ashamed of himself, especially if he is a Christian; the legislator who votes lor laws protecting or encouraging the traffic better be sick and in bed with the grip rather than be engaged in enacting such legislation; the voter who votes license on a community is responsible for a vast amount of crime and suffering, and the woman who makes a practice of getting drunk is no gentlewoman.

The license system was born in the darkest regions of the Bottomless Pit, and is one of the most successful nets used by Satan to capture men and women.

I hate the liquor traffic every day in the year, and especially on Election Day. What more can a man say?

Getting back to Vermont, I feel like thanking the good people of that State for what they have done, and hope that they will not fall from grace again, but will soon redeem the rest of the State.—GEORGE R. SCOTT.

There are no Mennonite churches in Vermont as far as we know. When will the states where Mennonites abound do as good as Vermont?—A. M. FRETZ.

A Peace Memorial.

To the President, Officers, and Delegates of the World's Sunday-school Convention, in Session in Jerusalem.

Fellow Christians: Two hun-

dred and fifty thousand lovers of peace in the United States of America, representing every denomination in the Church of Christ throughout the Union, respectfully address you through "The Christian Herald", with the urgent request that, in the course of your deliberations in Convention, you may find an opportunity to give formal expression to the sentiment of your distinguished assembly, on the subject of peace and arbitration.

At the opening of the Hague Conference five years ago, the hopes of the Christian world were bright with expectation. Thirty nations were signatories to the Hague Convention. It was the purpose of those who planned that beneficent movement, to create a Permanent International Tribunal, for the adjudication of all causes of dispute that might arise among the signatory Powers, and for the extension of the principle or arbitration to all lands. That tribunal has been ignored; nations have gone to war, and thousands of human lives have been needlessly sacrificed in the intervening years. Even now, two of the signatory Powers are at war with each other, and still wider conflicts are impending. Armaments by land and sea have increased, until the burden of taxation for war purposes has become in many lands almost intolerable.

We respectfully and most earnestly urge your distinguished body to place itself on record by an appeal to the leading governments, through their several State Departments, that they should again unite in the practical application of the principle laid down at the Hague Conference; and that all future causes of dispute should be carried to that Tribunal, instead of being referred to the savage arbitrament of war. We ask you to let it be known everywhere that your distinguished body regards war as a brutal relic of barbarism, which settles no principle, and decides no question save that of relative brutal force. The cry of a great majority of the fourteen hundred million souls who constitute the earth's population to-day is for peace, and for the abolition of war; for peace to pursue their various vocations in quietness and safety; for peace to enjoy the liberty and prosperity which they desire for their families; for peace that they may dwell in quietness in their own lands, and enjoy the friendship and good-will of their neighbors; for peace that they may live their lives in reasonable security. surrounded by the comfort and happiness which the Almighty has promised to all who trust Him and look to Him for protection.

And we respectfully submit that it is within your province and power, as an assembly representative of the Christian population of many lands, met for beneficent purposes, to exert an influence in this direction that may lead to most blessed results.

We trust that your distinguished body may be led by the Holy Spirit to act with wisdom and courage in all things, and that all your deliberations in Convention may inure to the benefit of the whole world.

And your memorialists will ever pray.—Christian Herald.

The Sunday School Lesson.

Subject for June 12: CHRIST CRUCIFIED. Mark 15: 22–39.

GOLDEN TEXT: Christ died for our sins according to the Scriptures. 1 Cor. 15: 3.

LESSON TEACHINGS.

Before Jesus was crucified, he was scourged, clothed with purple and scarlet in mockery, crowned with a wreath of thorns, smitten on the head with a reed, spat upon, and made a laughing-stock in various ways. All this was done by the soldiers, except the scourging. It was cruel treatment—such a sort as the lowest slaves received. Read Mark 15: 15–20. Then He was led away to be crucified and had to carry the rude, heavy cross Himself until He broke down, when Simon of Cyrene was impressed into service to bear it the rest of the way.

1. Jesus Made a Curse (22–28). By His crucifixion Jesus became accursed of God. See Gal. 3: 13. It was a most shameful death, not a Jewish but a Roman method of punishment. But it was God's will that the Son of God should suffer such contempt. He was there paying the penalty of our sins. He was made sin for us. See the Golden Text. Christ foretold the manner of His death (John 3: 14, 15). The Scriptures foretold it typically (Num. 21: 9). That Christ died for our sins is the greatest event in history, and all Scripture either looks forward or backward upon the cross, which has forever settled the sin question. Our sins were all judged on the cross, and if we accept the work wrought there as wrought for us, our sins are forgiven.

The rest of the lesson tells the same story by the of use different details. Golgotha, or Calvary, the location of the crucifixion, was a skull-shaped hill outside the city. See John 19: 20. This was fulfilment of ancient type. On the Day of Atonement the scapegoat on whose head the people's sins were confessed, was led into the wilderness outside the camp. All unclean persons were not allowed inside the camp. These items of Jewish worship and economy all have a spiritual significance, and the writer of Hebrews saw it. See Heb. 13: 12. Jesus was cast out by the world; He was cast out by God. The world did it in blindness, but God in grace. The time of the crucifixion was between 9 a. m. and 3 p. m.—the times of the morning and evening sacrifices. As the soldiers were nailing Him to the cross, He prayed for them, for they truly did not know what they were doing. The Pharisees could not be thus excused on the ground of ignorance. It is touching to think of some of these same crucifiers preached to on Pentecost and receiving forgiveness of their sin. Before they nailed Him to the cross they offered Him wine and myrrh as a sort of anæsthetic to deaden the pain; but He refused it, not wishing the pain to be lessened in the smallest degree.

The soldiers then parted His garments, casting lots to determine what pieces each should have. The Scriptures tell us of the robe of righteousness and the garment of salvation, provided for the penitent sinner. See Isa. 61: 10; Rom. 3: 21–26. Would we not rather be clothed with these than with those temporary garments of Jesus which the soldiers coveted? They little knew in their flippancy that the Son of God was suffering while they were gambling.

Jesus of Nazareth, the King of the Jews, was Pilate's inscription over the cross, in three languages, that all the civilized world might read. Yet it was the truth, even if Pilate said it in jest. Jesus Himself declared it before Pilate, and the time is coming when He shall take possession of the Jewish crown and sit upon His own throne as Judge of Israel.

That Jesus was crucified between thieves again throws light on the shame and contempt our Saviour must have suffered. Truly, He was despised and rejected of men. The cross, however, judged mankind, because it stood for Christ's punishment and accursedness. One of those thieves got on the "salvation side" of the cross, by laying His sins on Jesus. See Luke 23: 39–43.

2. Jesus Mocked (29–32). Three classes mocked Him in His agony: the passers-by, the chief priests and one of the thieves. How spiritually blind they were! They imagined Christ was perfishing on His own account, helpless and impotent, and they taunted Him by quoting His own prophecies, and challenged Him to step off the cross. He could have done it. He had power to lay down His life and to take it up again (John 10: 18).

3. Jesus Forsaken of God (33–38). Three hours after the sounds of the cruel hammers had died away, and after man had done his worst, God withdrew His face and favor. Therein lay the greatest agony Christ had to bear. His physical suffering, the fever and the thirst under the parching sun was not greater than that endured by thousands of His followers; but who ever fathomed the depths of His agony of spirit when the Father withdrew from communion with Him, and He was absolutely alone? Read the lonesome cry in v. 34 and try to understand it, if you can. The natural darkness was "an expression of the horror of God at man's sin." Therein we see the awful hideousness of human sin in God's sight. Our sins on the Sin-bearer called forth the darkness and the forlorn dejection of our Saviour. But after sin was judged, the darkness disappeared, the Father again let the light of His countenance shine upon the Son, and henceforth it shines upon all that believe. Soon after Christ could say, "It is finished" the sin question is forever settled, the work of redemption is done. There are worlds of gracious meaning for us in those three words.

"Father, into thy hands I commend my spirit", were His last words as He expired. Then the vail of the temple that typified the solemn truth that sinners dared not see God—only the "pure in heart" — this vail was rent, teaching that now since Christ had atoned for sin on the cross, all believers had unrestrained access to the Holiest. See Heb. 10: 19–22.

Marriages.

OVERHOLT—YODER.—At the home of the bride's parents on Main Street, Wadsworth, Ohio, on the evening of June 1, by Rev. E. F. Grubb, Will H. Overholt and Verna E. Yoder, both of Wadsworth.

Deaths.

SCHWARTZ.—On May 26, at Pretty Prairie, Kan., Emma, daughter of Andrew and Elizabeth Schwartz, aged 14 years, 7 months and 4 days, of heart failure. Funeral on the 28th by J. G. Graber and J. Flickner.

WEBER.—On May 29, near Pandora, Ohio, Mary Ann Weber, nee Basinger, of consumption, aged 41 years, 2 months and 21 days. Funeral on the 31, by Revs. Isaac Burkhart, S. F. Sprunger and M. S. Steiner.

BIEDERMANN.—On May 17, Bluffton, Ohio, Emma Biedermann, nee Reichenbach, aged 24 years, 9 months and 14 days. Funeral on the 20th by Revs. John Moser and J. B. Baer.

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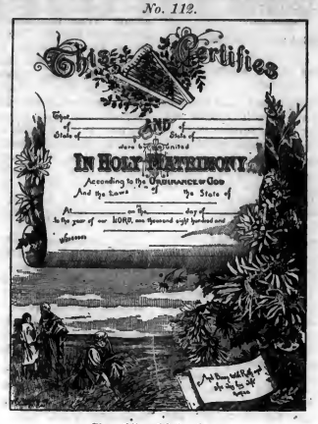
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News of the Week.

Domestic.

FLOODS AND CYCLONES.

MANY KANSAS TOWNS AGAIN UNDER WATER.

KANSAS CITY, June 3.—All tributaries of the Kaw river in Kansas are rising rapidly and a serious flood is threatened. Heavy rains, continuing for two days at a time, having prevailed all over Kansas at various times within the last thirty days. Twice within that time most of the streams have overflowed their banks, washing out railway tracks and crops, destroying much property and rendering several hundred people temporarily homeless.

To-day the rain continued to fall at many points, and in this city preparations are being made to meet the situation as it may develop. Railroad traffic is demoralized, and already many through trains, both east and west-bound, are stalled.

At Newton, Kas., over 600 persons have been rendered homeless by a sudden rise in Sand creek. Two inches of water fell within ten minutes. At North Topeka, where the flood caused such devastation last year, the residents are alarmed and are closely watching the river, ready to move at the first signs of danger.

TORNADOS IN OKLAHOMA AND TEXAS.

ARKANSAS CITY, June 3.—A tornado struck Glencoe, a town of 1,000 in Pare county, Oklahoma, to-day, demolishing five houses and destroying the Methodist church. Several persons were hurt, none seriously. Much damage was done to farm property.

DALLAS, TEX., June 3.—A tornado to-day blew the roof off the office of the Western Union Telegraph Company, in this city, and caused other damage.

Tornado Sweeps Over Indian Territory.

LAWTON, Okla., June 4.—A tornado in the Kiowa and Commanche nations has demolished a great number of residences and business houses at numerous small towns and laid waste to dozens of farms. One person is known to have been killed and about a dozen are believed to have been injured, one fatally. It is reported that the towns of Chattanooga and Faxons, small places, have been entirely wiped out. They are known to have been in the track of the storm. Wires are down and details are lacking. The town of Helen also is said to have been completely destroyed.

MISSIONARY ALLIANCE MEETING

INDIANAPOLIS, June 3.—The sixth annual State convention of the Christian Missionary Alliance opened this afternoon at the Gospel Tabernacle. The Rev. L. L. Wilson, D. D., of New York, field superintendent, had the leading talk on the afternoon program and will make the address to-night. Dr. Wilson is regarded as one of the strongest and most efficient workers in the alliance. He is especially notable for his love for little children and his hold on them. Children's meetings are always an interesting feature of Dr. Wilson's work. Prayer, song and the regular opening of the convention was the program for the afternoon. There will be only one service to-morrow, at 2:30 o'clock in the afternoon. There will be three services Sunday at the Gospel Tabernacle, and next week the meetings will be held each day in the Second Presbyterian church.

The Rev. J. B. Simpson, of New York, president of the alliance, will attend. Other interesting workers in attendance will be: The Rev. Ira F. David, Brockton, Mass., district superintendent of New England; the Rev. I. L. Hess, missionary from China; the Rev. Andrew Johnson, missionary from India; Mrs. William McDuffie, missionary from Africa; the Rev. D. W. Myland, of Cleveland, district superintendent for Ohio, West Virginia and eastern Kentucky; the Rev. E. D. Whiteside, of Pittsburg, Pa., the Rev. S. H. Stokes, of Anderson, Ind., the Rev. F. L. Allen, of Grand Rapids, Mich.; Mr. J. H. Stumpf, of Findlay, O.

The Christian and Missionary Alliance is interdenominational and international. It includes all Protestant churches. It hass 300 missionaries in foreign fields and hundreds of workers in the home fields. One of the features of the convention will be the hour of instruction in missionary work each afternoon at 5 o'clock.

Train Wrecked, 300 Aboard, None Killed.

INDIANAPOLIS, June 6.—A Monon excursion train, bearing about 300 passangers from Hammond to Indianapolis, was wrecked at Rossville, a small town near Frankfort, about 9:30 yesterday morning. The wreck was a remarkable one in that no one was seriously injured.

The shock of the wreck threw the passengers from the seats, causing the wildest excitement. It was thought there were a number killed, and the surprise was general when it was ascertained that every one was accounted for.

The moment the train was wrecked the bell in the Baptist church at Rossville was ringing for the morning services. The passangers were deeply impressed and many of them attended the services.

The pastor alluded to the wreck and gave thanks in his prayer that no lives were sacrificed. Several of the passengers were deeply affected.

DYNAMITING AND WAR AT CRIPPLE CREEK.

THIRTEEN MEN KILLED AND 20 WOUNDED BY INFERNAL MACHINE AT R. R. STATION.

CRIPPLE CREEK, Colo., June 6.—As the result of a fiendish plot to kill non-union miners, 13 men lie dead and dismembered, eight are fatally injured and a dozen others are in hospitals, while the station of the Florence & Cripple Creek railroad, at Independence, is annihilated.

Where the station stood there is only an immense hole in the ground to tell of the dastardly deed—the most cruel in the history of the miners' strike which has made a plague spot of this district.

All the killed and injured, with the exception of two men from the Deadwood mine, were non-union miners employed on the night shift of the Findlay mine.

A majority of the dead and wounded were single men, but several had families living in the district.

THE INFERNAL MACHINE.

The infernal machine with which the diabolical work was done, consisted of a quantity of dynamite estimated at 100 to 300 pounds, a loaded revolver and a long, slender steel wire attached to the trigger.

The wire ran from under the station to the cribbing of the Delmonico property, about four hundred feet away, where its end was fastened to a rung of a chair.

A man was seen running down the hill from the Delmonico after the explosion. The Victor troops, who were ordered out by Mayor French, were stationed so as to keep people from passing over the path taken by this man and bloodhounds were sent from Canyon City and Trinidad for the purpose of trailing the assassin.

RIOT BREAKS OUT IN VICTOR.

VICTOR, Colo., June 6.—Rioting broke out in this city this afternoon while a mass meeting was being held to discuss the murder of twelve non-union miners by means of an infernal machine at Independence. Forty shots were fired into the crowd in the street.

One man was killed and six persons, at least, injured.

Peoria Distillery Wrecked.

PEORIA, Ill., June 4.—Ten men were killed, a score injured, 30,000 barrels of whisky destroyed and 3,000 cattle burned to death as the result of an explosion at the plant of the Corning Distilling company this evening. The immediate warehouse in which the explosion occurred was destroyed and three other buildings were gutted by flames. The property loss is $2,000,000. It is thought the death list will be increased. The Corning distillery plant is said to be the second largest in the world.

The ten men were buried beneath the ruins by the explosion and burned to death. Six others were seriously injured.

The fire spread to the stockyards, where a dozen large cattle barns filled with cattle were burned. The loss to the stockyard is $250,000.

The explosion occurred in an eleven-story warehouse, the third catastrophe in less than a year to overtake the distillery.

Two other explosions followed in rapid succession but their cause has not been determined. Fire followed the explosions. The plant was soon surrounded by thousands of persons who were unable to get close to the structure on account of the heat. The warehouse, containing in the neighborhood of 30,000 barrels of whisky, soon was a seething cauldron. The warehouse, in crumbling, set fire to the smaller structures, while whisky from the burning barrels flooded the streets and ran in streams towards the river. In a short time there was a foot of whisky in the cattle pens east of the warehouse. The whisky river burned furiously, and the bawling of the 3,000 steers, chained fast, was pitiable. Their distress lasted only a few moments, however, for they were soon roasted or suffocated by the deadly fumes. Two large fermenting houses were soon food for the flames, being almost destroyed. The firemen made a gallant fight against great odds. A high wind was blowing and fanning the flames in the direction of the Monarch distillery. For a time it was feared that the fire would sweep along the entire river bank, but by 7 o'clock the fire was under control.

The warehouse where the first explosion occurred was an eleven-story frame structure covered with corrugated iron. It was 100 by 200 feet, and continued 30,000 barrels of spirits. Another warehouse containing the cistern room was a three-story brick building 100 by 200 feet. It contained in the neighborhood of 52,000 gallons of spirits. In the two fermenting rooms, which were 100 by 180 feet, were eighteen tubs with a capacity of 1,000 bushels of mash each. They were all filled and contained about 5,000 gallons of spirits each. All this went up in flames and added to the general loss.

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Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE CLOSE TO PORT ARTHUR.

CHEE FOO, June 6.—11 a. m.—A Japanese correspondent from Dalny confirms the reported advance of the Japanese army on Port Arthur, news of which was brought here to-day by the Chinese. The correspondent states, however, that there are fifteen miles between the Japanese and Port Arthur, instead of seven, as reported by the Chinese. The Japanese army is advancing along both coasts. It is reported that the peninsular division on the east coast fought a battle within fifteen miles of Port Arthur June 3. The result of the battle has not yet been learned. A junk which lay off Port Arthur June 4, because of lack of wind, heard desultory firing on the morning of the 4th and saw five Japanese torpedo boat destroyers as they disappeared below the horizon. Afterward a tremendous explosion was heard, and it was thought by those on the junk that possibly one of the destroyers had struck a mine. On the night of June 3 immense columns of flame and smoke were seen from the junk in the direction of Dalny.

LONDON, June 6.—The Daily Telegraph's Tien Tsin correspondent wires:

"Four thousand Russians belonging to General Stakelberg's brigade on May 31 attacked 1,500 Japanese occupying a position five miles south of Wafangtien. The Russians were repulsed, losing 200 killed and 400 wounded. The Japanese lost more.

TOKIO, June 6,—11 a. m.—The Russian gunboat Giliak was torpedoed and destroyed at Port Arthur Saturday.

CHE FOO, June 8.—10 a. m.—A fleet of junks which has arrived from Dalny report hearing continuous firing between Dalny and Port Arthur, for several days.

Japanese warships are making Dalny their headquarters and coming and going continuously. They take turns guarding the entrance at Port Arthur.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, JUNE 16, 1904. No. 28.

How Little it Costs.

How little it costs, if we give a thought
To make happy some heart each day;
Just one kind word, or a tender smile,
As we go on our daily way.
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympatby
A sorrowful tear efface.

One walks in sunlight, another goes
All wearily in the shade;
One treads a path that is fair and smooth,
Another must pay for aid
O'er ways that are rough with stumbling stone
Where the tired feet go slow,
One sees with eyes that are glad and bright,
Another's with tears o'erflow.

We pass each other as days go by,
But we seldom have time to need—
We who are filled with our own content—
How much our neighbors may need,
Can't we stop to give just a kindly smile,
Or a tender word or so?
Or only a glance of sympatby
Which might to some heart go!

And kindle there in a glow of trust,
And dry the falling tears,
And help sweet faith revive again,
In the place of grief and fears?
It costs so little; I wonder why
We give so little thought!
A smile, kind words, a glance, a touch,
What magic with them is wrought!

—SELECTED.

Items of News and Comment.

The correspondents of Newton and vicinity report of very heavy rains there recently.

The Berne, Ind., congregation held communion services last Sunday at which about all the members took part.

On June 3 the Mennonite Sunday-schools of Kansas held their convention at the Gnadenberg congregation, Elbing, Kansas.

Rev. H. S. Gottshall graduated from Ursinus College last week. His health is improving. He is clerking in the Bank for a few days.

H. P. Goertz and his sons, of Mt. Lake, Minn., are on a prolonged trip covering the twin cities, St. Louis, Chicago and other places.

Prof. S. M. Rosenberger, Superintendent of the Normal Department of the Bucks county Sabbath School Association, attended the convention of the Third District at Mechanicsville on Wednesday afternoon, June 8th, and spoke on "Normal Department."

Abraham Moyer, an old and well known resident of Deep Run, Pa., for forty years, who led the singing in the Deep Run Mennonite church, died on Saturday morning. He was buried on Thursday at the Deep Run Mennonite church.

The Buhler, Kan., congregation was prevented from holding services on Pentecost, on account of floods, but on the following day baptismal services were held and nineteen souls were added to the church. On Sunday, June 5, children's day was celebrated, and on the 12th communion services.

The congregations of Hesse and the Palatinate, Germany, held their annual conference at Ernstweiler on May 5. 130 delegates were present. The chief topic of the day was the unification of the Mennonite and the Amish congregations of all Germany into one conference. All efforts along this line since 1867 have so far been fruitless, yet hopes of union have not yet been wholly abandoned.

Rev. H. van der Smissen, of Hamburg, Altona, editor of the "Mennonitische Blätter," the foremost Mennonite sheet in Europe, will spend a season in America this summer, for the benefit of his health and the study of the American churches. He is expected to land at New York this coming Saturday, June 18, where Rev. N. B. Grubb will meet him. He will preach on Sunday in the First church, Philadelphia. His sermon will be in English, something that will surely be surprising news to most of our readers.

The Mennonite C. E. societies of Kansas held their annual convention at Newton, Kansas, on May 29. Several weighty subjects were discussed, among these one by Prof. H. D. Penner, of Hillsboro, on the subject of deaconesses. This very able address is now being published in the Bundesbote. Another address was given by C. E. Krehbiel, of Newton, on "How to make the C. E. societies a factor in our congregations;" another, "What dangers threatens our church life at present and what can the C. E. society do to counteract them?" Also the temperance question, and the feasability of a question box. The latter was discouraged by the speaker.

As our school year has now come to a close, it may be of interest that we give here a brief statistical view in regard to the students present during the year. The entire enrollment lacks three of reaching the highest number ever present in our school in any one year. The average attendance, however, was the best this year. Of the 137 students enrolled, 110 were Germans and 27 Americans. There were 83 young men and 54 young women, the average age being 19 years. States, territories and foreign countries were represented as follows: Kansas, 109; Nebraska, 9; Oklahoma, 9; Texas, 1; Missouri, 1; Minnesota, 2; Indiana, 2; Ohio, 1; Manitoba, 1; Russia, 2. The religious status of the students is shown by the fact that of the whole number only five reported no church connection. All the others had church relations either by membership or regular attendance and represented seven denominations.—Bethel College Monthly.

Bluffton, O., College Receives Big Donation.

The Board of Trustees of the College take great pleasure in announcing to the public the receipt of a gift to the endowment fund of the College on June 6, 1904. The gift consists of a donation of cash value of $5,200.00, and is now in the hands of the Board of Trusteees. The income of the gift does not, however, go to the College for the present, but to the donor, or will be added to the donation from time to time, as the donor may direct.

The Board of Trustes would indeed be glad to announce the name of the donor, but by special request the name must for the present be withheld. In grateful acknowledgment be it said that no greater service can be rendered to the College and through it to the denomination supporting it and to the rising generation, than in this way. Those whom God has blessed with means can in this way assist in establishing His Kingdom on earth. May there be many to follow the worthy example of the donor of the above named gift.—College Record.

Rosebud Reservation Opening.

The Rosebud, South Dakota, reservation lands are to be open for disposal Aug. 8. These lands are in the Chamberlain district, but for greater convenience the office will be temporarily located at Bonesteel, only four miles from the reservation, where entries may be made till Sept. 10. About 400,000 acres are to be disposed of, and most of the land is said to be very fertile. Sixty days after lands are opened, and not before, they may be entered upon on payment of $4.00 an acre. From 3 to 6 months after date of opening remaining lands may be entered and possessed on payment of $3.00 per acre, and after six months lands undisposed of may be entered upon and possessed on payment of $2.50 per acre. Full details can be had by addressing Public Land Office, Chamberlain, for the present, or Bonesteel.—Mt. Lake View.

There is no other way in which one's life will be so surely, so quickly transfigured, as in the faithful, happy, cheerful doing of every-day tasks.

Bible Comfort.

HATTIE B. WILE.

There is a picture of a woman sitting in deep grief beside the sea, in whose waters her heart's treasures had gone down. Close behind her is an angel, lightly touching the strings of his harp. But the woman is so absorbed in her grief that she hears not the sweet music and receives no comfort from the minister of consolation.

This is too often true of Christians who believe in Christ.

The Bible is full of comfort, but, with its blessed words falling upon their ears, they go uncomforted in their griefs. How

can we get the comfort God's word has for us? We must know what God's comfort is. It is not the taking away of the burden. Bible promises do not make the sense of loss less keen. Nor does divine comfort dull the senses so that a child of God feels the pangs of grief less painfully.

The word comfort means strength. Instead of making sorrow less, God puts into our heart that which helps us to accept it and to pass through it victoriously.

Is there anything in the Bible that will give such comfort as this? Let us turn to Jesus, when in a time of great sorrow He came as comforter to the home in Bethany. How did He give comfort? He showed love's sympathy with the sorrowing sisters. He spoke to them the great truth of resurrection and immortal life. He tried to put hope into their sad hearts, making them strong to endure. In the same way did He comfort His disciples in their sorrow over His departure.

Christ's comfort consisted in the revelation of great truths, especially of divine love and immortal life.

If we would find comfort in the Bible we must take the great truths of divine revelation which the word of God gives us to lighten the darkness of our sorrow. If we would find the comfort of the Bible, we must come to it in the right spirit. If we are unsubmissive, we shall receive no comfort. But if we come with love, faith, and confidence, we shall find the consolations of God neither few nor small.

There are certain portions of the Bible which are full of comfort—such as the twenty-third Psalm, the fourteenth of John, the sixty-third Psalm, which embraces the whole compass of time, past, present, and future. "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Our heavenly Father will never fail any heart that has learned to trust in Him. His past fidelity is assurance for the future.

Take the eighth of Romans, and several chapters, and parts of chapters in the Revelation. These passages reveal the great truths of love and goodness of God, the closeness of the believer's relation to God, and the eternal blessedness of the future life. To get comfort out of the Bible we must draw from these wells.

But it seems to me one of the most helpful texts to every child of God must be these three words, "God is love," 1 John 4: 8. Hope, encouragement, assurance of faith, a bright outlook from every struggle, a ringing cheer on every hard battlefield, a comfort when we are cast down, a Father's hand beckoning to the prodigal, something that calls out an answering love as nothing else could do, strongest help for human souls—these are all there in the words, "God is love."

One special thing about Bible comfort is that it cannot be found until we need it. We cannot see the stars until the sun goes down. The divine comforts lie in the Bible like stars, unrevealed by day, but shining out brightly by night. It is one of the blessings of sorrow that it reveals to us new meanings in God's word.

New Hanover, Penna.

Our moral natures are swung at most delicate balance and the weight of an immoral suggestion may disturb the equipoise forever.

"A Troublesome Scripture Passage."

J. G. EWERT.

Under this heading the editor presents in No. 24 of the MENNONITE his views on the passage 1 Peter 3: 18–20. On the same page in another article he says, that the MENNONITE, although a church paper, will not "stifle the free expression of honest Mennonite sentiment", and "is an open court, in which a disinterested hearing is to be given to all who choose to present their cause —that is, of course, if the cause is not obviously immoral or un-Christian or anarchistic or socialistic or fanatic". In view of these words and the fact that the editor is personally a beloved friend and brother of mine, I trust that he will regard it in the same friendly spirit, if I take occasion to present a view of the above passage at variance with his.

I admire the positive stand the writer of the article takes in defense of a pure Christian faith, but I ask, was it wise to leave the reader under the impression that every other interpretation of the passage is a "misinterpretation" and a "false guide"? Isn't it possible that many a brother who accepts the *simpler* interpretation of the passage was hurt by such a presentation? I hope that such is not the case, and pray to God that He give me also wisdom to choose the right words that I may say nothing that will not redound to the furthering of His cause.

To me 1 Peter 3: 18–20 is not a "troublesome passage" but a specially cherished one, for which I cannot be grateful enough. At a time when I was harassed by doubts of the validity of the Christian faith, because my view of life was darkened by the idea that the much-talked-of love and goodness of God was but an empty word, considering how so many millions have been, and still are, called off into eternity without having had the opportunities to accept Christ as their Savior, that *we* have—then *it was this passage from St. Peter and a number of others in the same line* (for it does not by any means stand alone), *which brought me nearer to my God and Savior by proving to me that God's love and mercy is indeed infinite and finds ways of manifesting itself which we do not see.* And I know of others who have had a similar experience. Christ employed methods of love and compassion to draw men into His kingdom, and we must follow His plan. It will be more successful than trying to scare them in.

Let us now briefly consider Peter's words treating of Christ's preaching "unto the spirits in prison". The passage is often obscured by being considered out of connection with what precedes. From verse 8 on the apostle exhorts us to be compassionate and longsuffering toward our fellowmen, and not too proud to suffer adversity and persecution. From verse 18 on, he then cites Christ as our ideal in this, and shows how God's love and mercy extends even down into the depths of Hades, how much more then should we be constrained to stoop down and lend a helping hand to a fallen brother, even though he hate and revile us. Considered in this connection, the words will be much clearer.

I have studied the passage in a number of translations as well as in the original, which, by the way, is quite well rendered by our common English version, except that instead of "*by* the spirit", it would be better to read "*in* the spirit", since the original Greek here uses exactly the same construction as in the preceding phrase, which is translated "in the flesh".

I cannot help believing that the obvious meaning of the passage to every unprejudiced reader is, that after Christ was put to death in the flesh to bring us to God, He went also in the spirit down to Hades to proclaim the Gospel to the once disobedient dead. People have tried in different ways to get rid of this obvious meaning — no doubt, in good intent, but, in my mind, in a mistaken zeal. It has been said that Christ's preaching here was simply the *announcement of condemnation*. But this interpretation must be rejected if we read on in the following chapter (4: 6): "*For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit*". It will not do to say that these "dead", to whom the "good tidings are proclaimed are simply those "dead in sin and transgression". What then would be the force of the word "also" in the passage? Does not the plain text say that the gospel was preached to the spirit-world *besides* to those living in the flesh?

Others have presented the idea that Christ's preaching to the spirits was done in the person of Noah, who preached to the disbelieving world while he was building the ark,—contrary to the plain words of the text, that *Christ went and preached to the spirits in prison*—to the dead, as contrasted to the living, as the apostle explains in 4: 6. I was surprised to see that our well-informed editor also attempted to defend this interpretation, which has been set aside by nearly all expositors of note, and which an eminent German expositor has aptly termed "eine Verlegenheits-auslegung" (an interpretation produced by the *embarrassment* of the prejudiced expositor). This embarrassment has been caused by the fear of opening the door to a dangerous doctrine. But we need not be afraid of the truth. Hiding part of the truth by intricate interpretations which are *forced* into the Scriptures to get around an obvious teaching—*that* is a dangerous proceeding, may we be doing it intentionally or not. Very often, however, these attempts arise from a spirit which would fain be more *orthodox* than Scripture itself, and takes the liberty to set arbitrary limits to the love of God.

Have we, who live in this enlightened age of Bibles, churches, and schools, the right to deny a similar facility of finding their Savior to the millions who lived and died in darkness before the coming of Christ, or still live and die in heathen and semi-Christian lands? And I, who have had the benefit of so many good influences (besides the special probation I have had on a long and weary bed of pain):—would it not be base ingratitude in me, if I did not wish that those countless numbers, whom we have not reached with our testimony, should have an opportunity prepared for them by the Heavenly Father after they have quit the flesh, because we failed to present such an opportunity to them while they lived? We not only believe that "all men are created free and equal", but also that *God is Love* and a *just* God. Does that not force us to the conclusion that all should have equal opportunities presented them to find rest in their God and Savior? That these equal opportunities are *not* found here on earth Christ himself teaches plainly enough in Matt. 11: 21–23 and similarly in several other places in the gospels: "Woe unto thee Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, *they would have repented long ago* in sackcloth and ashes; but I say unto you it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you: and thou Capernaum, which art exalted unto heaven, shalt be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, *it would have remained until this day*". Now if we have *Christ's word for it*, that they would have repented, if they had had the opportunities which they did not have, does it then behoove us to deny them the right to such an opportunity when Scripture gives us enough of a glimpse of the spirit world to see that God has provided ways and means even for such?

Saint Paul also says: "Wherefore he saith, When he ascended up on high, he led captivity (compare "prison" in St. Peter) captive, and gave gifts unto men. Now that he ascended, what is it but that he also *descended first into the lower parts of the earth?* He that descended is the same also that ascended up far above all heavens, *that he might fill all things*" (Ephes. 4:8–10). Compare with this Phil. 2: 10, 11: That at the name of Jesus every knee should bow, in heaven, on earth, and *under the earth*; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father". Mark that it is not said that all *will* confess Him, but the opportunity *should* be given to all to acknowledge him, even to those *under the earth*. This is not "restitution". Salvation will not be pressed upon any one. The hardened sinner, who has rejected all the calls of the Holy Spirit and obstinately scorned Him on earth, justly comes under the condemnation of Christ's word's (Matt. 12: 32): "Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, nor *in the world to come.*" What is the logic of this additional clause, if forgiveness in the world to come is not to be thought of under any circumstances?

To go back to our passage in the epistle of Peter, we may add, that the view of it which we have here presented is not only that of the soundest Christian commentators of to-day, but was also that of the early church fathers who have written on the subject; for instance: Origen, Clemens of Alexandria and Hermas. It was also warmly advocated by Hans Denk, one of the deepest thinkers among the forerunners of our Mennonite denomination.

God has vouchsafed us no more knowledge of the conditions beyond the grave, than we can grasp and profit by; but what He has revealed us, He has revealed with a divine purpose. "It is ours", says Dean Alford, "to deal with the plain words of Scripture, and to accept its revelations as far as vouchsafed to us; and they are vouchsafed to us to the limit of legitimate inference from revealed facts. The inference every intelligent reader will draw from 1 Peter 3: 18–20 and 4: 6 as compared with sayings of Christ and Paul bearing on the same subject, is, that it is *not restitution, nor purgatory*, that the passage teaches, but that it throws a blessed light on one of the darkest enigmas of divine justice, where the final doom would be infinitely out of proportion to the light vouchsafed on earth."

The doctrines of purgatory and complete restitution held by some seem to me to go beyond the limits of legitimate inference, and should be avoided. But let us accept the plain words of Scripture and be careful not to becloud them in any way, and we can leave the matter in the hands of God in thankful hope.

* * * *

The above had been written before the appearance of Bro. Allebach's second article on the same topic, which appeared on June 2 under the heading: "Will the Heathen hear the Gospel in Eternity?"—I gladly agree with much that the brother here says, especially with the paragraph beginning: "But, thank God, His love is equal to His justice—yea, is infinitely more abounding toward sinners, etc." But I can not quite understand how he harmonizes that with what he says before in the same article, "that God will deal with the heathen in justice, rendering to every man his rightful dues, neither more nor less", according to "law, and not gospel, justice and not mercy", since "God is not bound in justice to save a single heathen". It is true He was not bound to do so, but then, was He bound to save me or you? If we teach that God is such an arbitrary "respecter of persons in the work of saving souls, do we not thereby force questioning souls into the arms of rationalism, and ultimately atheism?

The editor goes on to say: "If the whole world, if all the heathen were to perish, it would simply be the result of justice working out to the end. Every one would simply be reaping what he had sowed". That is true, but the question is: *Could* he sow otherwise when the way was not revealed to him? Can any heathen, or anyone else, be saved without accepting Christ's redemption? And how can it be accepted, unless it is preached to them? Of such that cannot be saved Christ says: "It would have been better for him, had he not been born". And if many die in ignorance who would have accepted Christ but for this ignorance, must we not ask: "Why did God let them be born?" When we contemplate this, we can better understand the spirit of Paul, or of Moses, when he said: "Blot also me out of thy book!" But, thank God, Scripture is not entirely silent on this point, and shows us plainly enough that "His love is as much higher than ours as the heavens are higher than the earth—so that we can safely leave the fate of *all* mankind in His hands, knowing that they will receive not less than justice at His hands, and most probably much more than justice."

These last quoted words of our editor show that we agree on the cardinal point underlying the whole matter under consideration and I extend my hand to him, wishing to be nothing but a fellow-worker with him in the same noble cause of winning souls for our beloved Savior, for it remains an indisputable fact that all those who will not be won for Him in God's time, will be lost.

Hillsboro, Kans.

Our C. E. Topic.

Topic for June 19: WHAT PAUL TEACHES ME ABOUT RISING ABOVE DISCOURAGEMENT. 2 Cor. 4: 7—18.

MEDITATIONS.

Paul was able to rise above discouragement because he had his eyes fixed on the things which are eternal. Temporal afflictions were as light as a feather and as harmless as a snake deprived of its fangs, when compared with the exceeding weight of glory that awaited him on the other side. He had his share of adversity. Shipwreck, scourging, hunger and thirst, cold and nakedness, rods and stones, stripes and prisons told the story of his physical suffering. All of these he invited by his indomitable missionary zeal. He had his disappointments and defeats as they manifested themselves in his work. He had his spells of faintheartedness and distrust of his own powers. He knew what false brethren were. He appreciated the burden and responsibility of having in charge a number of large churches and providing for their growth and sustenance. He knew the quarrels that threatened to disrupt this and that church, and the false teaching that threatened to shipwreck the faith of others. He had a heavy load to bear. But he was not a one-sided man. He could see the discouragements on one side, it is true, but also the encouragements on the other, and the latter were always the stronger. "We are troubled" he says; then, looking on the other side, "yet not distressed." "Perplexed, but not in despair," "persecuted, but not forsaken," "cast down, but not destroyed." You cannot crush such a man. He is always looking for the bright "buts". These are mainly in the future. He is confident that a recompense will be made for all his sufferings. The greater these are, the greater the glory. But besides this we notice one splendid idea of Paul in which he seeks refuge. He cannot faint in spite of all adversities, because "though the outward man perish, yet the inward man is renewed day by day." This was not future, but present. The new man, which was Christ dwelling in his heart by faith, could not be killed or persecuted or cast down or hindered in any shape. As we love to see a bud gradually unfolding its petals and expanding into the perfect flower, so he loved the idea of the image of Christ in him growing more Christ-like day by day, expanding more and more into the beauty of the perfect man. It was not only the noble pride of possessing and developing a character, but it was Christ's character. He bore in his body, through persecution, the dying of the Lord Jesus, but he bore in his spirit the living of the same Lord Jesus. The one more than counterbalanced the other. To a man who loves Christ, who loves holiness, a Christ-like character is worth all it costs. It can not be purchased too dearly. And so while Paul worked on the earth, he lived in the skies. His eyes were fixed on exalted goals, his thoughts centered on the glory that was to be unshaken by the storms that raged about him.

Are you able to extract comfort from the same source as you labor amid discouragements? If so, you will surely be able to rise above discouragement.

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Editorial.

"It is enthusiasm for something that makes life worth living," said some wise man. The believer need not grow weary of this life, for he certainly has learned to look at God, at his fellow beings and at life in general with anointed eyes, and everything has a message for him. He is the righteous man of whom David writes, "In the law doth he meditate day and night." He can say of himself in Paul's phrase, "Not slothful in business." He is also so interested in his fellowmen that he can, again with Paul, say "Nevertheless to abide is needful for you." A disciple of Christ can never become cynical or *blase*, tired of life. He can never adopt the poet Leigh Hunt's epitaph as his own:

Life is a jest; so wrote the poet,
I thought so once, but now I know it.

Our Friends, the Schwenkfelders.

Professor H. W. Kriebel, of Pennsburg, Pa., one of the Schwenkfelder communion, recently wrote up the history of his people in a substantial book which has called forth flattering comment. For over a century and a half Schwenkfelders and Mennonites lived side by side in Pennsylvania, maintaining what may be called a religious mutual admiration society. They were drawn together by similar convictions on plainness of living, opposition to warfare, and other minor points, although on other doctrinal matters they differed radically, the Schwenkfelders, like the Quakers, preferring to spiritualize the Lord's Supper and baptism. Of late years, however, literal baptism has been practised in some congregations, at least. They now number little more than a thousand adherents, confined mainly to two or three counties in Pennsylvania. They have always been lovers of education and culture, however, and have supplied colleges and seminaries with professors and presidents and a number of communities with skilled doctors and specialists along other lines. One of the excellent teachings of Caspar Schwenkfeld was that spiritual enlightenment must come from the inner realization of Christ Himself. This is not unlike the "inner light" teaching of the Quakers, and may, with certain modifications and reservations, be adopted as a safe rule for all Christians. The Bible was given for our enlightenment and so is the Holy Spirit, and neither dare be ignored. But whatever their shortcomings in doctrine may have been and continue to be, judged from the accepted orthodox standpoint, their life has been blameless, and it is surely high praise which a writer in the Philadelphia "Evening Bulletin" bestows upon them: "In their homely way they seem often to have shown that they get pretty near the spirit of the Golden Rule."

Editorial Scraps.

Each day God's children have a new lesson to learn.

Gray hairs make many a rumsoak appear venerable.

The man who does not love children does not love God.

Any one can have too much religion, but never too much Christianity.

It is foolish not to believe what you cannot understand or account for.

The sensitive man always hurts others more than he believes they hurt him.

Many people are noted for honesty whose only claim to that honor is their "absence of opportunity".

Proof of original sin—when a child with a strong will promptly persists in doing the very contrary to what it is told not to do.

You must demonstrate your right to your positive convictions by fighting for them when necessary. The man who abandons them when he sniffs danger is not entitled to any.

Fresh Parables.

3. PARABLE OF THE PANSIES.

A certain man had a large flower garden which abounded with flowers of all colors, shapes and sizes. One day he sent his gardener out to sow a bed with pansy seed. The ground was spaded, fertilized and softened, and the tiny seeds were strewn over it. But after the gardener had faithfully done his work, seeds from various troublesome weeds also found their way into the rich soil of the bed. They soon sprang up and covered the bed with their ill-looking and ill-smelling foliage. When the owner of the garden came out one day to look over his floral treasure, he saw nothing but these rank intruders flaunting their unsightly shapes before his eyes, while the favorite pansies were struggling as best they could toward the sunlight, between and under the weeds, barely rising above ground, dwarfed and starved. The master walked away hoping in his heart that in the end the pansies would gain the mastery over the weeds, and crowd them out in turn. But when he revisited the garden some time later the weeds were taller than ever, while pansies were crowded close to the ground, beautifully showing their iridescent blossoms in full bloom between the branches of the weeds, like glimpses of sunset sky between banks of cloud. "It is enough", said the master to himself; "these weeds must straightway be pulled out."

So he gave instructions to his gardener to thoroughly clean out the bed; removing everything save the pansies alone. It was tedious and delicate work, and often the gardener had to steady his foothold and carefully pick out his way so as not to crush any of the low-lying flowers under his heel. But he loved the modest but genuinely handsome little pansies smiling up into his face, and took care not to bruise even a single leaflet. With an unsparing hand he plucked out the weedy tyrants small and great and threw them on a heap to wilt under the sun. He then evened up the bed gaping with holes and broken clods and gently patted the crumbled mould around each pansy plant. He then refreshed them with a spray of water and dampened the soil down to their roots.

His task completed, the gardener reported to the master what had been done. When the master again appeared, a gorgeous scene greeted his eyes. The bed was one mass of variegated color—purple, blue, white, yellow, red, cream color and all the delicate intermediate shades, sparkling with spray and faintly quivering at the touch of the breeze. A marvelous transformation had been wrought in that bed: yesterday these heavenly-hued blooms were hidden from view in their lowliness; to-day they had become the genius of the entire garden. The master feasted his eyes on the splendid prospect and thought deep down in his heart,

"Blessed are the meek: for they shall inherit the earth."

Correspondence.

WAYLAND, Iowa, June 12. We have been favored with good weather now for some time. The weather has been rather cool all spring and our crops look quite hopeful, this leads us to believe that we will reap a good grain harvest this season.

The health of the people in general is good at present writing.

To-day we had the pleasure of celebrating communion services at our church and a large audience witnessed the baptism of four persons. Besides these one was admitted to membership by letter.

This evening the Christian Endeavor Society elected their officers for the last half of the year 1904.

May God help the officers of this small organization to do their very best to make a success in this work, is our prayer.

COLFAX, Wash., June 2, 1904. —Having just returned from watching a newly hived swarm of bees prompts the writer to send the following. This insect, the bee, is rightly called the first architect. In God's work there is nothing useless, nothing profitless nor anything that does not tend to the edification of man. We have copied many things from insects. The wasp taught us to make paper, the silk worm to manufacture silk articles. It is in the commonest things that God is the most clearly seen.

The Christian can learn many valuable lessons from the industrious habits of the bee, by the systematic arrangement of its work under one head or leader and its unfailing industry. So "let us not be weary in well doing, for in due season we shall reap, if we faint not." Gal. 6: 9.

Our church services and S. S. have been well attended this spring. Our congregation has decided to celebrate Children's day in the usual way on the fourth Sunday in June. A pleasant and beneficial time is anticipated. We are pleased to have with us friends from the Pulaski, Iowa, congregation. Sisters Emma and Kate Conrad and Callie Lufth are here on a visit with relatives and friends.

We are also glad that the brethren Adam and Albert Hilty, Amos Gerber and Daniel Geiger proved their titles on their homesteads in Adams Co., Wash., and concluded to dwell among us.

We read of Mennonite families moving to the king's domain in the far Northwest Territory into a country with untamed surroundings. We also have advantages in Whitman Co., Wash. While land sells rather high, yet we consider it very valuable for one who wants a home for a family and has small means. We are not compelled to pioneer and face the hardships that a newly settled country is subject to. This country has been well tested and found to be good for all purpose farming. We raise all manner of grain found in a temperate climate. Fruit trees of twenty-five years growth yield in abundance. Stock of all kinds does well.

We need more God-serving people, and Mennonite families who are thinking of changing location for their betterment can do well here and at the same time help revive God's work in our midst. We have a commodious church building, regular church services, and an "evergreen" Sunday-school. These are things much to be desired.

Woman in the Pulpit.

A wise father once said to his son, "If thou wouldst please a woman, thou must make her pleased not with thee but with herself." It has been remarked, accordingly, that "woman's exclusion from the pulpit must share with intemperance the honor of being the greatest evil of the age." We may not be prepared to assent to that dictum, but we will propably agree as to certain errors or sophisms which have long prevailed among men.

One of these is the familiar observation that "it was woman who ate the forbidden fruit." I suppose we must admit the correctness of that statement, in the main; but it must be added that she did it in a most modest and womanly way. It was not until the tempter assured her that the fruit would open her eyes to see all that was transpiring among her neighbors that she consented to touch it. Her hesitation was most becoming. Theodore Parker said, "Adam would never have stood shall-I-shall-I-ing, but would have observed, 'Apples? Indeed? So early? Thank you, Mr. Snake.'" The devil has long had his due in this matter; it is high time that the other party should have hers.

"Woman is the weaker vessel." This remark is generally made by young, unmarried men. We, who have been through the mill, so to speak, know better. There are those among us who might go as far as Adam Clark in affirming that "one woman is worth seven and a half men," and with Solon, who said, "One hair of a woman will draw more than a hundred yoke of oxen." I know from personal observation that a woman in Holland will draw a loaded canal boat while her husband sits at the tiller, with his eyes half shut and a long pipe between his knees. I know, moreover, certain able-bodied men who allow themselves to be supported by these "weaker vessels." A while ago, in one of our police courts, the magistrate asked the prisoner at the bar how he made his living. The answer was, "My wife takes in washing."

"Woman has no logical faculty." On the contrary, she is intensely logical. She is an adept in the use of *ergo*. Shakespeare understood this when he said,

"I have no other than a woman's reason,
I think him so because I think him so."

This is unanswerable. This is why so few men are found with courage sufficient to contradict a woman.

"Woman can't talk." This is the general impression. A famous rabbi said, "Silence is woman's crown jewel." This was probably the reason why our forefathers made our government a republic; they were unable to find any woman who would consent to wear the crown. But any one can easily satisfy himself that this impression is wrong by listening to the conversation of a company of literary ladies; such ladies as Butler speaks of in his "Hudibras", engaged in solving the problems of the times.

"Discoursing, with important face,
Of fans and ribbons, gloves and lace."

"The Bible is opposed to women preaching." This is a mistake. Paul said, "Let the women keep silence in church." But it will be remembered that he was writing to the church at Ephesus. Now Ephesus was a summer resort, and the church there, like most of the early Christian churches, was largely composed of fashionable ladies, ladies of philosophic culture, familiar with Herbert Spencer and Bronson Alcott. Their pastor was Rev. Timotheus Timothy, a young man of much promise. While he discoursed, these ladies sat entranced, casting occasional glances at each other, nodding approval, and whispering their favorable comments until there was a buzzing all over the church. It was to this that Paul objected. He rapped his apostolic gavel, saying, "If you please, ladies, keep silence in church!" That was all.

"Woman's sphere is the social circle." I suppose that this is measurably true; yet so strong is the homiletic instinct in woman that, even with her hands in the bread-trough or her foot on the rocker, she will preach, she will lecture. Robert Burns knew this, and wrote "Tam O'Shanter."

"Ah, gentle dames it gars me greet,
To think how mony counsels sweet,
How mony lengthy sage advices
The husband frae the wife despises!"

And Lord Byron pays his tribute to the same homiletical instinct.

"I have known stormy seas and stormy women,
And pity husbands rather more than seamen."

I think it useless, therefore, to endeavor longer to exclude woman from our pulpits. She will get the better of us somehow. A company of American tourists were going through the Museum of Antiquities at Quebec when they came upon some cannon captured at Bunker Hill. The English "Tommy Atkins" who was serving as their guide, was eloquent in speaking the praises of his countrymen at that famous battle. When he had concluded a young American lady in the party quietly observed, "Yes, you have the cannon, but I believe we have the hill." If the epigram be reversed it will answer our purpose in the presentation of the case: We preachers have the hill but the women have the cannon.

I trust I have written nothing in this paper to ruffle the sensibilities of any "gentle dame." Not for a hundred worlds would I do that. I should feel like the little fellow whose brother shot an owl. "Oh, Tommy," he cried, "see what you've been and done! You've been and shot a cherry-bum." — DAVID JAMES BURRELL, D. D., LL. D., in Christian Intelligencer.

Suffering and the Soul.

Suffering finds us out; suffering more than anything else reveals us to ourselves; suffering strips us of much which had been adventitious and circumstantial, and brings us back to our own simplicity and nakedness; and it is just when the soul has been shown its own weakness, insufficiency, and helplessness that it naturally reaches out its hand for its Creator. It wants His help and strength. It longs that the pure, wise, great Spirit of God, from which it sprang, should explain it to itself and succor it mightily.

At such a time, when the soul is being searched by fire and brought down to the very dust it has a perfect right to address God and say: "Why hast thou made me thus, or, having made me thus, why hast thou caused me to live only to suffer; why has my life been given me if it is so hard, so inexplicable, so bitter?" Taking its experiences of suffering in its hand, the soul may dare to climb up the high altar steps of the world, and to pass by the myriads of unfallen, unsinning, unsuffering beings that cannot enter into its experiences, and to hold audience with the eternal God, saying: My God, my God, who has made me, thou art faithful, thou canst not have made me in vain, thou hadst a motive and a reason through it all; why this pain, this suffering, this heavy, heavy trouble?" Those who suffer according to the will of God are they who have the right to speak to Him face to face. They acquire boldness through the blood of redemption to approach the face of the Creator.

We have just seen the soul leaving behind its worldly companions and interests, leaving behind cherubim and seraphim, leaving behind the unfallen and unsinning spirits of other worlds, taking its suffering in its hand and entering into the very shrine, the secret place of the Most High for an audience face to face. We have now to see that soul standing face to face with God and saying: "Why hast thou made me thus?" To such a soul, in such a state, God never gives an audible reply; God never says, in so many words, this or that. His reply is voiceless and unsyllabled, but it steals upon the soul insensibly; and after weeks or months or years have passed, the soul knows — not that it was ever told, but it knows.

It is a long process. This learning the will of the Creator takes time. In the meanwhile, what is the soul to do? Let it go on in welldoing, nothing else; always "committing the keeping of your soul to Him in welldoing." Frequently when people are suffering they become rash; they are prepared to throw their lives away. The sufferer says: "What is the good of my being good? Why should I endeavor any more to maintain a noble and sweet character? May I not lie down and die? May I not surrender my post? May I not cast myself into the battle and take the first bayonet that comes to hand and press the point to my heart?" No, no, keep where you are, doing well, marking time, fulfilling your life program, allowing every one around you to be the better for your living. "In well doing"—not only righteous living, but beneficent living; not only doing what is right for your own character and conduct, but blessing others. Go on doing well, and believe that your path, some day, will climb out of the darksome valley to where the sunlight is lying on the hills.— F. B. MEYER.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George Macdonald.

There is a restlessness and fretfulness in these days, which stand like two granite walls against godliness. Contentment is almost necessary to godliness, and godliness is absolutely necessary to contentment. A very restless man will never be a very godly man, and a very godly man will never be a very restless man.—D. L. Moody.

The Sunday School Lesson.

Subject for June 19: Christ Risen. Matt. 28: 1–15.

Golden Text: Now is Christ risen from the dead. 1 Cor. 15: 20.

LESSON TEACHINGS.

Jesus died on the cross, so his legs did not need to be broken, according to the cruel custom of killing expiring culprits. Instead a soldier pierced His side with a spear, and the "blood and water" that issued from the wound may be viewed as a physiological evidence of His death, since at death the corpuscles of the blood apparently disappear, leaving the serum or fluid portion. Criminals were often left to dwindle away on the cross or to be torn to pieces by carrion birds, unless they had friends who provided for their decent burial. Jesus had a friend, even though apparently forsaken. Joseph, of the city of Arimathea, a secret disciple, laid Him in a new tomb in his garden near the cross. Nicodemus brought spices, aloes and myrrh, to embalm the body, while not far away watching were Mary Magdalene and other women. Last of all, at the instance of the chief priests and Pharisees, Pilate sent soldiers the next day to guard the tomb by night so that the disciples could not steal the body and say their Master had risen from the dead. The stone that Joseph had rolled against the tomb to close it was sealed and the soldiers were on the watch. But Jesus had power to take up His life again after having laid it down, and just as later He could appear and disappear through closed doors, so He could rise and leave his rock-hewn couch without the necessity of removing the stone or being seen by even the most vigilant of guards. It is true an angel came and rolled away the stone, but this was not to let Jesus out, but to let the women and all other witnesses in.

1. The Empty Tomb — First Proof of the Resurrection (1–8). Paul names the apostolic witnesses to the resurrection of the Saviour, but says nothing of the devoted women, who as soon as the Sabbath, whose sanctity they would not violate, was over, could hardly wait till sunrise to bring love's last offering to the dead body of their Lord and wrap it in spices. The second day before they had seen the stone rolled in place and now as they were on their way they were afraid of not being able to enter the tomb. Altogether five women are named by the four evangelists, but in all of them Mary Magdalene is always prominent. The great change in her life from one of sin to one of penitence and worship was as clearly a case of regeneration as the evangelists had ever seen, and they naturally wished to present Jesus as the Friend and Saviour of sinners. Compare Luke in chapter 7: 36–50. The stone was rolled away probably before the women reached the spot, and when there they met the angel. To the panic-stricken soldiers his aspect was terrible but to the women it was gracious. He was the first to announce the resurrection of their Saviour and he pointed them to the empty receptacle in the tomb to verify his words. Then he straightway bade them to preach the resurrection to the disciples. Knowing good tidings is always to preach them. And they were obedient. Fear and great joy were mingled in their feelings, though joy predominated. The news was almost too good to believe, and they ran to communicate them. In this way they met Jesus, as seekers always will. Believe and let your faith act, and it will all end in glorious sight.

The angel reminded them in v. 6 that the very thing had come true which Jesus had often foretold—"He is risen, as He said". Whatever Christ foretells will surely come to pass. Whatever He promises He will perform. This is by way of comfort to the saints, by way of warning to the persistent sinners.

2. The Risen Jesus — Second Proof (9–10). But they were not to wait to see Jesus until they got into Galilee. They met Him soon after starting out. Mary Magdalene met Him at the tomb (see John 20: 14–16). She was the first to whom He appeared—another beautiful side-light into His gracious treatment of His redeemed. Christ's "All hail" means "rejoice". They rejoiced and worshipped. It was to them truly "life from the dead". It was the same Jesus—no mistake about it. Mary Magdalene had recognized the familiar voice as it uttered the oft-spoken word "Mary", and here the "All hail" or "rejoice" of Him who had spoken this benediction so often before, was touchingly familiar and they identified Him at once. It is possible for us to learn to understand the great heart of Jesus and by the Spirit to feel His love as it is poured forth in our hearts; and even though we have never seen Him, whenever we will meet Him face to face we will recognize the face, the voice, the whole expression as if we had known it for years. We are bidden to grow in the knowledge of Jesus Christ, and the better we know Him the more will we enjoy the final meeting.

The disciples saw Christ before they departed for Galilee, even though both the angel and Jesus gave the same message to the women (vv. 7, 10). He met some of them that same night as they were assembled (John 20: 19–23). But He spent most of His forty days in Galilee and first met most of the disciples there.

3. The Soldiers' Story—Third Proof (11–15). The brutal soldiers also witnessed the resurrection—and bare unimpeachable testimony to the divine power that defeated all the evil designs of Pharisees and governor and soldiers. They could not prevent Christ's rising, and when the earthquake rolled the stone away, they were white and powerless with fear. We are led to infer that they heard the angel's tidings and of the appearances of Jesus. They were honest men, even if poor and sleepy guards and they told the whole story to the chief priests. What could these worthies do? They could not deny the facts from such a source. But the resurrection of the one they hated and the consequent victory for His cause was exceedingly unwelcome news to them, and the best they could do was to hush it up. They bribed the soldiers to tell a lie—and a clumsy lie at that. The fiction that was to deceive the people is given in v. 13. The soldiers feared that if Pilate would hear the story that they had slept at their post, he would take off their heads; but the wily priests would use their influence with Pilate to prevent such a calamity. In this way a lie circulated among the Jews instead of the truth, and we may imagine that Matthew tells this story in his gospel to inform his own people that they had been deceived.

These three lines of proof of Christ's resurrection form a broad foundation for our faith in Him who both died and rose again for our sakes. He is Son of God (Rom. 1: 4).

Marriages.

Rempel—Schroeder—At Mountain Lake, Minn., on June 8, David Rempel and Miss Marie J. Schroeder at the Bethel church.

Dyck—Dirksen—On April 26, at Bessie, Okla., Jacob Dyck with Katharine Dirksen.

Stager—Schnegg—On May 29, at Bluffton, Ohio, by Elder John Moser, Leonhard Steger to Anna Schnegg.

Deaths.

Hubin.—On May 31, at Hanston, Kan., Henry Hubin, aged 52 years, 4 months and 13 days. He leaves his widow, 11 children and 3 grand children. Funeral June 2 by Rev. J. Mueller and H. Rupp.

Loerwen.—On May 29, at New Alexanderwohl Kan., Jacob Loerwen, aged 78 years, 4 months and 1 day. Was married three times and leaves 6 children. Funeral by H. Bauman and Peter Balzer.

Voth.—On June 5, at Elbing, Kan., Anna Voth nee Schmidt, aged 82 years, 9 months and 2 days. She was a native of Russia. Funeral June 7 by G. N. Harms.

Mueller.—On June 8, at Arlington, Kan., Barbara Mueller, nee Bruhcher, aged 61 years, 2 months and 6 days. She was a native of Galicia, Austria, and immigrated to this country in 1883. Funeral by J. G. Graber and J. J. Flickinger.

Wedel.—On May 28, at Bessie, Okla., Maria, infant daughter of Mr. and Mrs. Peter Wedel.

Contributions.

For Heathen Missions.

In the month of May the following gifts were received: — Bethel, Mo. sewing society, $50; Summerfield, Ill., $18.50; Beatrice, Nebr., S.-S., $21.70; Hereford, Pa., $30; West Zion, Kan., $11; Mrs. D. T. Eymann, Reedly, Cal., $5; Mission box, Berne, Ind., $4.15; birthday gifts, Berne, Ind., $1.46; anonymous, Berne, Ind., $.50; Clarence Centre, N. Y., $38.75; Mrs. Peter Eberle, Stevensville, Can., $2; Summerfield, Ill., sewing society, 15; Canton, Kan., $8; Sterling, O., $4; a friend of missions, Henderson, Neb., $5; Caddo, Okla., $6.80; golden wedding gift of Mr. and Mrs. John Schmid, Donnelson, Ia., $12; Dalton, Ohio, $11.85; West Swamp, Pa., $32.77; ditto Sunday-School, $4.41; East Swamp, Pa., $11.01; Quakertown, Pa., $6.10; Flatland, Pa., $5.40; West Swamp, Pa., C. E. Society $1.75; Widow Anna Schantz, $5; Bruderthal, Kan., $74.68; Zion (Elbing), Kan., $8135.90; Hoffnungsau, Kan., $35; Souderton, Pa., $7.71; Paso Robles, Cal., church dedication, $18.35; Hochstadt, Man., mission festival $40; Wilhelm and Kath. Andreas, Beatrice, Nebr., $50; C. E. convention, Newton, Kan., $51.42; Henderson, Neb., 50.94; ditto, a friend of missions, $100; Bergthal, Okla., $7.80.

For Montana Missions.

Summerfield, Ill., $31.50; Pretty Prairie, Kan., Sewing Society, $20; Dan. Ruth, Moundridge, Kan., $25; Molotschna Congr., Marion Jc. S. D., as share payment of $300 promised by Northern Dist. Conference, $42.

For India Missions.

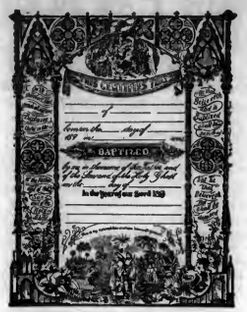
Mission Society, Pulaski, Ia., $36; Molotschna Congr., Marion Jc. S. S., $38, Children's Day coll., Goteb, Okla., $10.60.

For India Lepers.

Fred Rohrer, Berne, Ind., $20; Isaac Lehman, Berne, Ind., $10; C. F. Sprunger, Berne, Ind., $5; anonymous sister, through A. B. Shelly, Pa., $2; C. E. society, Winkler, Man., $20.

India Leper Asylum.

Mrs. D. T. Eyman, Reedly, Cal. $5; Dan. Ruth, Moundridge, Kan., $25.

Gratefully acknowledged,
Gustav Harder, Treas.

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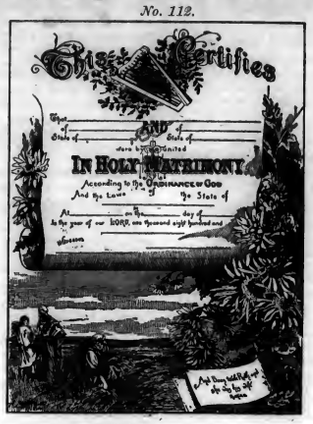

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News of the Week.

Domestic.

Cause of Troubles at Cripple Creek.

CRIPPLE CREEK, June 13.— General Sherman Bell has given out a statement concerning his action in deporting strikers and the causes leading up to the same. He attributes the recent troubles growing out of the miners' strike, and the strike itself to the Socialist element in the Western Federation of Miners, which, he says, captured the organization two years ago. He declares that the federation has made unionism a secondary consideration, and the organization, root and branch, is being made a vehicle for the promotion of Socialism. The leaders, he asserts, have not hesitated to cause "weak and willing members to commit any crime to strike terror to property owners or workingmen who refuse to abide their dictates." The murder of the non-union men by blowing up the Independence station, he charges, was "perpetrated with the aid and advice of federation leaders and by men in their employ." The only hope for peace and security of life and property was to "exterminate the federation from the camp."

General Bell and staff attended church yesterday and transacted no business, except what was absolutely necessary. Another party of 100 deported miners left Victor to-day, their destination being either New Mexico or Utah. The saloons of the district were opened to-day for the first time in a week.

Practically all the large mines in this district which closed down last Monday, after the explosion at Independence, were working to-day. The Portland mine has not yet been reopened and the company has not announced its plans.

AN APPEAL TO GOMPERS.

KANSAS CITY, June 13.—The Industrial Council of this city, which claims to represent 25,000 union men, adopted resolutions asking President Gompers, of the American Federation of Labor, to call a meeting of the executive board of that organization for the purpose of devising means to settle the Colorado labor troubles. Telegrams were sent to President Roosevelt asking him to investigate and to Governor Peabody, condemning his actions by the orders of the Industrial Council. Mother Jones addressed the meeting.

Gigantic Combination of Mine Properties.

NEW YORK, June 13. — In connection with its prediction of a gigantic combination in the near future of all the valuable mineral properties in the United States, with the possible exception of the Calumet & Hecla copper property in upper Michigan, the World says: "Within the last ten days John D. Rockefeller has taken up personally the task which had been left to his brother William and to H. H. Rogers, who have been conspicuously identified with the mineral interests of the Standard Oil Company. For ten years the Standard Oil capitalists have been acquiring the mines of America through their banking interests.

"In Colorado, David Moffatt and Dennis Sullivan, of the First National Bank of Denver, have paid out many millions in the last six years for mines, and are said to control 70 per cent. of the producing gold, silver and lead mines of the middle Rocky mountain district.

"Senator Clark, owner of the United Verde copper mines of Arizona, and, with large holdings in many of the Amalgamated Copper Company's mines in Montana, has been working with Mr. Rogers for several years. The extensive placer gold interests of southern California controlled by the southern California banks are in such condition that they can be taken over at any time. F. A. Heinze has been in this city for several weeks. He will neither affirm or deny that he is negotiating for the turning over of his interest in Montana to the new combine.

"The only stumbling block in the way of the deal is the insistence of Mr. Heinze on being made an officer of the new company which will make it possible for him to keep certain promises in Montana."

Establish Syrian Colony.

DELAWARE WATER GAP, Pa., June 13.— N. A. Shibley, the only Syrian lawyer in the United States, recently visited Monroe county with a view toward locating an industrial settlement of his people and arrangements are now under way to purchase 400 acres af the land. The colonists are experts in silk and lace making. They are descended from the earliest Christian race. It is expected that the first arrivals at the colony will number 500 and will occupy Middlesmith township this year and will be followed by as many more in less than a year.

Many Syrians are now at the St. Louis exposition, where Mr. Shibley has a concession and they will come to this section when the fair closes.

Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE HOLD POINT OF VANTAGE.

TOKIO, June 11.—The town of Siu-Yen, now occupied by the Japanese army, is of great strategical importance, being situated about forty miles east by north of Kai-Ping and forty-five miles southeast of Hai-Cheng. It commands perfectly the roads to both places.

Siamatsza, which has been retaken by the Japanese, is also an important point, as it controls the roads to Liao-Yang and Mukden. By following this route, the Mao-Tien-Ling pass, a strongly fortified and almost impregnable Russian stronghold, will be avoided on the advance of the Japanese army northward.

THE BANDS PLAY AT PORT ARTHUR.

LIAO-YANG, June 14.—Two officers who escaped from Port Arthur and arrived here June 11, after crawling through the Japanese lines for four days, brought important dispatches from Lieut-Gen. Stoessel, commander of the Russian military forces at Port Arthur, to Viceroy Alexieff.

The general reports that the troops composing the garrison of Port Arthur are in excellent spirits, and says the bands play regularly in the park and that Port Arthur has not the appearance of a besieged fortress.

LONDON, June 14.—It appears from a question and answer in the House of Commons to-day that the fall of Port Arthur will mark the end of British tenancy of Wei-Hai-Wei, on the Shan-Tung promontory. Earl Percy, the Under Foreign Secretary, informed the House to-day that under the Anglo-Chinese convention of 1896, Great Britain's lease of this Chinese port was only valid so long as Port Arthur remained in the possession of Russia.

JAPS MARCHING NORTH.

The Japanese are displaying activity at all their advance lines. According to information in the possession of the War Office, two divisions of the enemy are now marching north along the railroad toward Vafangow, twenty-five miles above Kin-Chou. They are having constant skirmishes with the retiring Russians, but the advance is not being seriously contested.

The bombardment of the cast near Kiu-Chou and the blockade of New-Chwang indicate that the ultimate object of the combined movements is to clear the Liao-Tung peninsula of Russians and occupy New-Chwang as a new base. The Japanese are strongly fortifying Feng-Wang-Cheng as a precaution against possible disaster.

The absence of official news from Tokio regarding General Oku's movements before Port Arthur is raising a suspicion that the preliminary operations on land are not succeeding and that news is being withheld until the Japanese can announce a victory.

Raisuli a Kind Brigand.

LONDON, June 13. — A. J. Dawson, of London, has received a letter from Ion Perdicaris, who, together with his stepson, Varley, was seized and taken into captivity by Raisuli, the Moorish brigand.

Perdicaris says: "A startling surprise was to find in Raisuli himself one of the most interesting and kindly-hearted native gentlemen it has been my good fortune to know. It is impossible not to like the man, conscious as I am of the injury all at Tangier have suffered at his hands. I have had some taste of fatigue, of danger, of inconvenience and of actual pain, but such material trials are trifling compared with the mental anguish Mrs. Perdicaris has endured.

"I think, however, the evil hour has all but passed, and perhaps out of all this trouble some good to Tangier itself and to the people may arise. In the meantime you must not worry too much about us."

WASHINGTON, June 13. —Rear-Admiral Chadwick, in a cablegram to the Navy Department from Tangier, says the mission to the bandit Raisuli left on June 12.

If all goes well, it is understood that Perdicaris will be released next Wednesday.

Russian Minister Shot.

BERNE, Switzerland, June 10.— The Russian minister here, M. V. V. Jadovski, was shot in the street this afternoon and seriously injured in the head.

M. Jadovski's assailant was a Russian named Ilnitzki. He had been in Berne for several weeks, and complained that the Russian authorities had confiscated an estate belonging to him. M. Jadovski's wound, although it at first appeared to be severe, is not dangerous.

A surgeon successfully extracted the bullet this afternoon. It is believed the wound will heal normally. The federal council in extraordinary session decided to bring Ilnitzki before the federal tribunal. The president of the confederation personally called to inquire about the condition of M. Jadovski and the federal council telegraphed its condolences to the minister's family and also to the foreign office at St. Petersburg.

New Town in Saxony.

PARIS, June 10,—Towns are not often deliberately planned and founded in Europe as in America, but the case can be witnessed at present at Schandau, in Saxony, situated in a magnificent position in what to Germans is known as Saxon Switzerland and Herr Rudolph Sending, of Dresden hotel fame, is father of the city which he is laying down as a novel health resort. The New Schandau, as the town is called, commands a magnificent view of the picturesque mountains and comprises some big central hotels and many villas, with streets, rapid transit, sewage, lighting and all is complete, even to an extensive public park.

Dowie Barred Out.

LONDON, June 11,—John Alexander Dowie arrived here this morning from Holland and made a tour of the hotels, accompanied by his wife and son, and escorted by deacons, in search of accommodations. Everywhere he met with refusal, as the hotel managers are afraid of a repetition of the rowdyism which marked Dowie's former stay here. Ultimately being unable to find lodging, Dowie proceeded to the Zionist headquarters. These have been connected with the police telephones in anticipation of a possible onslaught by a mob.

LONDON, June 14.—John Alexander Dowie has fled from England, and none too soon. His slanders on King Edward had closed every hotel to him, and a movement was on foot protesting against his use of British liners wherein to cross the Atlantic.

To show how sudden was the decision to quit English soil, it is related that at midday an emissary of Zion applied at Alexandra Hall, Stepney, for permission to engage it for Monday night for Dr. Dowie.

Dowie and his party were staying at the Grand Hotel at Wimereux. He took single tickets by the channel boats.

Dowie's neglected flock at Euston Road tabernacle were bitterly disappointed at the prophet's absence. The subject of this meeting had been announced by Dowie as "Zion Finances."

Attorney-General Knox to Succeed Quay.

PHILADELPHIA, June 10.—Governor Pennypacker to-day appointed United States Attorney-General Philander C. Knox United States Senator, to succeed the late M. S. Quay. Mr. Knox was selected yesterday by the Republican State leaders.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, JUNE 23, 1904. No. 29.

TRUST.

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know He hath said, "Child, follow me;"
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
Still I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened food for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely 'round me in its wrath;
But this I know, God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To see, while here, the land beyond the river;
But this I know, I shall be God's forever;
So I can trust. — Sel.

Items of News and Comment.

The M. B. in Christ closed their school at Elkhart, which they bought last fall, for want of funds and students.

Bro. and Sist. Detweiler of the Dhamtari, India, Mission, have gone to the mountains for recuperation of their failing health.

This is commencement week for many colleges and universities in the country, so also at Bluffton, Ohio, and at Goshen, Ind., colleges.

The Amish Brethren of Ohio have decided to open a city mission at Canton, Ohio, and will also have the support of the Old Mennonites in this undertaking.

The Goessel, Kan., congregation added 39 young members to its numbers by baptism on Pentecost. On June 5 the congregation celebrated communion services.

At the A. M. Conference held near Smithville, O., on May 24th and 25th, a resolution was passed declaring it "improper and inconsistent" for our people to attend the World's Fair.—Herald of Truth.—

Rev. W. S. Gottshall conducted the services at the funeral of Sarah Bowman, the mother-in-law of Rev. Solomon Ott, at Bowmansville. Mrs. Rev. W. S. Gottshall is still unable to walk on account of a rheumatic foot.

Rev. Albert Schorman preached in the Mennonite church Sunday morning, and at Bertolet's in the afternoon. Rev. Schorman just lately came from Danzig, Germany, and is a consecrated young preacher. — Schwenksville, Pa., Items.

Elder N. O. Blasser, of the Fort Wayne, Ind., city mission of the Old Mennonites, reports the mission in a flourishing condition. The Sunday-school numbers 50 pupils. Nine congregations each have pledged themselves to pay in turn one month's rent ($12) for the hall.

General William Booth, head of the Salvation Army in England in speaking of the approaching International Congress of Salvation Army Workers, says: "It may be the last time we shall meet on earth, if in the mercy of God we do meet on such a glorious occasion as this promises to be. But whether my days are long or short—and the shadows, I know, are lengthening—you can reckon on me to stand by the flag, and pray and fight for the world's salvation."

New York and Corporal Punishment.

Complete abolition of corporal punishment in the public schools does not seem to produce favorable results. In New York city "Young America" is growing so obstreperous as to keep the police unusually busy. In the schools he appears to be more unruly than of old, and on the streets he seems to be degenerating into the hoodlum, with an ambition to belong to "de gang". The anti-punishment fad has about run its course in the metropolis, and, to judge by the papers, New York is coming to be divided on the question into two camps, the spanks and the anti-spanks. Along with the return of other things "colonial", it looks a little as though the colonial idea of school room correction might have quite a "run".

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., June 12-18.)

A. W. Williams, Hyrum, Utah; Mrs. Clara Williams, Hyrum, Utah; S. R. Hansom, Hyrum, Utah: H. Hokansin, Hyrum, Utah; R. J. Olive, Denver, Colo.; J. L. Nichols, Colorado Springs, Colo.; J. B. Donaldson, Davenport, Iowa; Mrs. J. B. Donaldson, Davenport, Iowa; H. W. Donaldson, Davenport, Iowa; J. B. Donaldson, jr., Davenport, Iowa; R. S. Donaldson, Davenport, Iowa; J. C. Gibney, Newton, Kansas; D. D. King, Bluffton, Ohio; W. E. Williams, Geary, Okla.; Mrs. Kate Everitt, Jersey Shore, New York; Mrs. K. Slonaker, Watsontown, New York; H. J. Kliewer, Hammon, Okla.; Ed. J. Bishop, Rhodes, Iowa; Mrs. E. J. Bishop, Rhodes, Iowa; M. M. Moyer, Philadelphia, Pa.; Mrs. M. M. Moyer, Philadelphia, Pa.; J. H. Langenwalter, Halstead, Kansas; Miss Tina Langenwalter, Halstead, Kansas; Miss Ruth Sprunger, Berne, Ind.; Miss Mary Liechty, Berne, Ind.; Miss Ada Neuenschwander, Berne, Ind.; J. W. Kliewer, Berne, Ind.; Mrs. J. W. Kliewer, Berne, Ind.; Miss Ida S. Ruth, Halstead, Kansas; J. J. Becker, Mountain Lake, Minn.; Peter H. Quiring, Rosehill, North Dakota; Mrs. S. A. Krehbiel, Halstead, Kansas; J. W. Krehbiel, Moundridge, Kansas; Mrs. J. W. Krehbiel, Moundridge, Kansas; Carl Krehbiel, Moundridge, Kansas; Miss Celia Krehbiel, Moundridge, Kansas; G. I. Toevs, Luidsborg, Kansas; Mrs. G. I. Toevs, Luidsborg, Kansas; P. J. Wedel, Newton, Kansas; Mrs. P. J. Wedel, Newton, Kansas; Fred L. Howe, Keokuk, Iowa; Rev. S. P. Barackman, Trenton, Ohio; Mrs. S. P. Barackman, Trenton, Ohio; Paul Barackman, Trenton, Ohio; Miss Anna Barackman, Seinerville, Pa.; H. P. Goertz, Mt. Lake, Minn.; Peter M. Goertz, Mt. Lake, Minn.; H. P. Goertz, jr. Mt. Lake, Minn.

Respectfully submitted,
EDW. D. KREHBIEL.

Catechism and Evangelism.

The work of the world's salvation is to be wrought through the church, which is the body of Christ, and which of cource is to be filled with the Holy Ghost. But how shall we accept this work to-day, in reference to men and methods? The tendency of churches seems to be to appoint a committee or commission consisting of a half dozen or dozen of the most influential men, to consider the matter and then pass a series of suggestions and recommendations, all of which are good and applicable, but none of which are any improvement over God's methods and Bible precedents. Besides, in this way, the interest and the responsibility is transferred from the whole church to "the commission" or council.

Is there a Scriptural method or model way of converting the world? A hasty reading of the New Testament with this question in view will most likely lead to the inference that there are many ways in which persons become Christians. That in the forty or more instances of conversions, forty or more methods are employed; that there is no model way: that the City of God has twelve gates: that Christians are not made by machinery like pins, all heads alike. But if we knew all the circumstances and could sum up all the details in each case, we would find certain well-defined methods of procedure and agreement of the means employed.

Let us take for example the conversion of Saul as recorded in the ninth chapter of The Acts. Without going into too much unnecessary detail at least three well-defined agencies stand out prominently:

I. CATECHETICAL METHOD.

We begin with a man who breathes threatening and slaughter against the disciples of the Lord. Paul had heard of Jesus but he did not know the Lord personally as he was or else he

would have loved Jesus. Paul had a deformed view of the Way. He thought suffering was incompatible with Messiahship; that it was a mark of God's displeasure. Consequently Paul set himself to the task of stopping the heresy when Jesus himself arrests his carreer. This is done by the catechetical method. The first question in Paul's catechetical instruction was, "Saul, why persecutest thou me?" The second question and answer is, "Who art thou, Lord?" Thus the first step in the conversion of Saul was the employment of the well-known Socratic or catechetical method.

Again, where Adam and Eve hid themselves, not in humility, or from a sense of modesty, but from a sense of guilt, and thus tried to avoid God as a consequence of sin, God employed the catechetical method and approached them; not as God their Creator, but as God their Redeemer, seeking the lost. The first question in the catechism of the race was, "Where art thou?" This question was asked, not that God was ignorant of the hiding-place of Adam, but to bring him to a confession of his sin. As the catechization continues, both he and the woman avoid open and penitent confession by excuses for sin. All the questions lead up to and point to the Redeemer promised in Genesis 3: 15.

Other instances might be cited, but it will be sufficient for the present purpose to refer to only one more: Mark 8: 27–29, when nebulous opinions were gathered up into spheres of light by the catechetical method. It is the method that Jesus employed in the school of the disciples. The first question was, "Who do men say that I am?" The next recorded question, "but who say ye that I am?" And Peter, the spokesman for all, answered, "Thou art the Christ." By such a simple process Jesus brings the disciples to articulate utterance of the thought that had been otherwise slowly gathering distinctness in their minds.

II. PERSONAL WORK.

Again, reverting to the ninth chapter of The Acts, we find a second agency employed in connection with the first mentioned, and that is personal work. The Lord called a certain disciple, named Ananias, and said unto him, "*go* to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus, for behold, he *prayeth*." Notice that prayer is fundamental and most closely associated with the work of salvation.

But Ananias, like hundreds of thousands of other disciples, hesitated and begged to be excused from doing personal work. Ananias thought he had good grounds and a valid excuse, but the Lord knew better, and said unto him, "*go* thy way." All Christians should so learn of Christ, be so filled with His spirit, that He can send them out on His work. "The harvest truly is great, but the laborers are few."

Take another example in the eighth chapter of Acts. Philip had been preaching the Word and proclaiming the Christ in the city of Samaria, and his efforts were attended with great success. But the Lord had some personal work for Philip to do. Accordingly an angel of the Lord directed Philip to *go* toward the south or African desert. On the way he met a negro sitting in his chariot and reading the prophet Isaiah. And the Spirit said unto Philip, "*go* near and join thyself to this chariot." Running alongside and hearing the Ethiopian reading Isaiah, Philip at once got the point of contact and *personal* touch, and begins his catechization. As a result, the Ethiopian is led to Jesus. We notice here also, the place which the Word and Christian baptism have in God's plan of redemption. At the proper time Saul was also baptized. The inward grace and spiritual benefit symbolized by Christian baptism is the remission of sins, and the gift of the Holy Spirit.

III. FILLED WITH THE HOLY SPIRIT.

There is one inlet of power, the Holy Spirit in control of the life. This is the want of to-day, as of all time. Nothing else will avail us anything. But this power is given above everything else that all alike may go forth to be witnesses unto Christ, to live over again the life of the Lord Jesus Christ. All preaching and teaching, and praying and baptism is empty without the Christlike life. Men and women are filled with the Holy Spirit for service. The world is to be won not by theories, creeds, methods, but by Christlike living. "Paul was filled with the Holy Spirit and straightway in the synagogues he proclaimed Jesus, that He is the Son of God." It was after this that he said: "I live, yet not I, but Christ lives in me." Christianity is Christlike. Give us spirit-filled lives and victory is assured. Only a spirit-filled church can be a conquering church. After the disciples had been long and well trained in the school of Christ, so that they knew the methods of the Master, for He has methods of work, He did not say, "go forth at once," but He said, "Wait ye in the city until ye be clothed with power from on high." "They waited and were all filled with the Holy Spirit. The result to the apostles was that the Holy Spirit made their witness to the Savior effective on the hearts of men. Training, method, motive, and authority may be worth much when men have received the power from on high; but without the power of the Holy Spirit, all other things are nothing.

The agencies then for fitting men for a life of service and a world of power for God and the world seem to be, catechization, the Word, personal work, prayer, baptism, and the Holy Spirit. But all of these presuppose and are founded upon the person and work of Jesus Christ. — A. C. SCHUMAN in Christian World.

The Snowy Heron (Egret).

Our Mennonite sisters, who may be tempted to wear Egret feathers on their bonnets, may with profit read the following, published by William Dutcher, chairman National Committee of Audubon Society, on the subject:

The recent history of the White Herons is pathetic in the extreme, as it is a tale of persecution and rapid extermination. It was a sad day when fashion decreed that the nuptial plumes of these birds should be worn as millinery ornaments. Feathers and scalps, rapine and blood are the accompaniments of savage life, but better things are expected of civilization.

It is hardly possible that any women of the present day are unacquainted with all the horrible details of plume-hunting. The following pen picture of the horrors of the plume trade, drawn by Prof. T. Gilbert Pearson, Secretary of the North Carolina Audubon Society, shows the work in all its bloody reality:

"In the tall bushes, growing in a secluded pond in a swamp, a small colony of Herons had their nesting home. I accompanied a squirrel-hunter one day to the spot, and the scene which met our eyes was not a pleasant one. I had expected to see some of the beautiful Herons about their nests, or standing on the trees near by, but not a living one could be found, while here and there in the mud lay the lifeless forms of eight of the birds. They had been shot down and the skin bearing the plumes stripped from their backs. Flies were busily at work, and they swarmed up with hideous buzzings as we approached each spot where a victim lay. This was not the worst; in four of the nests young orphan birds could be seen who were clamoring piteously for food which their dead parents could never again bring to them. A little one was discovered lying with its head and neck hanging out of the nest, happily now past suffering. On higher ground the embers of a fire gave evidence of the plume-hunters' camp.

"The next spring I visited this nesting site, but found only the old nests fast falling to decay.

"When man comes, slaughters and exterminates, Nature does not restore."

This story of a single Florida colony is the story of what has happened in all of Florida, the Gulf coast of the United States, along the Mexican and Central American coast, both on the Atlantic and Pacific sides, and has extended into South America. From the enormous numbers of Herons' plumes that are annually sold in the London feather market there is no doubt that plume hunters are at work wherever the white Herons are found.

That Herons are rapidly becoming scarce and more difficult to obtain by the plume-hunters is shown by the difference in price in the raw material. Twenty years since, the cost per ounce was only a few dollars, now it is more than quadrupled. In circulars sent by New York feather dealers to plume-hunters in Florida during 1903, thirty-two dollars per ounce was offered for fine plumes. This not only indicates the rapidily increasing scarcity of the white Herons but also that some dealers are willing, in order to obtain the plumes, to offer special inducements to hunters to violate laws enacted for the protection of these birds.

The much-sought-after plumes are worn by the Herons only for a very limited period during the year, that is, in the breeding season. Unfortunately, during that time the Herons gather in colonies; whether this is for protection or is merely social is not known. During the remainder of the year they are wild and wander over large districts, when it is impossible for plume-hunters to kill them in quantities that would afford pecuniary returns. However, during the breeding season the habits of these unfortunate birds change entirely, and with the growth of the parental instinct they lose all sense of fear or wildness and the hunter has little trouble in securing his victims. The death of the parent birds entails the destruction of the helpless nestlings by the painful and lingering method of starvation.

Mr. Chapman says, in his 'Birds of Eastern North America', "The destruction of these birds is an unpleasant subject. It is a blot on Florida's history." The blood stain is not on Florida alone but may be found in every part of the world. A few years more of reckless slaugter during the breeding season and the white Herons will be classed among the extinct birds, the number of which is far too rapidly increasing.

Dealers often state that 'aigrettes' are manufactured, but this is not so; man has never yet been been able to imitate successfully these beautiful plumes; all that are offered for sale have been torn from the backs of the smaller white Herons. Even the stiff plumes, or 'stubs', are not manufactured but are the plumes of the larger species of white Herons.

Herons' plumes are often sold as 'ospreys'; this is simply another trade name used to disguise the fact that they are Herons' plumes: the 'Osprey' of science is the Fish Hawk, which produces no plumes of any kind.

Both 'aigrettes' and 'stubs' are dyed various colors, especially black; however, no matter what is the tint of the plume, its original color when on the back of the Heron was white; the artificial color is merely in response to the dictates of fashion.

It is conceded that the sale of aigrettes from American birds is prohibited, but it is claimed that there are no laws that prevent the sale of imported goods. Granting that this may be the case, how is the buyer to tell whether the goods are from American or Old World Herons? The most expert ornithologists cannot separate the plumes after they are taken from the birds.

The wearing of 'aigrettes', or plumes from the white Herons, whether native or foreign, has now become a question of ethics which every woman must decide for herself. It matters not a whit where the plume comes from, the fact remains the same that the woman who wears one is party to a cruel wrong and the plume itself becomes a badge of inhumanity and is no longer a thing of beauty.

"Mark how the Mother lulls to slumber
Her new-born Babe with tend'rous love
And guards her treasure from above!"

The word Mother is the most sacred of all names, and motherhood is the closest of all human ties. Oh, Mother! when you nestle your little one to your loving breast and look into the eyes that reflect the mother-love shining from your own, do you not sometimes think with an involuntary shudder of the sorrow and grief it would be were the child to be taken from you? Or, still worse, if your tender care were to be removed from the helpless infant? While this thought is still with you, extend it to the bird-mother, for she surely has for her offspring the same tender love that you have for yours; she has the same affection, the same willingness to face danger to protect what is to all mothers dearer than life itself. Oh, human mother! will you again wear for personal adornment a plume taken from the dead body of a bird-mother, the plume that is the emblem of her married life as the golden circlet is of your own, the plume that was taken from her bleeding body because her motherhood was so strong that she was willing to give up life itself rather than abandon her helpless infants! Whenever you are tempted in the future to wear a Heron's plume, think for a moment of your own motherhood, and spare the bird-mother and her little ones.

Prohibition in Kansas.

Is prohibition a failure in Kansas? For twenty-two years prohibition has been a feature of the constitution; what has it been in the life of the people? "A failure", is the positive answer of the saloonist. Is it so? It is admitted that in some of the larger cities the law has not been and is not now enforced. A system of police license prevails under which, by payment of a monthly fine, the keeper of a saloon continues his business. This is due to the indifference of the people and to the large element which patronizes the saloon. Unhappily, prohibition was long a party issue, and when the margin was narrow, the favor of the saloon element was courted. In municipal elections of the larger cities the balance of power is held by those who wish to be free from restraint; with the effect that neither party elects men who dare to enforce the laws.

But the law exists, and all that is needed is fearless men to lead the public sentiment. It is sometimes said an unenforced law is worse than none. This is not so; the non-enforcement tends to political corruption and the demoralization of public sentiment, but in the law there is a latent power which may be awakened.—Thus in the city of Hutchinson, with its ten or fifteen thousand population, the people, no longer under partisan domination, two years ago elected men who enforced the law and the saloons were driven out. The mayor gives out a statement of the result: A reduction of the city debt; a deficit in the street fund changed to a surplus; the criminal docket of the district court of cases originating in Hutchinson has practically disappeared; the costs of criminal cases reduced from more than $5,000 to less than $500 for two years: tax levies reduced; public supply of water and light increased; a reduced police force; the criminal element practically eliminated; money turned into legitimate channels, and general prosperity.

The same is true wherever the law has been enforced, as it is in the greater part of the state. In many counties the saloon is unknown. A gentleman on the train told the writer that his son, coming up to manhood, has never seen a saloon, and his children scarce knew the meaning of the word. A generation that grows up unexposed to the temptations of the saloons and breathing the atmosphere of temperance, has an immense advantage in the race of life. We do not hesitate to say that Kansas owes very much of the intelligence, the enterprise, the high character and general thrift of its people to the absence of the legalized sale of intoxicants. Prohibition is a success in Kansas, and is gaining a stronger hold on the public conscience.—"The United Presbyterian."

Our Thoughts in Our Odd Hours.

Every hour that we are awake our minds are busy. They work without rest or respite. We could not prevent them from working. The only way to make them stop is to go to sleep, and even then they often persist in spite of us in working more wildly even than when awake.

Yet most of this work is done without any guidance or ruling principle. Part of the day we have work for our minds which keeps them employed and under discipline; but this is the lesser part of the day, and, even when our duties fill up the whole day, they are usually of such a character that we can perform them while our minds are more or less free to go where they will.

Perhaps this dissoluteness of thinking is one reason why so few people are capable of reasoning out a problem which presents itself, or of carrying on a connected and continuous discussion. We jump in our thought and speech from point to point or from subject to subject, and scarcely continue for ten minutes on any one line.

Such carelessness of thought, when our minds wander about where they will, has a real effect on character. Loose thinking leads to loose character. Where the mind is unguided and released from discipline, it is too prone to wander where it ought not to go. Into the heart unoccupied with useful meditation or service the evil spirit is eager to come, bringing other evil spirits with him.

What many of us need is to have our minds filled with useful thoughts in these free hours. When the pressure of duty is released, when we go from one task to another, as we are walking upon the street, or sit in railroad trains, as we drive or wait, let us keep our minds employed upon good things.—Forward.

"God never breaks his promise even if you break yours."

Our C. E. Topic.

Topic for June 26: SIGNS THAT INDIA IS BECOMING CHRIST'S. Psa. 22: 22–31.

MEDITATIONS.

There are about 2,000,000 nominal Christians in India out of a total population of 300,000,000. This is a small proportion—less than one per cent. But missionary effort has been put forth there for only a little over a century—that is by the Protestant church. The Syrian and Catholic churches had for centuries before done mission work in India, though mostly outside of India proper. But there are signs that are encouraging and hopeful, as showing the quiet conquests the Christian spirit is making among the natives. Long ago the British governors in Calcutta, Bombay, Madras, etc. discouraged the burning of widows and the drowning of children in the Ganges among the Sepoys or native soldiery under British command, and these cruel superstitious practices are now abandoned. But there is still an immense army of child widows in existence and the caste system still prevails. The last of these missionaries can not hope to root out until the majority of the natives are Christianized.

But the work is going on. A large force of missionaries and Christian civilizers have pressed into India since the famous famine raged there in 1897. Man's extremity became God's opportunity. Our own people became interested in India missions, resulting in the mission stations at Dhamtari, Janjgir and Champa, with several hundred converts. Energetic work among the orphans and lepers is being done, and reports of progress are sent in from time to time by the indefatigable missionaries.

Instead of frowning upon missionaries and their work as they used to do, the governments now assist it by concessions of land, money appropriations and other means. Under such favorable auspices the gospel is spreading more rapidly and reaching more provinces and souls.

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Editorial.

It is with a singular satisfaction that we note the gift of $5200 to the endowment fund of the C. M. College. That certainly shows Mennonite public spirit. Not that we have not seen any of it before, for we have—Mennonites are beginning to band together with enthusiasm in mission work; but we want to see more, especially in those departments of church activity where as yet little public spirit has been shown. THE MENNONITE needs just such gratuitous support, and not only does it need donations, but it needs a warm feeling toward it in all of our English reading churches, and a liberal subscription.

A Timely Christian Duty.

We learn by calamities. Indeed, there are many lessons that cannot be learned in any other way. "A burned child dreads the fire" and it is a question whether it would dread the fire at all if it had never touched the stove. It seems that such appalling loss of life as occurred on the General Slocum last week, which has fairly prostrated the city of New York with grief, was necessary to open our eyes to the duty of a stricter regard for the welfare of our fellow-men. Such lessons are dearly learned, but then better a dear education than none at all. The Iroquois disaster in Chicago has guaranteed a more absolute safety from fire on land; the General Slocum disaster will guarantee a greater immunity from the same consuming element on board ship. We are thus gradually and steadily being compelled to the most vigilant concern for the welfare of one another. By such baptisms of fire the nation takes to heart the sacred truth that "no one liveth to himself".

But there are many more lessons to be learnt. Consumption is the severest scourge with which we in America are afflicted. One out of every three young men dying between twenty and thirty succumb to the ravages of the "Great White Plague", the percentage falling after that decade in the prime of life. The mortality rate from consumption throws the figures of last week's awful casualty into insignificance. We shudder at the latter and will do our utmost to prevent a repetition of it. When will we learn to rise in the strength of our Christian character, our superior scientific light, our conscientiousness and fellow-feeling, and do our best to hinder the spread of this most insidious of all diseases in America? We are told by medical men that the disease is mainly communicated by the sputum which we promiscuously deposit on the sidewalks, in public halls, in yards and odd corners, and even too often on the floors of our homes, and that we shall see a most startling reduction in the number of consumption victims if we as communities, families and individuals insist on keeping our public places, and our homes thoroughly free from deposits of sputum. This is not fancy, it is demonstrated fact. The New York (city) board of health is enforcing the most stringent rules in these particulars. Any one known to have consumption is reported to the authorities, whereupon medical instructions, medicine and a nurse are supplied at once, if the subject is too poor to pay for them, and if he refuses them he is forcibly removed to a hospital or sanitarium. After his death, the whole house is disinfected just like after a case of diphtheria or erysipelas. Spitting on side-walks, in trolleys, and places of public resort is forbidden. It is claimed that since consumption is catching, and that mainly in the manner indicated, that it is therefore curable whenever it is rendered non-communicable by a careful observance of the precautions. The time will come when even in the remotest burg and village, promiscuous spitting will seem little less than criminal, and that it will be repulsive to the imagination of every man. We are being slowly educated into this by the stress and mental and moral reaction of shocking conditions.

Is this Christian doctrine—preaching hygiene in a religious paper? Assuredly it is. The Bible teaches the sacredness of human life, and the duty of respecting it. As Christians we are here to save life, like our Master, whether that life be physical or spiritual. Therefore to draw public attention to such a timely subject as the above, is our Christian duty, no less than to rescue from burning or drowning.

The Spirits in Prison.

We have read Brother J. G. Ewert's reply to our editorial on the "troublesome Scripture passage", and assure him that our interest in its perusal was only equalled by our admiration of his industry and wealth of information. Likewise do we appreciate his love and solicitude for those "to whom little is given". He rightly says that "we agree on the cardinal point", for surely if we on the editorial side left the impression that God was a "respecter of persons", we are genuinely sorry.

The conclusion of the whole matter is this, Both of us would like to see the heathen saved, the only difference being that while Bro. Ewert sees his magnanimous hopes verified by the two passages in 1 Peter, the editor does not see such verifications.

Again, it was not our intention to convey the impression that "every other interpretation" than our own was a "misinterpretation" or a "false guide". What we meant to impress was that *every restorationist interpretation* was such, and we believe Bro. Ewert will agree to this.

These two passages from 1 Peter have been the occasion of much controversy up to date. There is by no means unanimity on the subject. Great names can be claimed for each side. A show of hands will not decide the question one way or another. As to the Church Fathers, their opinions are often of little value, many of which we would not care to quote as final or authoritative.

Let us suppose, then, that Christ did preach to the dead in Hades. To what class of people did He preach? Were they those who had never heard the gospel? Not at all; they were the very ones, who had rejected Noah's preaching — "which sometime were disobedient." Now the idea that those who rejected the word of God here had another chance in eternity is so flagrantly at variance with the general teaching of the Word that we cannot entertain it for a minute. What else is it but restorationism? It would not do to preach to sinners from the pulpit that they will or even may have another chance after death. "After death the judgment" is the solemn dictum of Scripture.

It will be seen then that on its face the passage throws no light on the evangelization of the heathen "in prison". Of course we may generalize and infer that because Christ preached to these "disobedient" ones, which were not strictly ignorant heathen, therefore He will preach to the heathen who had not heard the gospel on earth, perhaps also to all rejecters. But then this is mere inference, which may or may not be legitimate; the passage does not say it. Some one has well said that the passage is so inexplicit as to the privilege of souls in eternity that we could not think of building a doctrine or dogma upon it. The advocates of both sides would seem to be driven to some sort of "Verlegenheitsauslegung."

It is the above difficulties and embarrassments that have driven me to take an attitude different from that of Bro. Ewert. It seems easier for me to believe that Christ preached through Noah to the latter's contemporaries before their death, even with the generally accepted exegesis dead against me, than to believe that the same disobedient scoffers at Noah's preaching had another chance, with all that this involves. In a word, I prefer that interpretation of the passage which may be called thoroughly *conservative and safe*, in this sense that it is in line with plenty of Scripture elsewhere. I do not want to be "more orthodox than Scripture itself", but when controversy rages around a passage, I want to stay within the Bible limits, and interpret it in such a way as to be supported by an ample amount of other Scripture.

Each interpretation has its difficulties, and apparently each reader has his favorite difficulties. Every one is bound to choose what he thinks the lesser evil.

But because I do not see any light thrown on the eternal weal or woe of the heathen, in this or any other passage, I do not lose faith or heart. There are many questions that eternity only will solve; this may be one of them.

God is love — this foundation standeth sure. And, to quote from a former editorial, "we can safely leave the fate of all mankind in His hands, knowing that they will receive not less than justice at His hands, and most probably much more than justice."

"Nichts für Ungut," Bruder Ewert!

Editorial Scraps.

Most of our bad neighbors are as much sinned against as sinning.

Be sure you're wrong, and then back down. It is the first step toward the right.

God made His world but once. The scientists reconstruct it every ten years.

Certain negro races of Africa look upon a beautiful white woman with perfect disgust. So there are evil men to whose inner sense the good is offensive and shocking.

Persecution for an idea is no proof of its heavenly origin, else polygamy and the whole welter of Mormonism would be of God.

If every preacher would stop when he is through instead of saying the same things over again, most sermons would be only about ten to fifteen minutes long.

Correspondence.

WAYLAND, Iowa, June 20. The weather has been very warm the last week and farmers are very busy in getting ready for the hay harvest which is close at hand. There is work for us all.

Last evening the Christian Endeavor Society of the Mennonite church of this place, and the Epworth League held a union meeting at the Mennonite church. Everyone that was on the program was present and prepared. The house was well filled with listeners. After the program we were favored by an excellent sermon.

IOAMOSA, Calif., June 10.—Being located at present up near the mountains the correspondent sends hearty greetings across the continent to the many friends and readers of the MENNONITE.

Quite a few members of our congregation live up here, near Ioamosa and have beautiful homes among their orange groves. But not without continuous industry and hard labor was this accomplished. They have six miles to go to church to Upland, but nevertheless they are there and often for evening services they drive in.

On Pentecost Sunday we observed the Lord's Supper. The members from Ioamosa, Cucamonga, Upland and San Dimas were present and partook of the communion. Also Rev. J. J. Voth from Pasadena surprised us with his presence and preached the communion sermon for us. In the evening the Young People's society held a consecration meeting, the subject being: "The Holy Spirit." Quite a number took part and we were richly blessed.

Mrs. B. F. Welty, of Bethel college, has been here for the past two months to improve her health, and at present is sojourning at the coast, but intends to return to her home in Kansas in about two weeks.

As there are quite a number of families here with children and wish to have them learn German our minister, Rev. Horsch, is making arrangements for German school to be held after the public schools close. Contrary to customs in the East where the forenoons are usually coolest and much preferred for teaching, the school here will be held only in the afternoon from one to five oclock, because the afternoon is cooler here than the forenoon, having more and a stronger breeze from the ocean than in the forenoon.

The Ioamosa public schools have closed three weeks ago with a picnic at Urbita Springs over twenty miles away. The correspondent being at the time in the neighborhood was kindly asked to attend the picnic. Most of the pupils with their parents went on the train; some drove over land in their carriages. Urbita Springs, with its pleasant little lake for boating, sulphur water plunge bath and last but not least its "merry-go-round", is a very pleasant place for an outing of that kind. Everybody seemed to have enjoyed the day very much.

On the 18th of this month the Cucamonga and Upland schools will close and they also intend to go to this place for a picnic.

Before long the fruit cutting will begin, such as apricots and peaches. But as it looks now the crop does not promise to be a very abundant one, as a good deal of the fruit is dropping off, especially peaches, due to the dry weather in the early part of the season. Yet, there will be plenty left, we trust, so that the Eastern people will not be left without "Cal. fruit".

Concerning the Mennonite Reserve at Quill Lake, Saskatchewan.

Bro. Peter Jansen, V. P. Saskatchewan Valley & Man. Land Co., sends the following testimonials by Mennonite visitors for publication:

CAMP DE LUKE, Assiniboia,
June 15, 1904.

To whom it may concern:—

We have spent eight days (May 29th to June 5, 1904) in the Mennonite Reserve, west of Quill Lake, Assiniboia. During these days we travelled over 150 miles, covering a large portion of this Reserve.

In the central park we found a tract of land which has much brush and many soft places, but which, when once properly drained, will make rich farm land. The southern half of the Reserve is mostly choice agricultural country. The soil is principally a dark, sandy loam, varying in depth from eight inches to several feet. There are but very few hills so large as to be a hindrance for farming purposes. The district is remarkably free from ravines, cuts and creeks.

There are many small depressions in the choicest part of the country which retain the snow water for a short time in the Spring, but these places are excellent hay fields.

In our opinion, this district will, in the course of a few years, develop into one of the most prosperous agricultural sections of the Canadian Northwest.

We took more land than we had first bought. (Signed)
H. P. KREHBIEL, Newton, Kans.
FRANK EWERT, Newton, Kansas.

WINNIPEG, Canada, June 16, 1904. — During my vacation in the first part of June, I made a short trip into the Mennonite Reserve at Quill Lake. The cause of my going there was, in the first part, to visit Bros. Mosiman and Leitner, who have taken up homesteads there, and secondly, to see the country. I found our young Brethern well and happy over the fact that a certain man, who was trying to take away their homesteads, is not able to do so.

Here is a good chance to select some good homesteads and to buy some good land, cheap. There is also a good prospect for the railroad to come through the Reserve in the near future.

On the way from Davidson to the Reserve, I was very glad to meet Bros. Peter Jansen, Jacob Claassen, my cousin W. H. Krehbiel and other friends.

The road from Davidson to the Reserve is getting better every day, and at the camp everybody will find pleasant treatment and plenty to eat. I believe there will be a prosperous Mennonite Colony established. I liked it so well that I have bought land for myself and my relatives.
(Signed) H. J. KREHBIEL.

WINNIPEG, Canada, June 7, '04.

Dear Brother Peter Jansen:—

Our party has selected the land and we are in the office now fixing up our papers, after which we want to start for home.

We are very sorry not to be able to meet you here personally as we could have expressed our thanks toward the Company more fully in our German language.

Again we thank the Saskatchewan Valley and Manitoba Land Company for everything.

We have selected our homesteads in 32-22-West 2 and are perfectly satisfied with our choice, and we are really very sorry that the Toews and Claassen Bros. and Mr. Regehr from Kansas, did not take a little more time to look over the Reserve.

We have driven through tracts of very fine land which will make a fine German settlement, and my intention is to make my home there this fall.

We have selected about twenty-five homesteads besides what we bought for which we have taken the papers along home and after we have signed them before a Notary Public, we will return same to the above office.

With best regards,
Yours in haste,
(Signed) P. D. SCHRODER.

Bro. Jansen also writes that after July first the price of lands in the Mennonite Reserve will be $6.50 to all new-comers.

A Singer and His Story.

Thirty years ago a lady stopped to speak to four neglected boys who, barefoot and poorly clad, were playing marbles in the streets of Mendota, Ill.

"Are you in Sunday-school?" she asked.

"No! aint got no clothes," replied one.

"Would you come if you had clothes?" she asked.

"You bet!" was one boy's emphatic reply.

"What are your names?" she asked.

"Peter Bilhorn," replied the first boy, and the others in turn gave their names. Peter was a German lad, the son of a widow. Clothes were provided, and he and the others kept their promise.

It was a warm Sunday, and the lady who had invited them, and who was to be their teacher, sat all in white, telling her class of boys the story of the lesson. Almost or quite the only thing they remembered of it, as appeared afterwards, was the teacher's look, and one thing she said and did. On the back of a card she drew a cross with the name "Jesus" above it, and said, "Boys, Jesus suffered to help us in our troubles. If you ever have any trouble look to Him for help."

One day a terrific storm swept over the prairie town. The streets were all flooded, and the stream that flowed through the town, usually nothing but a mere trickling of water, was a raging torrent. Boxes, barrels and the boards from a lumber yard near by were swept away. The boys were there to see what the storm had done and Peter fell in.

He grasped at weeds on the bank, but they pulled out. He tried to get hold of a board, but it slipped away from him. Toward a third bridge, and the last, he swept, and the roar of water was in his ears.

"In that moment," he says, "the vision of that teacher, and all in white, and her words about looking to Jesus in time of trouble came to me. I put my hands together and prayed."

It was that gesture of the sink-

ing boy that saved him, for two men on the bridge seized the uplifted hands and drew him out. For a time he was unconscious and when he came to, after much rolling and rubbing, they asked him how he chanced to have his hands up as they were, and pressed together.

"I was ashamed to say that I was praying," he says, "and I asked, boastfully, 'Didn't you know I could swim?' But I kept thinking I had told a lie. I had learned in Sunday-school about the other Peter, the one in the New Testament, and it seemed to me I had denied the Lord just as he did."

The awaking of a tender conscience was the beginning of a Christian character in the lad. His interest in the Sunday-school grew with his growth. He became a singer, studied music, and composed tunes of his own. His name now stands at the head of many Sunday-school songs, and he is known as a gospel singer of influence and strength. In a recent meeting he told this story of his early life.

The teacher, whose influence was instrumental in his rescue so many years ago is still living, the wife of a prominet Chicago merchant. Many have rejoiced in the former street boy's life of usefulness, but her's is a peculiar joy. His consecrated service is one of her rewards.—Selected.

Thy place in life is seeking after thee. Therefore be thou at rest from seeking after it.—Eastern Proverb.

The Sunday School Lesson.

Subject for June 26: REVIEW OF THE LIFE OF CHRIST.

GOLDEN TEXT: Wherefore God also hath highly exalted Him, and given Him a name which is above every name. Phil. 2: 9.

REVIEW LESSONS.

The events of this Quarter take up the last year of Christ's life. The transfiguration (Lesson 3) marks an epoch in Christ's ministry, since from that time on His face was steadfastly set toward Jerusalem and the cross. Already in Lesson 2 He announces His coming experience to the disciples. During this brief time He must work the works of the Father who had called Him, hence He sends out the Twelve and the Seventy to preach the kingdom of heaven (Lesson 4). His Perean ministry consumes probably several months, and Luke devotes seven chapters to it (Chap. 12–18). To it we owe some of the greatest parables, e. g. that of the Prodigal Son (Lesson 7), the Lost Sheep, the Lost Coin, etc. Also lessons on Prayer, Humility and Watchfulness (Lessons 5, 6, 8). The last four lessons have their scenes in Jerusalem.

Lesson 1 teaches us that Jesus rejected by His own, found faith in a foreign land, the coasts of Tyre and Sidon. It is a picture of the present success of the gospel in Gentile lands while the Jews are in unbelief. We also learn how important it is to bring our children to Christ. We learn that true faith, like true prayer, perseveres till it prevails. Jesus has power to make the spiritually deaf to hear and the spiritually dumb to speak.

In Lesson 2 we learn what a true confession is—to own Christ as the Son of God and Lord of my life. But with these titles He also wants to be confessed as Saviour, since He came to be betrayed and crucified, so as to bear the sins of many. Whoever will not have Christ and Him crucified savors only the things that be of men. But His followers must also be prepared to bear crosses.

In Lesson 3 we learn of the holy nature of Christ as the Son of God, and of that holiness as transforming His outward appearance. So our bodies shall be glorified, when we shall be like Him. The law and the prophets testify to the fact that it was necessary for the Son of God to die on the cross. We shall know all the saints in eternity, just as Peter knew Moses and Elias. Transfiguration experiences are rare in our lives, but they help us to bear up while hard at work in the valley.

Points in Lesson 4: The importance of missionary work. The nearness and whiteness of the harvest. Methods of work — haste, dependence on the Lord of the harvest, prayer, courtesy, preaching and healing, what to do when rejected. Great responsibility of those who rejected the light.

Points on Prayer in Lesson 5: The Lord must teach us how to pray. We are especially encouraged to pray by God being our Father. The doing of His will is implied in every prayer. Daily needs and constant forgiveness are to be prayed for. If men answer persistent prayers, much more will God. God always gives good things, and better than we asked for.

Lessons on Watchfulness in Lesson 6: We are to wait for the Lord's coming and be ready to meet Him. The best way to wait is to work, and the Lord will Himself serve His servants. Those who serve well now will be promoted in due time to greater positions. There is a difference in punishment between the servant who knew and did not, and the servant who knew not and did not his Lord's will.

The Prodigal Son parable in Lesson 7 teaches us where sin begins, the steps in the downward course, the wages of sin in this life, where repentance begins and the steps upward and back to the Father. It teaches us the supreme love of the Heavenly Father, and how He receives the returning sinner. It gives us a glimpse of the heavenly joy of communion with Him.

Points in Lesson 8: Jesus bestows greatness on merit, not by arbitrary partiality. If we suffer with Him, we shall also reign with Him. For the suffering followers the crown is prepared. The greatest honor of all lies in doing men good through lowly service.

Points in Lesson 9: Christ eats His last passover on earth, and institutes the Lord's Supper for the Church. The Lord's Supper is a sacred emblem to all Christians of the death of their Saviour for their sakes. It is preceded by thanksgiving. We are to observe it "till He come."

Points in Lesson 10: Jesus is King of the Jews by His own confession and they will yet acknowledge Him such. Our meek and lowly Saviour would not defend Himself against charges that were false. The world always prefers Barabbas before Christ, because its deeds are evil. Weak men like Pilate, may not be moved to evil by the same malicious motives, but they are guilty of time-serving and cowardice. "The voice of the people is not always the voice of God."

Points in Lesson 11: The place of crucifixion and time. The meaning and significance of the inscription on the cross. The classes of mockers. The fulfilment of prophecy. The extravagant demands of unbelief. The meaning of the darkness and its connection with Christ's cry in v. 34. The rending of the veil of the temple — what it teaches.

Points in Lesson 12: Proofs of the resurrection of our Lord. It proves Him to have been a true prophet, since He repeatedly foretold it. It proves Him to be the Son of God. The women first saw Him, then the apostles. Mary Magdalene saw Him first of all. The soldiers did not see Him at all, only they knew of the empty tomb and the angel and the earthquake. Notice how the soldiers were bribed to hush up the truth.

Deaths.

SCHROEDER — NICKEL. — On June 8, at Hillsboro, Kan., by Rev. J. S. Hirschler, P. H. Schroeder and Anna Nickel.

EVANS — WAGNER. — In Philadelphia, Pa., on June 4, by Rev. N. B. Grubb, William D. Evans, of Kenilworth, Pa., to Miss Mary Emma Wagner, of Parkerford, Penna.

EBRET — HEIM. — At Ryer's Station, Penna., on June 15, 1904, by Rev. N. B. Grubb, Elmer Ebret, of Fox Chase, Pa., to Miss Jennie Maud Heim, of Berwyn, Penna.

BENFIELD — ROHRBACH. — In Philadelphia, Pa., by Rev. N. B. Grubb, on June 15, 1904, Elmer W. Benfield, of Philadelphia, formerly of Dale, Pa., to Miss Maggie Rohrbach, of Boyertown.

Marriages.

SURMAN. — On May 25th, 1904, near Gehryville, Bucks Co., Pa., Mary, wife of George Surman, aged 59 years, 2 months, 3 days. Funeral services were conducted by A. B. Shelly and interment made at the St. John's Ev. Lutheran church on May 30th.

PAINTER. — On June 1st, 1904, at St. Luke's Hospital, Bethlehem, Pa., where she underwent an operation for appendicitis, Ellen Amanda, daughter of Charles and Susanna Painter, aged 19 years, 4 months, 5 days. Funeral services were held both at the house of her parents near Quakertown and at the Flatland Mennonite church, where interment was made, on June 4th. Funeral services conducted by A. B. Shelly.

CLASSEN. — On May 16, at Davidson, Sask., Gerhard D. Classen at the age of 47 years and one month, of lung fever. Deceased had accompanied a party of Kansas people on an investigation tour to Quill Lake district in Saskatchewan and while there took sick and died. His remains were brought home to Whitewater, Kan., where they were interred under the officiation of Revs. H. Wiebe, Gustave and B. W. Harder of the home congregation, and Jacob Toews, of Newton, and Chris. Krehbiel, of Halstead. He leaves his sorrowing wife with five children.

GODSHALL. — In Philadelphia, Pa., after three months' severe suffering from a complication of diseases, on May 31, Barbara Ziegler, widow of the late Frederick Godshall, aged 63 years, 7 months, and 21 days. Funeral services by Rev. N. B. Grubb. Interment at the Salford Mennonite Church.

HUNSICKER. — In Philadelphia, Pa., on June 4, Sallie Funk, widow of the late Morris Hunsicker, aged 63 years and 3 months. Funeral services by Rev. N. B. Grubb. Interment at the Skippack Mennonite Church.

HADFIELD. — In Philadelphia, Pa., from the infirmities of old age, on May 16, John Hadfield, aged 79 years. Funeral services were conducted at his late home by Rev. N. B. Grubb, after which the remains were interred in Greenwood cemetry.

KRUPP. — "Run down and killed by an express train," tells the story of the tragic death of William F. Krupp, a railroad carpenter, which occurred on June 15, 1904, aged 65 years, 3 months and 13 days. Funeral services were conducted at his late home in Philadelphia, by Rev. N. B. Grubb. Interment was made at the Plain Mennonite Church.

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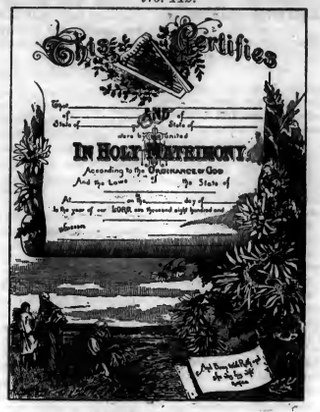

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News of the Week.

Domestic.

THE EAST RIVER DISASTER.

770 VICTIMS FOUND AND ABOUT 300 STILL MISSING, IS THE LATEST REPORT.

NEW YORK, June 15.— Between three hundred and five hundred persons, including women and children, perished to-day by the burning of the excursion steamer General Slocum, near Hell Gate, in the East river.

The Slocum, with the annual Sunday-school excursion of St. Mark's German Lutheran church, of this city, on board, was proceeding up the river to one of the many resorts of Long Island sound. When near One-hundred-and-twenty-fifth street, persons on shore saw smoke and flames spring from the upper part of the crowded steamer. A panic ensued on the boat almost instantly. The crowds on the forward deck began to spring overboard or to crowd to the after-part of the boat. The screams of the terrified passengers could be heard on shore and hundreds of small boats immediately put off to the rescue.

TWO THOUSAND ON BOARD.

Owing to the rocks on either side of the channel at this point it was impossible to beach the vessel. The captain stuck to his post at the wheel and headed the vessel straight up the river for North Brothers island, where she was put aground in the shallow water. Several hundred feet of open water still lay between the burning steamer and the shore and many persons perished either in the water or on the burning vessel after she had been beached. It was estimated that the steamer carried more than 2,000 persons. She was the largest excursion steamer in these waters and could carry 2,500 passengers.

By the time the Slocum reached One-hundred-and-thirty-fifth street the excursionists, driven to the rail, many of them with their clothing on fire, began to jump overboard by twos and threes. When One-hundred-and-thirty-eighth street had been reached the heat from the fire had become so intense that men, women and children plunged overboard by the score. There was a terrific crash when the boat was beached. The boat was beached at the reef at the northern end of the island, where she rapidly burned to the water's edge.

Many of the bodies recovered were horribly burned. Wreckers said that it would be hours before the fire in the boat was out and the bodies there could be recovered. Both firemen and wreckers said that the greatest loss of life would be found in the hold.

Scores of little ones were sucked in by the whirlpools at Hell Gate. One man, who went out in a rowboat, said that he saw at least fifty children perish in these whirlpools before he could reach them.

When police headquarters received the first vague report of the disaster, every source of succor and aid was utilized. The hospitals were notified by telephone, and each sent all available surgeons, nurses and ambulances to the scene. The police reserves of a half-dozen stations were hurried out, and more than fifty patrol wagons were sent for ambulance purposes.

North Brothers island, where the Slocum was beached, is occupied by municipal charity hospitals and a considerable number of physicians and nurses were immediately available.

Every man on board who could swim went overboard loaded down with children. Many of these heroes lost their lives, because burdened as they were they could make no headway against the overpowering swirl of the tide as it rushes from the East river to the sound.

WHAT AN EYE WITNESS SAW.

John Edell, twenty-two years old, one of the survivors of the disaster, gave the following account of his terrible experience, his mother and little brother being drowned before his eyes: "When we left the pier the decks were packed to the limit of their capacity. The band was playing, the children were frolicking about and we were all having a fine time. As we neared Hell Gate, children were called down to the lower deck, where ice cream and soda water were served. With my mother and my little brother Paul, I went to the engine-room to watch the machinery.

"Suddenly and without the least warning there was a burst of flame from the furnace-room and flashed out about us. The flames spread with the rapidity of an explosion, setting fire to the clothing of the women and children who were grouped about the engine-room watching the machinery. There was the most terrible panic as the burning women and children rushed out among those surrounding the ice cream and soda water tables, screaming with pain.

"In the scramble my mother and little brother were swept from me and carried toward the side where the children and women with their clothes burning had begun to jump into the water. The flames spread in bursts that soon had the entire deck enveloped.

"The crew could neither render any assistance nor make efforts to check the advance of the fire. The captain headed the boat toward North Brothers island and the pilots, who were with him, yelled frantically to us to stay aboard until they beached the boat.

"But in a moment after the flames had burst from the engine-room, great numbers began to jump overboard. The women were wild with fright, and snatching their children to them, leaped into the whirlpools that carried them toward the rocks on both shores.

NEW YORK, June 16, 2 a. m.—Six hundred persons, men, women and children, at a conservative estimate met death yesterday by the burning, beaching and sinking of the big three decker excursion steamer, General Slocum, which took fire in the East river near the entrance to Long Island Sound while on her way to a Sound resort with more than a thousand excursionists, the Sunday-school pupils of St. Mark's German Lutheran church, their relatives and friends.

At 1 o'clock this morning according to a statement issued by Coroner O'Gorman, 483 bodies had been recovered from the destroyed vessel, burned to death or drowned and found on the shores to which they had been washed or picked up in the river to which they had jumped or fallen from the burning vessel. Tugs are arriving hourly with bodies from North Brothers Island.

SECRETARY CORTELYOU WILL INVESTIGATE.

NEW YORK, June 17.—Secretary of Commerce and Labor George B. Cortelyou, who had a long conference with Robert S. Rodie, inspector of the Second district of New York, after his arrival here, said to-day that he would give his personal attention to the Federal investigation of the Slocum disaster. "I wish to say that a most thorough investigation will be made into this most awful tragedy, and that no stone will be left unturned to lay bare the whole truth with regard to it."

"As Secretary of the Department of Commerce and Labor, I am the head of the Federal inquiry into this affair, and I propose to give it my personal and in so far as possible my undivided attention until the matter is finally settled. As soon as practical the board of inspectors will get together and take testimony. This inquiry will be separate and distinct from any charges brought by city, State or county officers. I will hold the inquiry myself and will have ample assistance from the most prominent and efficient men in the department."

Mr. Cortelyou said that if it was found to be true that employes of the Government have been criminally negligent in their inspection of boilers in New York harbor the public can rest assured that no one will be shielded, but that the blame will be placed where it properly belongs.

That there was terrible failure to meet the responsibilities is undoubted. No effort, as far as can be learned, was made to launch the life rafts or boats, and no concerted attempt was made toward equipping the helpless women and children with life preservers. But few of the survivors and few of the bodies rescued from the river had on life preservers, and, according to several statements, most of these supposed instruments of safety were practically worthless, either coming apart when an attempt was made to use them or not possessing the buoyancy they are supposed to have.

The credit for the greatest saving of life is due to the hardy tugboat men and other followers of the river, who braved flames and held the noses of their boats against the fire-wrapped steamer until driven off by the awful heat, scorched and choking. Dead bodies of women were found with their burned arms clasping close the pitiful forms of little children, and babies were found, their tiny arms enfolding each other in the stiff embrace of death.

FALLS ON ONE NEIGHBORHOOD.

Unlike the Iroquois Theater and other great catastrophes of recent years, where the woe of the disaster reached throughout the land, the blow of the Slocum's mortality falls practically upon one little neighborhood of a great city. St. Mark's parish, which furnished nearly every victim, lies within ten crowded blocks of the middle East Side, and therein to-day there is hardly a house that is not one of mourning. The membership of the little Lutheran church is practically German or of German descent, and all of the comparatively well-to-do class.

The distressing concentration of the blow of the disaster is shown by the fact that in one apartment-house in Eighth street there are thirty-five dead, while in a Rivington-street house sixteen bodies await burial.

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Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE LOSE 1000 IN VICTORY.

TOKIO, June 16.—In a fight which took place at Telissu, on the railroad about eighty miles north of Port Arthur, the Russians lost 500 men killed, 300 taken prisoners and fourteen guns. The casualties on the Japanese side are estimated at 1,000 men killed and wounded. The Japanese occupied Telissu.

TWO JAPANESE SHIPS WERE SUNK BY THE RUSSIANS.

TOKIO, June 16, 6 p. m.—All doubt as to the sinking of the transports Hitachi and Sado by the Russians has been removed. Three hundred and ninety-seven survivors of the Hitachi arrived at Moji and 153 survivors of the Sado have arrived at Kokura.

It is reported that the transports carried 1,400 men. If this is true, the loss in lives probably is less than 1,000. The transports, however, had many horses and large quantities of supplies on board.

Details obtainable from the survivors of the ill-fated Japanese transports show that the Hatachi and the Sado met three Russian warships near Oki island at 10 o'clock Wednesday morning. The Russians fired on the Japanese ships and stopped them, and soon afterward they torpedoed and sank the helpless transports. The captain of the Sado and several other men were captured. Over 100 men escaped in the boats and landed at Kokura.

INDIANAPOLIS NEWS CORRESPONDENT RELEASED FROM PORT ARTHUR.

CHEE-FOO, June 20. — After spending five days in a Russian prison I was released and put on board a Chinese junk and sent to this place.

The stories of starvation in Port Arthur spread by the Japanese are untrue, as stores and supplies are constantly arriving at the besieged city from Chinese ports. The Japanese blockade is ineffective.

The garrison consists of between 50,000 and 60,000 troops, and the health of both soldiers and civilians is good.

The damaged battleships have all been repaired and the harbor entrance cleared of obstructions. Immense new forts have been constructed and, in my opinion, the place is in no immediate danger of falling into the hands of the Japanese.

The Japanese attack by land and sea made on the 8th inst. was easily repulsed. I was the first correspondent to enter Port Arthur since the blockade began.

I will send story of my experience later.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, JUNE 30, 1904. No. 30.

Obscurity.

I looked o'er all the harvest white
And saw the reapers glean,
And felt a longing wish that I
Might somewhere enter in.

I thought it would be nice to stand
And shock the new-bound grain,
For that would seem like something done
Before the latter rain.

But somehow I was led to toil
Out on the hillside lone,
And clear the thistles from the land
That seed might there be sown.

It seemed so sad to toil out there
Far from the reaper's song;
And know my work would not appear,
Till I was dead and gone.

But then I patiently went on,
My new work to begin;
For mine it was to clear the soil,
And then the seed put in.

And though I was not widely known
Nor honored with the rest,
I kept right on with patient toil,
And said, "I'll do my best."

The Lord came down at set of sun,
And smiled so sweet on me,
I said, "I care not where I work,
"Since it is all for Thee."

—Sel.

Items of News and Comment.

The Cordell, Okla., brethren organized recently as the "Salem" congregation.

On August 8th, next, the German institute of teachers will open at Hillsboro, Kan.

Several Oklahoma congregations have recently been visited by Prof. H. P. Richert, of Bethel College, on his home mission tour.

Revs. H. R. Voth and Aaron Wiebe, the latter from Paso Robles, Cal., were visitors at the Beatrice, Nebraska congregation recently.

Rev. Wm. H. Grubb, of Allentown, Pa., preached in Bethany Mennonite church on Sunday evening. In the afternoon he preached at Flatland.

The general centenary of Evangelical Christian missions in China will be reached in 1907, Rev. Robert Morrison having landed in the Empire in 1807.

Bro. Fretz appreciates the comment by A. M. Overholt, of Wadsworth, in a recent article in the MENNONITE, and would merely ask the good brother to remember his right name.

Bro. and Sister John Wiens of Russia, who had intended to go to India into mission work next fall, were obliged to postpone their departure on account of the illness of Bro. Wiens.

Bro. Benj. Ewert is visiting the various Manitoba congregations in the interests of the educational institution at Gretna. The annual meeting of the friends of that institution takes place at Altona, Man., to-day.

A Filipino youth from Luzon walks away with the first prize at the commencement of the law department of Georgetown University. If he is a representative of his race, it is time to stop talking about savages.

Albert Schormann, who recently came from Germany, and is visiting our Pennsylvania churches, will preach on Sunday, July 3, for Pastor A. M. Fretz at Souderton. He expects his wife this week from Germany.

A new view of the difficulties of children in India who have Scripture to commit to memory is offered by the statement that Tamil is twice as verbose as English, so that passages committed to memory by Tamil children equal twice the amount in English.

The Summerfield, Ill., congregation reports frequent visits by ministers and other brethren and sisters enroute to or from the World's Fair. Rev. J. W. Kliewer, of Berne, Ind., recently canvassed the congregation in the interests of Bluffton College with good success.

Mr. A. B. Lloyd, of the Uganda Mission, writes joyously that the tide of evangelical teaching has spread from tribe to tribe, until now the way is open for an advance into the Soudan from the South. "Nearly all the big chiefs, he says, "have sent messages begging me to send them teachers and to come myself and live with them." I hope in July to take up my abode in Acholiland in the Nile province of Uganda.

The Berlin Missionary Society and Moravian Missions have a group of stations in the mountain region north of Lake Nyassa, in German East Africa. The Moravian "Missionsblatt" mentions the preparation of a hymn-book in the Konde language for use in all these stations. This little fact suggests more of progress than a page of statistics, while the co-operation of the two societies in preparing it is a fresh token of the essential union of all missions.

President Woodrow Wilson, in his first baccalaureate address at Princeton University, given on the 12th instant, said: "The right thing for a man to love is not himself, but the things which are higher and greater than himself, which are the inspiration of all the best instincts and movements of his own soul, the causes that cleanse and better the world, truth in all her beauty, and knowledge for truth's sake, and purity of heart, that the mind of man may be truth's fit dwelling place."—Ex.

Dr. Lorenz, the famous surgeon of Europe, whose operations attracted so much attention in this country when he was here some time ago, spoke plainly of the danger of alcoholic drinks. Being asked the question whether he was a total abstainer, he replied: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting their physical powers, which I must keep always on edge. As a surgeon, I must not drink."

Daniel Janzen succumbed Saturday night at his home in this village, after a week's severe illness. His age was not quite 62. The funeral occurred on Tuesday in the Southside meetinghouse. The deceased leaves his wife and 9 children, all of whom are grown up and some married. One of them is still in Russia, one in Oklahoma, 2 in North Dakota, 2 in Manitoba, one in Saskatchewan and two here. His end was very peaceful, just going to sleep; he was conscious to his last. For some time, he had suffered with consumption, but his last week was full of suffering and he wished to be relieved. —Mt. Lake, Minn., View.

A rumor has gained some circulation to the effect that the Senate investigation, as to the right of Senator Smoot to his seat, will be dropped. A gentleman who recently had a conference with Senator Burrows, chairman of the Senate committee which is conducting the investigation, tells us that such is not the case. Senator Burrows stated to our informant that the investigation would be carried through to the end. The Smoot case has resulted in placing before the public considerable information as to the inner rottenness of the whole Mormon system. There are indications that, when the matter is reopened after the present campaign has closed there will be still further disclosures.

A writer in one of the daily papers has made the statement that the collection plate should not be passed at every service, as it has a tendency to drive people from church. They object, he says, to having the basket poked at them every time they enter the church. Why should these people object? They pay their dues in lodges and clubs. They buy theater tickets, they spend money freely for every form of self-gratification; but when they are asked to put a few nickels into the collection plate, they are offended. Well, the Lord does not want a quarter that has been pinched so hard that it feels like a dime. If people cannot give cheerfully, let them withhold their money. God wants the cheerful giver.

The following is a statement, in part, of the functions of an elder, on the more spiritual side, as recognized in another denomination: "The elders have charge of the spiritual affairs of the church over which they are specifically placed by ordination and by virtue of a providential and spiritual call. They are not to be lords over God's heritage, nor to rule in an arbitrary manner, but according to the rules and discipline of our form of government. They are to be concerned in whatever concerns the religious welfare of the people. It is their's to rebuke, to admonish and to safeguard. They are to watch over the young and to keep them in the right path.

They are to be examplars of the flock. They are to be men of faith, of prayer, of zeal, of activity, of patience, of love, of gentleness, of fidelity, of prudence, of consecration, of heroism, and of compassion, and in all ways they are to maintain the peace, the purity, and the prosperity of the congregation."

What Bishop Hoss says in regard to the Methodist, we say in regard to our own Mennonite people. We trust everyone will read it, and show it to such of his friends as do not take the church paper: "Who are the best Methodists? I mean where are we to look for the men and women that love the institutions and enterprises of Zion; that lead upright and godly lives; that freely give of their substance to support and sustain the ministry and the great Christian charities? The testimony of all the best pastors is that they are to be found among those who are the regular readers of the church papers. I say this is the testimony of all the best pastors; but I might make the assertion more comprehensive, and say of all the pastors. With one voice they declare that their most loyal and liberal members, those upon whom they can depend in every emergency, are just those who by reason of their weekly contact with the church press are best informed as to the claims that are entitled to recognition at their hands."

Rev. H. van der Smissen, pastor of a large Mennonite church at Hamburg, Germany, and editor and publisher of "Mennonitische Blætter", the oldest Mennonite periodical of Germany, is visiting our country for the benefit of his health. On Monday evening, June 20th, the ministers of the Eastern Mennonite Conference and others tendered him, and his wife, who accompanies him, a reception in the First Mennonite church, Philadelphia. The evening was very pleasantly and profitably spent with singing, prayer, a number of brief addresses and in social intercourse. Rev. and Mrs. van der Smissen contemplate spending a few weeks at Summerfield, Illinois with his cousin, Rev. C. H. A. van der Smissen, formerly of Zionsville, Pa., and then return home again. On their way they expect to make a short stop at Washington D. C., St. Louis, Chicago, Niagara Falls, and possibly a few other places.—Schwenksville, Pa., Items.

Complaint is often made of the lack of sociability in our churches. There may be ground for it in some places, but where it exists, as a rule, the complainant is as much to blame for it as those against whom he rails. The Bible says: "A man to have friends, must show himself friendly." He who wants others to be sociable must himself be sociable. If he is distant and unapproachable, he can hardly expect others to be drawn to him. If he is warm, kindly and responsive, he will find others ready to meet him half-way. What is needed for more social intercourse and responsiveness in a congregation is for each member to recognize in the other a Christian brother or sister and readily respond to each other's overtures. In some cases, it may be necessary for those who have the greater tact and larger experience especially to exert themselves to make the first advances toward the naturally retiring and diffident, but it is the duty of one and all to do his and her part to draw out the kindliest, most friendly and most helpful feeling and activity.—Presbyterian.

In the last week's issue of the Mennonite our esteemed editor under the heading of "A Timely Christian Duty", devoted editorial space to the subject of promiscuous spitting as being the chief agency in spreading consumption. The question might be asked what a person should do with the sputum if one is prohibited from expectorating it in public. There is unquestionably ample reason in the campaign in cities against defiling public sidewalks and the floors of rooms or halls with the vile filth of tobacco spitters and other expectorations, both for æsthetic and hygienic reasons. But when this good movement goes so far as to prohibit all expectoration in public, it is certainly overstepping the bounds of reason and, as is the tendency of all public movements, becomes burdensome and tyrannical. There are many persons, consumptives, it is true, catarrh patients and persons with colds, who must expectorate in public, unless, as it seems some health authorities in some cities in their zeal for public health would have it, they are confined in some quarantines or sanatoriums, or must either swallow or pocket their sputum in public. Now, we ask, which is more indecent and more unhygienic, this latter extreme alternative, or the liberty to expectorate in public within the bounds of reasonable decency(?) Imagine, if you will, the pleasing(?) spectacle of your companion on the street in the act of working some sputum up from his throat and then instead of expectorating it as nature would demand, swallowing it with a gulp, or taking his handkerchief from his hip pocket, and depositing the expectoration therein and thereafter in his pocket, "wouldn't it jar you"? Certainly there are reasonable bounds even to an anti-sputum movement.

Berne, Ind.

Our Guests from Europe.

J. B. EPP.

The evening of the 20th of June was certainly one of the most delightful ones ever spent at the First Mennonite church of Phila. A little after 8 o'clock quite a number of the church members had gathered in spite of the threatening storm. Besides these almost all of the ministers of the East Conference had come to the happy occasion of meeting with the beloved Bro. and Sister van der Smissen from the Hamburg-Altona (Germany) congregation, to whom a reception was to be given on that night.

While the congregation was singing Bro. N. B. Grubb brought in the guests, the brethren Grubb and v. d. Smissen taking their places on the platform. Bro. S. M. Grubb offered prayer, after which Bro. N. B. Grubb spoke briefly about the significance of such a visit from abroad to the unification of our Mennonite churches on both continents, and then introduced Bro. v. d. Smissen and also his wife to the audience. Bro. v. d. Smissen—in the German language—expressed his delight to be permitted to see his fellow brethren in America; and the minister of that church which after Menno Simon's death received the remainder of Menno's church members into its folds, Bro. v. d. S. presented a picture of Menno S. to Bro. N. B. Grubb, the elder of the oldest Mennonite church in America (Germantown). This picture is a representation of the picture of Menno S. now in possession of the Utrecht congregation, which is now believed to be the most true representation of our great leader.

Bro. Grubb expressed his heartfelt thanks for this token of love, and then asked Bro. v. d. S. to tell us something of the Mennoground at Wuestenfelde, which he did—in the English language. He can express himself quite well in this language, although somewhat hesitatingly. Sister v. d. S., however, speaks English with a great deal of ease.

After that the ministers and all others present were introduced to the guests. The writer of this also was asked to stand with the v. d. Smissen's and shake hands with the friends at Phila. for the first time. After a few brief remarks by several of the ministers a good half hour was spent in free social intercourse. Then the meeting adjourned, all (as far as it was possible to ascertain) expressing the opinion that they had never before met any European visitors here, who seemed to understand our country and people better than these our friends from Hamburg.

All who were present that Monday night at the First church of Philadelphia wish Bro. and Sister v. d. Smissen God's blessing on their journey through the the country and a safe return to their loved ones at home.

"See Thou Character."

"See thou character," says Polonius to Laertes, as the first of the precepts that he would have him keep in memory as he departs. Do we need a revival of character? That this were a superfluous question in a sense. We always need a revival of character. In that is pretty nearly "all the law and the prophets." But do we of this country at this time especially need a revival of character? The New York World thinks we do. Events move swiftly with us. It is only a generation since the civil war. In this time we haye brought this country up from somewhere to near the head of the procession. We have developed in a way that the world never saw nor dreamed of—that is, we have developed materially.

Have we kept pace in other things? Have we balanced the material with the moral? What is the story of our cities? What is the story of our trade—the means whereby monopoly has combined? What is the story of the fortunes that we have amassed? Have we not given a new definition to the term riches and furnished a new example of rich men? We can hardly console ourselves with the reflection that we have kept pace in other things with our material development, although it is no easy thing to decide; for if we have advanced materially we have advanced in the idea of charity, in philanthropy, in the sense of being our brother's keeper, in a way that may cause us to thank God and take courage. But, after all, it is a question of ideals.

The cause of the New York World's belief is the end of Quay. It mourns that with his absolute power in the commonwealth of Pennsylvania he did not do after a manner that would have caused a grateful posterity to place his statue beside Penn's and Franklin's, saying that it had been easy for him to be the public's friend. Perhaps. But under a commonwealth ordered after the fashion of purity and honesty would there have been room for Quay?

Would he ever have been heard of? Would Croker ever have been heard of in New York? That is a question which it seems to us renders futile, or nearly so, such an inquiry. If Quay's career be examined it will be found destitute of the things that made Penn and Franklin. In other words, it is doubtful if he had any other ability than the low cunning that enabled him to flourish like a toadstool in a rotten stump—at once the sign and product of corruption.

This is speculative, but it throws a light on the query, Why do not men eminent in political power, of the Quay and Croker kind, choose honesty instead of corruption? The simple answer is that they have none of the fine qualities that live by honesty; that under a reign of honesty they would never be heard of. The intimate inquiry, however, and doubly so on this theory, is: Do we need a revival of character—seeing that the Quays are the product of corruption? There can hardly be a doubt in the reply. We do; or, what comes to the thing, we need to make our character more potent. It must no longer be hid in a library or be living in the country hiving bees.

Where are the more than six and a quarter million of people that make up the commonwealth of Pennsylvania? Why can not the honest men make themselves heard? John Wanamaker is an honest man—and surely as great a man as Quay. One of the first merchants of the time, he devoted much of his great wealth to showing what Quay was. The people simply refused to hear him. Now we begin to come nearer home; begin to see why the honest men among the millions of Pennsylvania are not heard of in her public affairs. Are we then driven to the conclusion that the fault is with the people; and that before we can have honesty in affairs we have got to have honesty in the people? Are they dishonest? Is that why they tolerate the Quays? Is that why it is possible for such an anomaly as Hearst to be a presidential quantity? Do we begin to understand the degeneracy of the Roman empire?

The Presbyterian minister that conducted Quay's funeral lauded him for his opposition to the "stupendous evil of intemperance" and his "devotion to the Christian Sabbath." He "gave liberally to the cause of Christ;" "with him true and lasting greatness must be associated with goodness." Now, when a Christian clergyman can talk thus is not it time for us to take our moral bearings? In other words, should not we see if we do not need a rehabilitation of national character? Our New York contemporary thinks that we do. It is not love of money in this reckoning, as we all are apt to say, that is the root of the evil as it is that the objects of desire are wrong. Money is sought because it is a general order on the good things of a material civilization, but we need a readjustment between the things that money can buy and the things that can be had without it. Here is the concrete illustration:

A millionaire will swear off fifty thousand dollars in taxes and spend half a million for a set of diamonds for his wife. Why does he do that? Not because the diamonds are of any particular use to his family, but simply because they bring a certain amount of esteem from people whose opinion he values, while nobody thinks any the worse of him for dodging his taxes.

Now do not we need a civilization that will not gape at diamonds, but merely commiserate their vulgar and childish possessor, as it would commiserate a barbarian for the brass rings in his ears and the bears' claws around his neck? But surely when Quay can be lauded for his devotion to the Christian Sabbath and his liberality to the cause of Christ, we have a long way to come!

Suppose diamonds and yachts and palaces and red-devil wagons were not insignia of honor, but badges of disgrace when they were obtained through stealing franchises or swindling investors or bribing legislators or betraying any of the obligations of a citizen. Suppose cheating the public were placed by fashionable clubs on a level with cheating at cards. Suppose society snubbed a briber as it snubs a pickpocket.

There we come closer to it all. And we are closer still when as the World says that in a yacht race or a horse race the honor of millionaire turfmen and yachtsmen is relied on implicity; and the men that rely on it will come up and steal a street or beggar ten thousand people in the promotion of a swindling trust. Well, the people permit it. They accept such statements about Quay from a Christian pulpit, as we have quoted, and they do not treat public stealings as they do cheating at cards, and they do value things that money can buy inordinately as compared with a good name which is better than riches (in the Good Book.) Is it in our life to-day?

We return to the text of these rather rambling remarks. We do need another St. Francis of Assisi, another Whitfield, another Peter the Hermit to touch men's souls and light them with the fire of consecration so that they shall value the things of grossness for what they are and "see character" for what it is; realize its place and the part it plays in God's universe.—Indianapolis News.

What housewife, when she hears that a friend is coming, will spend all her time waiting at the door? Or will she neglect to arrange her work and prepare herself that she may receive her guest when she comes? But if she knows not the time of the coming, will she not be ready at all times? Luke 12: 40: "Be ye also ready; for in an hour that ye think not the Son of man cometh."

E. F. GRUBB,
Wadsworth, Ohio.

Our C. E. Topic.

Topic for July 3: WAYS OF CONSECRATING OURSELVES TO OUR COUNTRY. Rom 13: 1-7; 1 Pet. 2: 13-17.

MEDITATIONS.

Paul had no special inducement to love the Roman government, since it kept him prisoner for several years and finally executed him. It crucified his and our Master, through abject fear of doing the right. Nevertheless it was a matter of conscience to Paul to be subject to its ordinances. Imperfect though its administration was in many respects, it was used of God to keep order, reward the good and punish the evil, establish that universal peace and maintain that universal tolerance which was of benefit to the rapid spread of the gospel, and especially to create a civilization which should enable the heralds of Jesus Christ to penetrate to the remotest districts with the word of God. He looked upon human governments as an instrument in God's hands for good and he was subject to it for His sake. "Whosoever resisteth the power", he wrote, "resisteth the ordinance of God". Likewise Peter wrote: "Submit yourselves to every ordinance of man for the Lord's sake."

The duties Christians then owed the higher powers were these: subjection, tribute (or tax), supplication (1 Tim. 2: 2). All the instructions in "patriotism" in the New Testament can be condensed into these three heads. Nowhere is any mention made of participation in the affairs of government. No mention of Christians making laws or electing officers. Earthly governments, though used of God, are of the world according to the apostolic writers, while the people of God are "pilgrims and sojourners" here, whose citizenship is "in heaven". The Christians are a separate people, who take no part at present in governing the world. Their period of dominion will begin when Christ sets them "over much" and they shall "judge angels" and the world (1 Cor. 6: 2, 3). Of course, if any child of God thinks he is bound in order to be a good citizen and exemplary patriot, to be a law-maker, an executive, a voter, and is called upon perhaps to fight and die for his country, that is a matter between him and his God. But it is to be noticed that Paul and the other apostles did not so interpret their relation to the civil powers.

Identification with the governing power of one's country often leads to contradictions. Mennonites declare themselves against war. Still if a foreign enemy should invade our shores, and threaten our regime with destruction would they not be in duty bound to fight for her? Supposing the outcome of such an invasion would be to set up a monarchy at Washington instead of a republic, would we not be bound as good citizens, who have a voice in public affairs to drive out the inyaders at the point of the bayonet? There are times when war is absolutely necessary, and if we claim to be such good patriots, why would we refuse to bear arms for our country, especially when counsels of peace would be untimely and ineffectual?

But this is, after all, a case of conscience and consistency, which must be settled privately.

If we Christians by our cheerful subjection to law and order, by an exemplary life, by paying our taxes, and by praying for our rulers, can honor the state, we will be doing a great deal toward the welfare of ourselves and our fellowmen. Better service the president of the United States cannot render.

Many so-called Christians say "Our country right or wrong". But we cannot say this, whatever our understanding of patriotism.

Human governments are in God's hands as it pleases Him. He puts down one government and sets up another.

When any regime during any historical period has done its work, God abolishes it and succeeds it by another. The French Revolution was a movement terrible but effectual, a weapon in God's hand to slay the idea of despotism in Europe. The monsters of that Revolution were indispensable actors in the drama; but they were not Christians. Napoleon was truly a "man of destiny" in God's hands, but Napoleon would not have been Napoleon, had he been a sincere Christian.

God thus governs, not we. He makes the wrath of man to praise Him.

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Editorial.

The new oil painting of Menno Simon, discovered some time ago, presents the reformer in a venerable aspect, kindly eye and a devotional expression. It will surprise those who have thus far known his appearance only by the portrait of the long-bearded monk among his books, although the resemblance between the two is apparent.

A great teacher sent by God has perished. Dr. Joseph A. Seiss, a prominent Lutheran clergyman of Philadelphia, best known as the author of "Lectures on the Apocalypse", departed this life on the 20th of June. He stood high in the councils of his church, and was an eloquent preacher, but far above all these distinctions, was his ability and sanity as an interpreter of Scripture. His volume on the Revelation have made his name a household word in families throughout the land, who never knew his Lutheran affinities, or, knowing, did not agree with him. It is a liberal education in the art of Biblical interpretation to read this strong work. Of late, it has had a wide circulation. One of the strongest pleas made on the very threshold of the work is for Bible readers to regard the revelation, as a revelation not as an inscrutable mystery, and not to refrain from its study with the vain excuse that it is incomprehensible. And the reader finds, as he follows the clarifying discussions of the author, that the last book in the volume of revelation is not incomprehensible, but contains marvels of spiritual instruction.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., June 19-26.)

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Respectfully submitted,
EDW. D. KREHBIEL.

Is There Weakness in Union?

Dr. G. Frederick Wright, professor of the harmony of science and revelation at Oberlin theological seminary and editor of "Bibliotheca Sacra", replied to a letter from "Public Opinion" on the above question as follows:

It is true that the multiplication of denominations is, to some extent, an indication of the strength of religious faith. The various denominations have come into existence for the sake of propagating specific views and practices which are thought to be of importance for the proper maintenance of the Christian system and for securing its full influence in the world. It is because of the strength of their convictions regarding the central principles of Christianity that the founders of denominations have set so high a valne upon their own peculiarities, which are thought to safeguard the truth and make it more effective.

On account of the infirmities of human nature, and indeed of the limitations of the human mind, it is unreasonable to expect that any one body of men or any single organization will compass the whole truth respecting Christianity. The truth is a resultant emerging from the discussions of all varieties of believers, each one presenting his own views in the freest and fullest manner. The various denominations may properly be regarded as sustaining the same relations to Christianity that a lawyer sustains to his client. The lawyer represents that phase of his client's case which it is necessary to have presented to counteract the more or less one-sided presentation that is sure to be made by the other side. It is doubtful whether it is possible to strike such a fair mean between Calvinism and Arminianism that the whole truth shall be comprehended in satisfactory single statements.

Diversity, therefore, is to a certain extent the glory of Protestantism, and the life of Protestantism will certainly be sacrificed if formal methods are resorted to for suppressing individual opinions. It probably is impossible to secure the best results when the differences between Calvinism and Arminianism are so toned down that preachers of either tendency should be compelled to adapt themselves to neutral congregations that are equally well satisfied with either phase of truth. It certainly would be an unfortunate thing in New England for the evangelical preachers to be compelled to tone their preaching down to the level of faith maintained by the most of the Unitarian churches. The Unitarian churches simply would not endure the preaching which the Congregational, the Baptist, and the Methodist preachers, out of the fulness of their hearts, furnish to their present congregations. Nor would these congregations be edified by the small modicum of truth dealt out by Unitarian preachers.

In the cases of proposed union between the Calvinistic Presbyterians and the Arminian Presbyterians, and between the Congregationalists and the United Brethren and some branches of the Methodist church, it would seem that the objects of the original divisions have been already partially attained. The protests of the Cumberland Presbyterians have led to a modification of the extreme forms of Calvinism on the part of the mother church; while they themselves have withdrawn to a considerable extent from the extreme grounds taken upon their first protest. The Wesleyan Methodists and the Protestant Methodists have also largely accomplished their purposes, and made a permanent contribution to the questions relative to church government and practical life which were largely instrumental in their formation.

But Christianity lives and has its influence upon men wholly by virtue of what men believe concerning it. Those beliefs can not be forced upon mankind, but must be freely accepted as the result of the dissemination of facts and their open discussion. A process of natural selection is constantly going on in which those denominations which have laid undue emphasis upon minor points, and failed properly to emphasize the central point, will gradually die a natural death. The project of forcing Baptists, Methodists, Presbyterians, and Lutherans into one church organization, even in small communities, is doomed to failure so long as the deep questions concerning church government, church ordinances, and fundamental church doctrines are unsettled by an open comparison of views. A man who is convinced that baptism by immersion is a form of symbolism of great importance for the preservation of true views of Christianity can not honestly merge himself among a body of believers who by their creed and practice constantly deny the importance of that symbolic ordinance.

It is well, also, to remember that there is not that unity of belief among the Catholic and Greek communions that is sometimes represented. The Russian church, especially, has been split into a great variety of schisms in which the points at issue seem very trifling to outsiders. But when the real heart of the matter is reached, it is found in most cases that the schismatics suppose their points of contention to be important for the propagation of the main truths of Christianity. Because of their devotion to these central truths, they struggle with greatest vigor to maintain the outposts which they think they have been set to defend. It is doubtful if any branches of the Christian church could permanently prosper except for the devotion of the many stalwart and even fanatical defenders of the truth who prize it so highly that they are willing to sacrifice everything, rather than to give up what they deem to be important outposts of the kingdom which it is their task to defend against the attacks of the enemy.

"A Successful Crusade".

E. K. Mohr.

THE PLAN.

The "57 Variety Man" finds his annual convention of pickle salesmen a profitable investment. This is a day of Conventions and of Progress—a day of Progress because a day of Conventions for "Great strides are made in any department of effort whenever a person or an organization decides to put into practice the interchange of ideas—this is the way progress is made."

The real beginning of our international, inter-denominational Sunday-school activity dates from 1869. In 1872, the uniform lessons were adopted which led to closer union and larger development until America has become the leading and most aggressive Sunday-school country in the world, with 14,042,000, out of 25,810,000 total membership. The United States has 1 in 6 of her population in the Sunday-school while in Italy only 1 in 2500 is so enrolled.

To the Organized Sunday-school Movement we are indebted for the conception, development and execution of the best in the modern Sunday-school.

As Mr. Marion Lawrence, our International General Secretary, says: "The Organized Movement has quickened pastors, stimulated superintendents, encouraged teachers, popularized Bible Study, revolutionized Sunday-school architecture, made the School a *School* and Bible teaching a fine art. It has perfected house to house visitation, stimulated teacher training, magnified the missionary idea, extended the Home Department, captured the babies in their mother's arms and the fathers und mothers with them. It has driven sectarianism to cover, has given the world the best demonstration of denominational co-operation and indirectly it has been instrumental in planting more new Sunday-schools in this country than any other agency." This and much more is true but the climax of daring endeavor and successful accomplishment, made possible by this affiliation, was the the World's Fourth Sunday-school Convention held at Jerusalem, April 17, 18 and 19, 1904.

THE CONVENTION.

"Visionary", "Mere sentiment", "Who would go?" "Where would you hold it?" These and similar expressions were plentiful —and from well-meaning people. Christ was in the vision, "Sentiment rules the world,"; and it took two large ocean liners to carry the 1300 delegates, and the tent had a seating capacity for about 1800. There were present over 2000 different persons and the names of 1526 were secured. These names represented 25 countries, 377 being from Jerusalem, 72 from other parts of Palestine, others from Japan, India, Mexico, Bulgaria, Egypt, Australia, Russia and South Africa. America had nearly three times the number of delegates that attended the London Convention in 1898, and as President Warren expressed it: "It was the first time in nineteen centuries that the uttermost parts of the earth met in Jerusalem in fellowship of His name, to receive a new commission for a further fulfillment of His purpose."

CONVENTION MOTIVES.

1. A better understanding of God's Word through a study of the Fifth Gospel in order to do better work. And does it not count for something practical, to set on fire a thousand centers of influence in the field of Bible teaching with a new sense of the reality of God's Word?

2. A Help to the Missionaries. In the encouragement that so many visitors would naturally bring to these workers. In the joy and security it would afford the native Christians in being sought out and honored. The revelation such a pilgrimage would be to the unchristian world and the $4000 left to the various enterprises on the way as an earnest of future giving.

3. A Breaking Down of Differences. The twenty-five denominations on the Grosser Kurfuerst, and living together seventy-two days as one large family, left a lasting impression and the old world was mightily stirred by the spectacle of fifty-five religious bodies, of all colors and tongues and nations, coming together with a wonderful sweetness all made possible in Jesus Christ. Surely this leaves behind an awakening such as the world has never had.

4. A greater Missionary Enthusiasm and Expansion. Here are some of the impressions that we have received and carried home with us: The vitalizing touch of first hand acquaintance has wonderfully impressed us with the greatness of missionary enterprise. Confidence in the conduct of missions because of the splendid and heroic character of the men engaged in the work. The awful unmitigated need of a world without Christ has become a terrible reality. Seeing the beautiful character brought from unspeakable kennels — haunts of filth, stench, vice and degradation — has impressed us with the supreme privilege of sharing in this work of God, and has given us a glimpse of the glory of a life which gets into the swing of God's plan for the world.

THE MORAL.

1. Let us see the possibilities in the organized Sunday-school work—world wide and eternity long, and as individuals and schools keep in living loving touch with the movement.

2. Difficulties are not for discouragement but for overcoming. After the Jerusalem Convention there are no more Alps in Sunday-school work.

3. The Bible—and the whole Bible—is the power that is changing not only the whole appearance and condition of things in the East, but this Word of God is bringing life and power and progress everywhere. Is there a chance for improvement in a better study of the Book with us?

4. Believe practically, that "the Church must preach or perish, must evangelize or fossilize", that the missionary spirit is Christianity, and pray more, pay more and say more and, when God calls, gladly go.

A SUGGESTION. God's plan still holds. "Beginning at Jerusalem." Never has God sent so many foreigners to our shores to be evangelized. Shall we meet our opportunities or continue to pass them by and call them "Polak" "Sheeny" and "Dago?"

Grand Rapids, Mich.

Why Abolish the Death Penalty.

E. F. GRUBB.

In the issue of June 2 the editor asks three questions on Gen. 9: 5, 6. This reference was suggested by my article on the subject given at the head of this article. See MENNONITE of May 26. The questions are:

1. Is this law still binding? I think it is not.

2. Was it given for a season or for all time? For a season only.

3. Where do we find its repeal? We find its repeal in spirit rather than in words and without a definite date or reference. Coming with changed conditions—passing away rather than by spoken repeal.

These questions and answers refer to the penalty inflicted for the taking of man's life viewing the cited verses as a command.

It is difficult to say just what things of the Old Testament have passed away. It is dangerous if it would lead one to reject parts of the Bible and to say that it has no value whatever.

Viewing this as a part of the divine government I would say that it passed away with the passing of Israel as a nation. The cities of refuge are not now in order since Christ the refuge for all offenders has come. The giving of divorce was not in the beginning but was in order for a time but is not now. See Mark 10: 2–12.

Under Moses this was evidently regarded as binding. See Numbers 35: 29–34. This reference is introduced by saying it shall be in force "throughout your generations." We find this same expression in Ex. 12: 14 relating to the passover. But we are no longer bound to observe the passoyer. Even the keeping of the Sabbath day has been changed from the seventh to the first and there is no word of command for the change.

There are students of the Bible who look upon this paragraph (Gen. 9: 1–7) as blessing and prophecy. I am inclined to think there is more of this than of command. We find verse 3 modified greatly at the time of Moses. See Lev. 11. We would find trouble with this paragraph if we accept the statements as literal commands.

The question of punishment requires much careful thought. Would it be contrary to the will of God to abolish capital punishment? Is it against the spirit of justice, mercy and love to substitute life imprisonment for the death penalty? Or shall we inflict death as punishment for all the crimes for which it was inflicted under the law of Moses? Does not life imprisonment do the thing the law of Moses did—that is, put away the offender from his fellow man?

The most valuable possession the man has is his life—reckoned from the standpoint of human law—would it not be a great step toward a full realization of the sacredness of human life if even the state would say, "We shall not kill"?

Wadsworth, O.

The Sunday School Lesson.

Subject four July 3d: THE KINGDOM DIVIDED. 1 Kings 11: 12-20.

LESSON TEACHINGS.

The lesson brings us Israel at a turning point in her history. Solomon's life opened with great promise. He fell into the sin of polygamy. This sin led to idolatry; and God is a jealous god. Storm clouds gathered about Israel's throne, even in the days of Solomon. The old king had his enemies. One of these was Jeroboam. This man was a strong character. God brought him the message that Israel should be divided, and that he should rule over ten of its tribes. This, somehow, came to the ears of Solomon, and he sought to kill Jeroboam. Violence has always been trying to frustrate the plans of Jehovah. Its failures should teach the world "to find out which way God is moving," and then join its force with him and get into line. Jeroboam found an asylum of safety in Egypt until the death of Solomon.

Solomon had an only son named Rehoboam. We know very little about this man prior to the death of his father. He was in a bad school. He must have known of his father's crooked life. "No man liveth nor dieth unto himself." There is such a thing as posthumous influence. There is such a thing as projecting our lives into the future through another. The father goes to the grave not only under his own guilt, but under the guilt of his children resulting from his own neglect or bad example. Solomon gave his kingdom a son who was not strong enough to grow virtuous and wise in the tainted atmosphere of his father's court.

On the surface it looks as if the political training of Rehoboam had been sadly neglected. This lack of political insight into human nature and reasoning from cause to effect crops out very early in the reign of the new king. There was bad feeling and dangerous rivalry between the tribe of Judah and the remainder of the tribes. When

Solomon was dead Judah accepted his son Rehoboam as king. Things had not been going well in Solomon's kingdom. His reign was a heavy burden upon the people. His yoke, as the years went on, and the king stepped down lower into sensuous magnificence, became more and more galling.

Every young man has a kingdom in his own heart. He may throw it away—half of it or all of it, in the same way Rehoboam did foolishly following his headstrong will. Or, he may take the advice of wise men and the Bible, and become monarch of all the royal possibilities God has placed in his life.

Three factors determined Rehoboam's action at the crisis in his life.

1. His Mother was the first factor. She was Naamah (1 Kings 14: 21), a princess of the heathen Ammonites, and an idolater. For her sake, Solomon built upon Olivet, opposite the temple, a sanctuary for her horrible national god Molech. Much of what we are we owe to our mothers. A grateful people has erected monuments to the mothers of Washington and Lincoln. But a bad mother tends to make a bad son, and so it was with Rehoboam.

2. His Father. Doubtless, according to the Eastern custom, Rehoboam was brought up in the harem, and his father was probably too busy with his kingdom to pay much attention to him. At any rate, whatever the wisdom of the man who wrote:

Train up a child in the way he should go,
And even when he is old he will not depart from it
(Prov. 22: 6),

Solomon's personal example of weakness and sensuality must have neutralized all his precepts.

3. Himself. Rehoboam was weak and conceited. It has been said that "Solomon had a thousand wives, but only one son, and he was a fool." Solomon felt it, as the proverbs about foolish sons testify (Prov. 10: 1; 13: 1; 15: 5, etc.). Yet the first three years of Rehoboam's reign show considerable natural ability, and the young man could have risen above the disadvantages of his training and the defeats of his character.

The remembrance of Solomon's earlier glory kept his people in subjection. That is a sad period in a man's life when he must live on an esteem and a righteouness that once was his. When Solomon died the tribes north of Judah saw their chance. Now was the time to demand reforms. Surely a new king would be wise enough to seek to do all things reasonable in order to win the esteem and loyalty of his subjects. Ah, you must expect nothing good of sin. Evil is always unreasonable. Righteousness alone is reasonable.

When Jeroboam came back from Egypt he was made the spokesman for the ten tribes. We rather admire him at this stage of his career. He was gracious enough to offer Rehoboam the crown of a united kingdom on condition that he would rule more mildly than Solomon had done of late. These men had awakened to the fact that even as subjects they had certain inalienable rights. Thus early do we find in the national conviction that there is no divine right to rule unrighteously.

Jeroboam was another young man with an opportunity. He was the great opponent of Rehoboam, and the second prominent figure in this national crisis. The opportunity before him had a fourfold origin:—

(1.) His personal character. It was quite the opposite of Rehoboam's. Early in Solomon's reign Jeroboam was among those impressed from the northern tribe of Ephraim to help build the fortifications by which the king sought to make Jerusalem impregnable. In this labor the young man was so industrious and capable that the king made him head overseer for Ephraim and Manasseh. In this position he could do much to relieve the oppression of his countrymen, and he soon became a favorite among them.

(2.) The people's discontent, which has been mentioned above;

(3.) The call of God through the prophet Abijah, and

(4.) The call of the people. Immediately after Solomon's death the northern tribes convened at Shechem, bent upon obtaining, as the price of their submission to Rehoboam, some charter of right that would relieve them of their heavy burdens. The young king had traveled north to the conference. Moreover, they had sent to Egypt after Jeroboam, and the popular leader was at hand, ready to take advantage of the next opening in the succession of his opportunities.

Rehoboam was taken off his guard. It should not take a man, who has long and habitually chosen the right course, long to form a judgment on a question as simple as this. It should not take a man who loves right three minutes to answer a reasonable request. Rehoboam asked three days in which to consider the matter. He laid the matter before the statesmen who had been his father's counselors. These men were shrewed men of affairs. They advised the king to give his subjects a mild answer. And yet it seems to us they were unprincipled, and let it to be understood that he could twist and put off the fulfillment of his promise as long as he pleased. Then the king laid the matter before the young men. There were "fast young men" among his friends. These advised the king to threaten his subjects with harsher measures than any his father had adopted. The king was immature enough to do as they indicated.

The king missed a golden opportunity. He made the mistake that many young men make. Youth is fiery by nature. Age is sedate and contemplative. Time spent in intelligent investigation and planning is never lost. Give us age for wisdom and youth for action. But action ever must be guided and restrained by wisdom. Many a young man has lost his crown of manhood and opportunity by spurning the advice of fathers and mothers, men and women of wider horizon, of deeper thought, and of more varied experience.

The one adviser omitted was the only one of whose wisdom Rehoboam could have been sure, the one to whom he should have gone first of all,—the God of Abraham, Isaac, and Jacob. If the young king, in the temple, in consultation with the prophets, and on his knees in his own closet, had humbly sought God's guidance, both he and his nation would have been spared the sorrow and shame that ensued.

But God never forces His plans on a nation or an individual. We are not mere puppets in God's hands. God has given us free will, which He allows us to use even in opposition to him.

The ten tribes went home more dissatisfied than ever. They were rife for rebellion. There were treasonable utterances. They were preparing to cast off the yoke of David forever. And now Rehoboam made a second mistake. He sent Adoram, an officer who was over the tribute, amongst this dissatisfied element. This officer stood for legal authority in a double sense. The question of tribute is always a delicate one among a dissatisfied people. Love is lavish in its gifts. Dissatisfaction rebels before it will give. This officer should have been the last one to be sent on a mission of reconciliation. His coming was the spark in the magazine. They crossed the Rubicon by stoning the representative of the king to death. The king took the hint and fled to his capital, Jerusalem.

Then ten tribes made Jeroboam their king. Henceforth to the end of their national independence Israel remained two separate kingdoms. Thus they wasted their strength warring with one another and inevitably became the prey of stronger surrounding nations. But God over-ruled evil as he always does. There were promises to be fulfilled. The sleepless eye of Omnipotence watched over the unhappy destiny which was their own choosing. From Judah, smaller and poorer than the upper kingdom, was to come the promised king. In their capital city and their regal forefather David, there was a blessing. In that little kingdom religion was preserved until all things were fulfilled in Christ.

The necessity for an important decision may arise at any moment. The only safe way is to be ready for it. Life's journey meets many forks in the road. Different occupations offer. Social emergencies arise. There is the choice of a life partner. We should choose a church home. There are smaller decisions every day, each crammed with possibilities of evil or good. "Nothing," says Carlyle, "ever happens but once in this world. What I do now I do once and forever. It is over—it is gone, with all its eternity of solemn meaning."

Though in the Scriptures we think we have life, it is in the life alone that we have the Scriptures.—"The Friend".

Marriages.

KELLEY—KESSLER. At Summerfield, Ill., on June 16, by Rev. C. H. A. van der Smissen, David Kelley to Augusta Keller. The brethren D. Brand and J. H. Langenwalter assisted.

Deaths.

BURRY.—On June 10th at Pandora, Ohio, from consumption at the age of 37 years, 6 months and 10 days, Maria Burry, nee Welty, wife of Gottfried G. Burry. Funeral on the 12th inst., by Revs. Hilty and Oyer.

RICKERT.—On June 6, 1904, in Perkasie, Pa., of infirmities of old age, Daniel K. Rickert, aged 78 years, 8 months and 21 days. Interment on 9th, at Deep Run. Services by J. S. Moyer and A. M. Fretz.

FRETZ.—On June 7, 1904 in a Philadelphia hospital, Gertrude L., daughter of Albert M. and Amanda Licey Fretz, of South Perkasie, aged 19 years, 9 months and 1 day. Interment on 11th at Souderton. Services by A M. Fretz assisted by H. Wentz.

ANDERS.—On June 10, 1904 in Hatfield, Pa., Walter, infant son of Joseph B. and Kate Anders, aged 6 days. Interment on 12th at Lowamencing, Schwenkfelder church. Services by A. M. Fretz assisted by George Meschter and Edwin Anders.

WILDONGER.— On June 14, 1904 in Souderton, Pa., Miles, child of Lemech D. and Alice Kinsey Wildonger, aged 2 months and one day. Interment on 18th at Hillside cemetery. Services in Zion Mennonite church by B. F. Luckenbill and A. M. Fretz.

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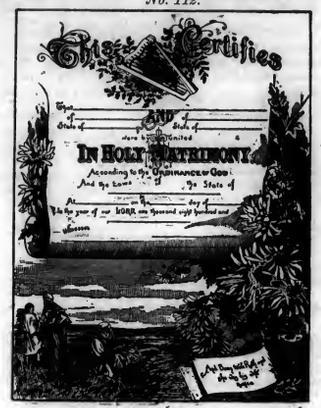

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News of the Week.

Domestic.

Cabinet Changes.

WASHINGTON, June 24.—President Roosevelt to-day made the following announcement regarding changes in the Cabinet;

William H. Moody, of Massachusetts, present Secretary of the Navy, to be Attorney-General.

Paul Morton, of Illinois, to be Secretary of the Navy.

Secretary of Commerce and Labor, Victor H. Metcalf, California. Mr. Metcalf, represents the Third California district in Congress. He is fifty-one years old.

The resignations of Secretary Cortelyou and Attorney-General Knox have been received and accepted, to take effect July 1.

Coroner's Jury Holds the Slocum Officers.

NEW YORK, June 28. — The coroner's jury has been investigating the disaster to the excursion steamer General Slocum, resumed its hearing today, Captain Van Schaick, the commander of the Slocum, was called as the first witness.

The coroner's jury in the Slocum inquest has returned a verdict, finding:

That the immense loss of life on the General Slocum was due to the misconduct of the directors of the Knickerbocker Steamship company.

That Captain Van Schaick is criminally responsible.

That Captain Pease, of the Grand Republic, as captain of the steamship company's fleet, is criminally responsible in that he failed to properly equip the Slocum with fire apparatus.

That Mate Flannagan acted in a "cowardly manner."

That the action of Inspector Lundberg should be brought to the attention of the federal authorities.

Coroner Beery has issued warrants for the arrest of the directors and officials of the Knickerbocker Steamship company, Inspector Lundberg and Mate Flannagan have been held in $1,000 bail each.

World's Fair Attendance.

ST. LOUIS, June 26.—The total attendance at the world's fair for the week ending last night, June 26, as officially announced to-night, was 540,485, an increase of over 65,000 over the previous week.

Santos Dumont's air ship No. 7 arrived on the grounds to-day and the owner expressed doubt that he would be able to unpack the airship and have all the parts assembled in time to make an ascent on July 4, but said he would make every effort toward that end.

Asks Receiver For Standard Oil Co.

TRENTON, N. J., June 27.—Charles E. Henderson, Jr., of Jersey City, and Joseph M. W. Newlin, of Philadelphia, counsel for George Rice, of Marietta, O., to-day filed, in the Court of Chancery, a bill for the dissolution of the Standard Oil Company, a New Jersey corporation, charging that the company is illegal, and that it exists in violation of the anti-trust laws of the United States and of the decision in this State relating to monopolies. The bill charges that the Standard Oil Company, in Ohio, was declared illegal by the courts of that State, but that the company, instead of dissolving, in obedience to that decision has, by subterfuge, evaded the Ohio decision, and that the New Jersey corporation is merely a holding Company for the Ohio concern.

The bill asks that not only the Company be dissolved, but that its assets be distributed among its stockholders after paying off its outstanding securities. For the accomplishment of this purpose it is asked that a receiver be appointed.

Dowie Gets Back.

NEW YORK, June 25.—John Alexander Dowie, the leader of the Zion City (Ill.) settlement, and his son, A. J. Gladstone Dowie, were passengers on the steamer Lucania, which arrived to-day from Liverpool.

National Prohibition Convention.

INDIANAPOLIS, June 28. — This week the prohibitionists meet here in national convention. General Nelson A. Miles is the strongest possibility for nomination for President now before the convention. But the prohi's want him to declare himself more directly. Accordingly, the following three statements will be submitted to him for ratification, before his nomination is possible:

1. I believe that the solution of the liquor problem is the greatest problem now before the American people.

2. I believe that the Prohibition party offers the only solution of that problem.

3. It is my present purpose to stand with that party politically.

Dowie to Establish a New Zion.

HIGHLAND FALLS, June 27.—John A. Dowie, of Zion City, Ill., came here in a special train from New York today, and according to reports, purchased some land near Fort Montgomery for the establishment of a new Zion City. Dowie was accompanied by some officials of the Westshore railroad and several others. After viewing the property he returned to New York.

Foreign.

THE RUSSO-JAPANESE WAR.

RUSSIAN BATTLESHIP SUNK, TWO DISABLED.

TOKIO, June 25.—Noon. — Admiral Togo reports that on Thursday last, June 23, his patrol boat discovered the battleship Peresviet and seven other vessels accompanied by nine torpedo-boat destroyers near the entrance of Port Arthur harbor. The patrol boat warned him by wireless telegraph and he immediately advanced his entire fleet except those engaged in special duty. The admiral then discovered that the Russian fleet, which consisted of six battleships, five cruisers and fourteen destroyers, evidently planned a dash southward by sundown. The Russians stopped outside the entrance to the harbor and after nightfall a fleet of Japanese torpedo-boat destroyers resolutely attacked the Russian ships and succeeded in torpedoing and sinking a battleship of the Peresviet type and disabled the battleship Sevastopol.

A cruiser of the Diana type was observed being towed into the harbor on Friday morning, and it was evident she had sustained serious damage. The Japanese ships sustained little damage. The torpedo-boat destroyer Shirakumo was hit by a shell which fell in the cabin and had three men killed and three others wounded. The Chidori, a vessel of the same class, was hit behind the engineroom, but no casualties resulted therefrom. Torpedo-boats 64 and 66 were slightly damaged.

KUROKI MUST FIGHT.

HAI CHENG, June 28.—The war picture has quickly changed, thanks to General Kuroki's movements.

A heavy detachment is expected tomorrow near the village of Si Mou Cheng, fifteen miles southeast of Hai Cheng, and an equal distance due east of the railroad.

The Japanese have now passed Dalin hill and are twenty miles south of the Russian position.

The Russian troops are in excellent condition. General Kuropatkin and his staff are apparently quite easy in their minds. The Japanese have given the Russians time to strengthen their base and flank while General Kuroki is not as secure as formerly from a flank attack. General Kuroki cannot get around the Russian position without forcing a fight.

BLOODY BATTLE.

HAI CHENG, June 28. — The actual losses in the Dalin Hill fight are not yet known. Eighty wounded have arrived here and on Sunday last a hospital train with 200 passed, going to Liao Yang. The fighting lasted the whole of June 26 and June 27 and the Japanese successively pushed the Russians from three points, occupying them with artillery as the defenders retired. Wounded Russians, recounting the two days' fight, say the Japanese again demonstrated their reliance on their artillery, and that they were greatly superior, both in number, of men and in guns.

Salvation Congress Opens.

LONDON, June 25.—The third international congress of the Salvation Army opened last night with a meeting in Albert Hall, which was attended by over 5,000 delegates, representing forty-nine countries in all parts of the globe. Gen. Booth presided and welcomed the delegates in an extended address and concluded by saying he had permission to extend a welcome in the name of King Edward.

The Sultan Has Signed.

PARIS, June 25.—A dispatch to the Foreign Office from Constantinople today announces that the Sultan signed an irade yesterday evening approving the Porte's decision to make complete restitution and redress to the persecuted Armenians. The Sultan's reluctant yielding is believed to be due to his desire to forestall the international convention in behalf of Armenia, which is announced to assemble in London, June 29.

Perdicaris Free, Reaches Tangier.

TANGIER, June 25.—Ion Perdicaris, the American citizen, and Cromwell Varley, the British subject, who were captured by the bandit Raisuli, arrived here last night.

Perdicaris was very much fatigued after his long ride, but he said he was glad to get back. He was greatly pleased with the reception accorded him by the townsmen, who met him in great numbers.

Perdicaris suffered many hardships while in the hands of Raisuli, although he says he does not think that these were the fault of the bandit chief, and that he had every comfort possible under the circumstances.

Varley appears to be as cheerful and bright as if he had just returned from a picnic. Both Perdicaris and Varley are much thinner and have aged considerably.

Perdicaris' Moorish servants made a great demonstration of joy, kissing their master's hands and clothes.

Through Menelik's Land With Her Own Caravan.

LONDON, June 27.—Mrs. W. N. MacMillan, of St. Louis, reached London to-day after traversing Abyssinia at the head of her own caravan. This American is the first white woman to cross Emperor Menelik's country from west to east.

She accompanied the expedition organized by her husband in November, 1903, as far as Pokum, at the base of the Abyssinian hills. Thence Mr. MacMillan started for Lake Rudolf and his wife went to Adis Abeba, the capital of Abyssinia, where she had a special audience with Emperor Menelik. Mrs. MacMillan's caravan took four weeks to journey from Pokum to the capital. She received every courtesy from the Abyssinian chiefs while on her way, and, although she traversed a country supposed to be inhabited by hostile tribes, she saw no sign of unfriendliness. On the contrary, hundreds of supposed hostiles gathered and formed a guard of honor for the caravan for miles along the river banks. Mrs. MacMillan sails for New York July 8.

Tolstoy Against War.

LONDON, June 27.—The Times to-day print a ten-column dessertation on the Russo-Japanese war written by Count Tolstoy in his most violent style. Its trend is against all war and it is also a thunderous philippic against the Russian government and the Russian orthodox church and generally against the existing order of things. Tolstoy says that the reservists throughout Russia are "dissatisfied gloomy and exasperated and the old appeal for faith, king and fatherland has lost its spell over the Russian masses."

The ten columns breathe gloom, forebodings and preach revolution. Tolstoy holds the Emperor up to contempt as an "unfortunate and entangled young man, recognized as the leader of 130,000,000 people continually deceived and compelled to contradict himself."

Tolstoy, however, does not stop with Russia, for Japan gets a share of the stinging comments for having forcibly resisted what he terms the "unprovoked aggression of Russia."

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The Mennonite.

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Vol. IX. BERNE, INDIANA, JULY 14, 1904. No. 31.

Disappointment—His Appointment.

"Disappointment—His appointment;"
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise;
For the end from the beginning
Open to His wisdom lies.

"Disappointment—His appointment;"
Whose? The Lord's who loves me best,
Understands and knows me fully,
Who my faith and love would test.
For, like loving earthly parents,
He rejoices when He knows
That His child accepts unquestioned
All that from His wisdom flows.

"Disappointment—His appointment;"
"No good thing will He withhold;"
From denials oft we gather,
Treasures of His love untold.
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

"Disappointment—His appointment;"
Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch.
All my life's plan is Thy moulding,
Not one single choice be mine;
Let me answer unrepining,
Father, "Not my will, but Thine."

"Disappointment—His appointment;"
Change the letter, then, dear friend,
Take in cheerful acquiescence
All Thy Father's love may send;
Soon will faith be lost in vision,
Then in glory thou shalt see
"His appointment," and that only,
Was the right way home for thee.
—Selected.

Items of News and Comment.

Bro. J. B. Epp is at present attending the Bible conference at Northfield, Mass.

The congregation at Mountain Lake, Minn., celebrated a mission and children's service on July 3.

The Mennonite brethren at Nampa, Idaho, elected David Hilty as bishop and Bro. E. Stahley as deacon.

Some good friends founded a fund of $1000 for needy students at Goshen, Ind., college, who prepare themselves for mission work.

At Lookout, Oklahoma, the brethren living there united with brethren of other denominations in forming a Sunday-school, and since there is no minister stationed in that locality they read a sermon after the Sunday-school.

At the Beatrice, Nebr., congregation on the 26th of June Bro. Franz Albrecht was ordained to the ministry. Rev. J. R. Toews, of Newton, Kansas, officiated.

A Chinaman, recently ordained a deacon by Bishop Cassels, was a Mohammedan, who entered the China Inland Mission School some fifteen years ago, and has finally entered the Christian ministry with earnest devotion to the Master.

The North Dakota congregations report of visits by Missionary H. R. Voth administering the Word to them at various times. At the Freeman congregation on the 22nd of June a ministers' conference of the Northern District was held, and on the 26th a mission festival was celebrated there, at which Bro. Voth took a leading part.

Rev. and Mrs. H. Van der Smissen, of Hamburg, Germany, arrived here Thursday and left again Monday morning for Fort Wayne, Chicago, Buffalo and probably other points in the East. Next Sunday they intend to visit Rev. A. B. Shalley's congregation at Balley, Pa. Rev. van der Smissen preached a very able sermon at the Mennonite church last Sunday.—Berne, Ind., Witness.

The "Missionary" mentions a case where four heathen women in China called a meeting to take action in unbinding the feet. Fifty women present promised to unbind their own feet and to refrain from binding the feet of their daughters. The fact that the meeting was called and conducted by heathen women shows the extent to which ideas are at last entering the most conservative of nations.

The sad news reached us that one of our trustees, J. W. Leatherman, of Wadsworth, Ohio, was called to his eternal reward. This is his gain for he was a good man, honest and upright in his life, an humble but genuine Christian man. But we shall miss him. In the trustee meetings of our C. M. college his absence will be felt. Wadsworth will miss him. His church will miss him most. It is difficult to see how they can get along without him. His death occurred last Sunday. Rev. N. C. Hirschy, of Bluffton, Ohio, was called to officiate in his burial, Wednesday, afternoon at 2:00 o'clock.

Every year a few Mohammedans are converted in India. A brother of the head Moulvi of the Deoband Mohammedan College, in North India, became interested in Christianity through reading controversial literature. On New Year's Day he and his wife and his two children were baptized in the Protestant church at Agra. Din Mohammed, a Mohammedan Moulvi, has been baptized at Delhi, with his wife and three children.

The young people of the Pandora, Ohio, congregation have recently formed a Christian Endeavor society and the sisters a sewing society. The latter met on July 4th at Diller hall for an all-day sewing bee.—Rev. P. P. Hilty serves the congregation this summer with preaching. On June 26, Rev. N. C. Hirschy, of Bluffton, baptized 8 persons who were received into membership of the congregation. The congregation has also purchased two acres of ground for $900 for a site for a church building. A fund of $4000 has been signed for a church building.

On another page in this issue the readers will find an excellent exposition of the question "Best Method of Reducing the Liquor Traffic" written by Bro. A. L. Weber, of Summerfield, Ill., for the gold medal contest established by Hon. William Jennings Bryan for McKendree College, Lebanon, Ill., in honor of his distinguished father, Judge Silas Lillard Bryan, A. M., who graduated at this institution in 1849. The prize is awarded for the best essay on the theory of government. We congratulate the young brother for his success and solicit his talents on this line in the interests of our church paper.

Indirectly we learn that our former editor of the Herald of Truth, Bro. A. B. Kolb, is now a full-fledged Southern farmer. Among the crops now being harvested on his farm near Austell, Ga., are mentioned: rye, sweet potatoes, Irish potatoes, peaches, plums, with cantaloupes and watermelons following close suit. He has considerable trouble with such persons who have not fully learned the essential lesson of non-resistance when prompted to satisfy the appetites of themselves and families by appropriating such things as are not their own. We are glad to learn of the improvement in our brother's health and wish him success and God's blessing.—Herald of Truth.

The American Bible Society has just issued from its press the Gospel of St. Luke in Arapahoe, translated by J. Roberts, of the Shoshone Mission of the Protestant Episcopal Church in Shoshone Agency, Wyo. One of the remarkable features of this translation is the length of some of its words, which spread pretty well over the width of the page. There are not many who use this dialect among the Indian tribes in this country, but there are a few who speak it and read it, and to whom it can be read, and it is the purpose of this society to minister to the few as well as to the many. — The Friend.

Sister Alice L. Yoder, who has been a missionary in India for about eight or nine years, if we remember correctly, and the first Mennonite missionary in that country, is spending some time at her home at Lititz, Lancaster Co., Pa. In a letter to Bro. Geo. Lambert, who visited her while in India during the famine of 1897, she signifies her intention to stop at Elkhart on her way to the Pacific coast, from whence she sails for India in the near future. We shall certainly be pleased to meet her and learn more about the India mission field. Sister Yoder has been working with the Christian Alliance missionaries. — Herald of Truth.

David Moser, an old resident of Sonnenberg, living about six miles south of Orrville, was dangerously injured by a fall from a cherry tree on Tuesday, July 5. He had been picking cherries from the ladder and then crawled into the tree to get a better position when the limb

broke and he was precipitated to the ground, a distance of twenty-five feet, with terrible violence. His tenant, D. D. Bixler, who was near by, ran to his assistance and helped him into the house. Dr. Snively, of West Lebanon, was hastily summoned. He found Mr. Moser's injuries to consist of a fractured left hip and severe internal hurts. The fracture was reduced and the unfortunate man placed in as comfortable a position as possible. At present writing his condition is precarious, owing to his advanced age of 70 years. Mr. Moser is the father of Joshua Moser, formerly of Orrville, now in Washington, Rev. A. Sommer, who is a son-in-law, and at present in St. Louis, was telegraphed for at once. — Orrville, Ohio, Courier. —Bro. Moser is a deacon of the Salem congregation. According to latest advices he is improving.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., June 26—July 3.)

Caroline Smith, Mary A. Christensen and Adah F. Betz, Salt Lake City; Mr. and Mrs. J. Siemens, Ritzville, Washington; F. J. Conrad and C. Kaufman, Wayland, Iowa; A. H. Schwan, Los Angeles, Cal.; E. J. Hirschler, Bluffton, Ohio; E. Rediger, Fisher, Ill.; Hulda Augspurger, Effie M. Tull, Jessie A. Tull and Allison L. Tull, Farmer City, Ill.; P. B. Holly, Hamilton, Ohio; Mr. and Mrs. D. K. Roth, Fisher, Ill.; Rev. I. A. Sommer, Berne, Ind.; Rev. A. A. Sommer, Dalton, Ohio; Mr. and Mrs. W. R. Turner, Fisher, Ill., Aldine J. and Wm. Welty, Pandora, Ohio; Mrs. J. M. Rapp, Fairfield, Ill.; Bene Holly, Hamilton, Ohio; Cora and Della Biltz, Summerfield, Ill.; Mrs. H. Olson and Miss Mable Olson, Omaha, Neb.; Mr. and Mrs. F. F. Jantzen, Paso Robles, Cal.; John H. von Steen, Beatrice, Neb.; Mr. and Mrs. E. M. Ray, Bernice Ray, Myrta Harris, Mildred Broughton, Flora Neaderhouser, and Mrs. Mary L. Baumgartner, Berne, Ind.; H. J. Dogget, Chicago; A. J. Ruth, Chicago; Carl Langeheineker, Germany; Wm. Fienemann, New Britain, Conn.

July 3–10: Mr. and Mrs. P. M. Malloy, Henry W. Lundy, Fred Tepel, Chas. Tepel, J. A. Wilhelm, E. G. Wilhelm, J. E. Burrows, Mr. and Mrs. F. M. Gallogher and G. M. Lones, Williamsport, Pa.; A. O. Haury, Moundridge, Kansas; J. M. Rapp, Fairfield, Ill.; Agnes E. Isaac, John Epp, Agnes Harder, P. J. Wiens, and W. W. Toews, Newton, Kan.; Barbara Schrock and Frances Schrock, Pekin, Ill.; Mr. and Mrs. Heinrich van der Smissen, Hamburg, Germany; Hillegonda van der Smissen, Summerfield, Ill.; G. Adolph Lehman, Salome Luginbill, Rachel Burkhalter, Martha Gilliom, Rosa Lehman and Lillian Egly, Berne, Ind.; Mrs. Albert Sallee, Moundridge, Kans.; L. Weidner, Altadena, Cal.; Mrs. T. Housen, Pasadena, Cal.; Mr. and Mrs. W. S. Morgan and daughter, Kingston, Mo.

Respectfully submitted,
EDW. D. KREHBIEL.

A Plan.

Every day the nations of earth are becoming more closely associated in commercial and social relations. Railroads, steamships and telegraphs and telephones are making of the world one great family. As we come closer together, we must understand each other better, the rights of each must be more clearly defined and we must realize our common brotherhood, or there will be sure to be disagreements and friction.

In a recent number of the Christian Endeavor World, Amos R. Wells outlines a plan by which each C. E. society may have part, though it may be small, in bringing to the minds of our statesmen and legislators the importance of a universal peace movement and in suggesting a plan for it. For want of space only some extracts of his writing are here given, enough to suggest the plan. It would be well to take up a part of the hour at this meeting in talking about the plan, and close by taking some definite action.

And now, on July 17, there is something we can do. It is a very slight thing for each society to do, but if all of the societies in th United States do it, it will be a very great and important thing. It is this:—

For some time a few wise and far-seeing Christians have perceived that the International Tribunal at The Hague, grand as it is, and with such splendid prospects for the future, is not enough. It is the beginning of a world's court. By its means, as it grows in influence, and the nations come to understand its blessed possibilities, international justice will be done. Already in several weighty matters that, under other circumstances, would have plunged nations into war, The Hague Tribunal has brought about a permanent peace.

But this international court does what our local courts do, — it takes cases of dispute, or wrong, and adjudicates them. After much of the mischief is done, after the wrong has been accomplished and the bad feelings have been engendered, it steps in and rights the wrong, so far as it can, and gives a chance for the wound to heal, which in time it does. But how much better to prevent the wrong, and anticipate the possibility of bad feeling! In other words, is there not a manifest need of an international legislative body to act with this international judicial body?

Such an international legislative body would do for the world what the various congresses and parliaments do for the nations. It would meet at regular intervals. It would be made up of the strongest and wisest men the various nations could send. It would consider all questions that concern the world as a whole, the relations of the nations with one another. It would look far ahead, foresee possible wars, and seek in every way to ward them off; foresee possible disputes, and try to render them impossible. There is no thoughtful and well-informed man who will not be able instantly to name a dozen prominent themes that might at once engage the earnest and profitable attention of such a congress.

Of course one of the first and most blessed gains that one would expect from an international congress would be at least a lessening of the terrible cost of war, if not an abolition altogether of that scourge of humanity. War has cost the United States during the past seven years the unthinkable sum of $1,000,000,000. The armies and navies of Europe cost every year a sum largely in excess even of that. These expenditures are rapidly increasing rather than diminishing. The cost in human life, in men withdrawn from profitable pursuits, is still greater. The cost in death, in wounds and diseases and broken hearts, is greatest of all. Certainly an international congress would not be long in existence without a mitigation of these horrors, and in the end, perhaps before many years, would come the reign of universal peace.

In any event, even without considering these lofty hopes, the lesser interests of the world, its commerce, its finances, its social interests, require, with ever-increasing insistence, an international congress. Law is the word of our civilization. We cannot longer afford to live without "the parliament of man, the federation of the world."

It is along this line that we ask the Endeavorers to act on July 17. This is a novel proposal. Congress may be reluctant to take a step so vastly important without being assured of the sentiment of the people. We are part of the people, and it is our duty to let Congress know our earnest desire in the matter.

What we suggest is that every Christian Endeavor society in the country pass, on July 17, a resolution authorizing the president and secretary of the society to send, in the name of the society, the following communication:—

To the Senate of the United States of America:—

The undersigned representing the————Christian Endeavor Society of————(town)————(State), earnestly desiring the abolition of war and the federation of the nations, respectfully petition your honorable body, as has already been done unanimously by the legislature of Massachusetts, to authorize the President of the United States to invite the governments of the world to join in establishing, in whatever way they may judge expedient, an International Congress, to meet at stated periods to deliberate upon questions of common interest to the nations, and to make recommendations thereon to the government.

————President.
————Secretary.

The officers should be instructed to make two copies of the above, one for the Senate and one for the House, the latter to be headed, "To the House of Representatives of the United States of America." The copies should be made in black ink on heavy white paper, and for the sake of uniformity let them be written on paper measuring 8½ inches wide and 11 inches long—the ordinary typewriter size. Typewriting may well be used for everything but the signatures. If the memorials are written, get a good plain writer to write them. Take a pride in the good looks of the communication. Send the two memorials in a stout envelope to the general secretary of the United Society of Christian Endeavor, Mr. Von Ogden Vogt, Tremont Temple, Boston. We will see that, after all the memorials are in, they are properly presented to the Senate and House when Congress next convenes, and this proposal for an International Congress is taken up.

Do not let this matter go by default. Make it your business, you who read these lines. We are not sending this request to the corresponding secretaries—it would cost too much postage; we are depending entirely on the readers of this paper, and you may be the only one in your society that sees this article. Show it to your president. Lay it before the society. Either read this article to the society, or get some one else to read it. You

will find other articles on the same subject in later numbers; read those to the society, or have them read. Arouse all the enthusiasm you can. This memorial is proposed for its effect on Congress, but also for its effect upon the Endeavorers as a bit of education in the principles of world-wide peace and the means by which those principles may be made operative. We depend upon you to push it.

Do not procrastinate. See that this action is taken on July 17; there could be no more appropriate meeting. But if, for any reason, the action is not taken at that meeting, then take it as soon as possible thereafter. There is ample time before the meeting of Congress—only, there is every reason for a response so prompt and so enthusiastic that it will double the value and influence of your vote.

The call is one that comes, we believe, from the very heart of the Prince of Peace. We know that you will heed it, and gladly, and at once.

Ethics of Amusements.

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity." Ecclesiastes 2: 1.

Seeking pleasure does not bring pleasure. Solomon tried this, and gives us the result in the book of Ecclesiastes. He had power, wealth and leisure, and could therefore make a fair test of the pleasure-seeking life. He drank moderately, he gratified his aesthetic tastes in building great public works, fine houses, and in planting vineyards, gardens and orchards, adorned with pools of water and flowing fountains. To them he added music, vocal and instrumental, the best that wealth and kindly patronage could secure. He says, "I withheld not my heart from any joy. Whatever mine eyes desired, I kept not from them."

And after such an experience of pleasure-seeking, he exclaimed in disgust, "All is vanity and vexation of spirit, and there is no profit under the sun." Then he turned himself to madness and folly. He plunged into excesses of drink and lust, which soon turned him into a misanthrope, so that he says, "I hated life, yea, I hated all my labor because I should leave it unto the man that shall be after me." His verdict upon life's pleasure and labor is that all is vanity and striving after wind. These experiences of Solomon prove five things:

First: That the pleasure-seeking spirit does not, in the long run, bring pleasure.

Second: That the pleasure-seeking spirit fosters selfishness, and thus makes ugly character.

Third: That a pleasure-seeking spirit degenerates into a life of debauchery.

Fourth: That a pleasure-seeking spirit ends in hatred of all life, and in a sense of failure which is positive pain.

Fifth: That a pleasure-seeking spirit, therefore, is certain, sooner or later, to banish all pleasure and fill life with disappointment and sorrow.

In a word, Solomon's verdict is that the pleasure-seeking spirit is immoral.

Beau Brummel, after he had spent his life in rounds of pleasure, dancing with the princesses of the land, pointed to a dog as he lay asleep in the sun and said, "I wish I were that dog."

This experience of Solomon is confirmed by the testimony of Christ and the apostles. "Ye have lived in pleasure on the earth", says James, "and been wanton. Ye have nourished your hearts, as in a day of slaughter." That is, those who live in pleasure will soon become wanton. They will have pleasure at the expense of virtue, and revel in their abandonment to vice. Such persons are treating themselves as the butcher treats the calves of the stall. They are fattening their hearts for a day of slaughter. They are heart-murderers. The finer feelings of the soul are slaughtered by the pleasure-seeking spirit.

The apostle therefore declares, "She that liveth in pleasure is dead while she liveth." The pleasure-seeking spirit really kills the soul to all that is noble. The body of the pleasure seeker is a walking sepulchre. The soul within has become dead to high aspirations and holy motives. Like Bunyan's man with the muck rake, he keeps his eyes on the trash and dirt of earth, with no regard for the crown above his head. The royalty of true manhood is sacrificed for the muck of passing sensation. The smoking pottage of present indulgence causes the pleasure-seeker to despise the birthright of his soul.

"Lovers of pleasure more than lovers of God," are classed among the "covetous, blasphemers, unfaithful, unholy, without natural affection, truce-breakers, false accusers, incontinent, and despisers of those that are good, having a form of godliness, but denying the power thereof."

Every pastor knows that those who are dominated by the pleasure-seeking spirit, though they may be punctilious about the form of godliness on the Sabbath, are void of the power of godliness during the week. They may be moral in their outward lives, and religious in external observances, but they lack power to make others either moral or religious.

The best that can be said of them is that they are negatively good, in that they do not break the ten commandments, but they lack positive power for holiness. Theirs is a religion of form without force. In Titus 3:3 we have a picture of those who "serve divers lusts and pleasures, while they live in malice and envy, hateful and hating one another." In this picture the pleasure-seeking spirit is the master, and the pleasure-seeker is the slave.

(To be concluded.)

"World standards of integrity may be lofty, but they do not attain to the attitude of the Sermon on the Mount."

Our C. E. Topic.

Topic for July 17: THE WORLD'S GAIN THROUGH UNIVERSAL PEACE. Psa. 46: 9–11, Isa. 2: 2–4.

MEDITATION.

Nearly four hundred years ago one of the saintliest of Englishmen—Thomas More—wrote a remarkable romance called "Utopia", describing an ideal nation. It enjoyed an immense circulation and has taken its place among the English classics. The ideal nation contained not a single pauper. All men were equal and perpetual peace prevailed. We can thus see how the fascinating dream of universal peace already possessed men's minds at a time when European countries were drenched in blood. But it was only a dream after all, and far, far from being a practical reality. The dream has been potent in many master spirits since then who have not only written about international peace, but have likewise toiled and agitated for its realization. It is one of the great canons of Tolstoi's gospel, and whatever the vagaries of this eccentric Russian may be, this particular text of peace is a most noble one and entitled to profound regard. And he is not alone, for everywhere men of station and ability and influence are urging arbitration and peaceable adjustment of international disputes. The hope and prayer for peace belong to the Christian consciousness.

But how much nearer the goal are we since the days of Thomas More? Undoubtedly somewhat nearer, although it must be confessed that the goal is still far off. At present the Russo-Japanese carnage is going on day by day, so much the more deadly and sweeping because of the colossal engines of warfare that civilization (think of it!) has evolved since More's sainted head dropped from the scaffold. It is just a few years since our own nation engaged in the Spanish-American war and England in the inglorious subjugation of the Boers. Have we any guarantee that America will never be drawn into bloody strife after this? While arbitration is scoring a point here and there, is it likely that it will always win the day in the near future?

If we honor the contexts in our Bible passages whenever we read of "peace on earth"—as in Isaiah and Joel—we will notice that such a consummation is to be looked for only after the Prince of Peace has taken personal possession of His inheritance, and all the nations have begun to bring their glory and honor into the Lord's house. Isaiah tells us distinctly (chap. 2: 4): "And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." In a word, wars shall not cease until the whole earth is full of His glory. No matter whether we believe in our Lord's second bodily advent or not, it is plain that only after His mind and His spirit and His powerful word have thoroughly permeated the kingdoms of the world, and men and nations shall be regenerate, only then will the dream of ages be realized.

And what will be the world's gain? The victories of peace will be manifold. Internal development and wealth, the abolition of a great deal of poverty, the sparing of untold sacrifice, unbroken families joining around their hearthstones, universal helpfulness. Then instead of the martial tread into the battlefields, kings and princes and subjects will go up to the mountain of the Lord's house to learn His ways and to walk in them (see Isa. 2: 3). It will be worship, not war. Instead of a Secretary of War in the capitol there will be a Secretary of Peace, and he will be taught of the Lord to train in turn his people how to excel in the arts of peace. Then the able-bodied of the nation will not waste some of their best years in the drill-room and the barracks, in war-ships and fortresses, but will utilize those years on the farm and in the shop, with his family and neighbors, doing them material and spiritual good.

The Mennonite.

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Editorial.

We deem it a spiritual privilege to have made the acquaintance of our brother, Missionary J. B. Epp. As a missionary he seems made of the right stuff. His spirituality beams from his face and tingles at his fingers' ends. To our way of thinking, he is the right kind of man to send to Arizona. He has thus favorably impressed all the Eastern brethren. A word of commendation like this will not spoil our brother for we know he cares far more for God's than for man's praise.

There is little in common between the old Jewish Sabbath and the Christian Lord's Day. The former was bound hand and foot with the red tape of form and Pharisaism. The latter belongs to the "newness of the spirit", and the only proper observance of the Christian Sunday is the spontaneous worship that flows out of a pure heart. But aside from formal worship it is lawful to do good on this day even as our Lord suggested. A band of misguided enthusiasts is at present trying to prevent the distribution of ice throughout the city of Philadelphia (and possibly the same effort is made elsewhere,) on the ground that the ice men ought to observe the holy day. But if such a Puritanic law were enforced many innocent little children would have to suffer. Ice is a necessity in the city during the hot summer months, and many impecunious families cannot buy ice on Saturday to last over Sunday, for various reasons. It is lawful to do well on the Sabbath! and those ice men whose Sunday forenoon is occupied in ministering to necessity, can worship in the afternoon or evening, and do it with an easier conscience. The Christian Sabbath has its laws written in the heart— nowhere else; and a Christian ice man can go about his humanitarian business on the Lord's Day conscious that whether praying or doing good, he is following in the steps of his Master.

Editorial Scraps.

With God there are no "respectable" vices or sinners.

Only great men see great opportunities and only consecrated men embrace them.

Many a worthless man is a hero in the eyes of his little son.

To enjoy the presence of God here is to enjoy heaven hereafter.

One thing eternity only will reveal—a mother's cares.

Ministerial Meeting.

The ministers of the Eastern Conference held one of their regular ministerial meetings on Monday, July 4th, at the home of Brother J. S. Moyer, at Centre Valley, Pa. The following were present: J. S. Moyer, Allen M. Fretz, A. S. Shelly, A. B. Shelly, F. F. Gabel, William H. Grubb, J. B. Epp and Albert Schorman. Different subjects were discussed, the main subject being the Evidences of Christianity as derived from the resurrection of Christ from the dead and from the Prophecies of the Old Testament. Besides this the need of a higher grade of spiritual life in our churches and among the ministry and the means by which we may attain to this higher life were discussed at length. The meeting was a pleasant, instructive and edifying one. The next meeting is to be held at the home of Brother F. F. Gabel, 2237, Franklin street, Philadelphia, on the first Wednesday in October.

Correspondence.

DONNELLSON, IOWA, July 11, Our German School opened June the 28th with a fair attendance. Rev. J. W. Kliewer arrived here on Wednesday and as previously announced a meeting was held in the evening at which the Bro. explained in a clear and concise manner the work done and the plan and financial prospect for the future work in Bluffton College and we are glad to say the Bro. reports good success in his Mission of collecting subscriptions for the support of the school for the next 5 years. On Thursday the Bro. assisted Rev. Schowalter at the funeral of a member of our church, a very sad affair of self destruction. Yesterday morning the church was very full of eager listeners when Rev. Kliewer preached to us an excellent sermon and in the evening the Brother gave us warning against sin and the many temptations of this world and proved to us how necessary it is daily to put our full trust in the Lord and His grace. Sins are forgiven, but they leave their mark, The Bro. leaves here in a few days for Pulaski. May the Lord be with him and bless him and his work wherever he goes. We are thankful for his visit to us as it is seldom a minister visits us.

WISNER, Nebr.—H. R. Voth from Newton, Kansas, was in our midst on June 12. In the morning he preached in our church, using as text John 7: 37. His sermon was inspiring; he especially emphasized that Jesus sends out his invitation to all to come unto Him and receive the free water of life which He is always willing to give to each individual one, if we are only willing to accept His invitation and partake of the water of life which He gives unto us.

In the afternoon we had communion services, also conducted by him. The attendance was good. On Monday evening following he gave an address over Palestine, which was also interesting.

Our preacher, D. J. Brand, came home from Berea, O., on June 19. He is preaching here every Sunday. May the Lord bless his enthusiastic work that it may develop good fruit which will go into eternal life.

The near harvest time also reminds us that we are here in the preparation time that we should watch our golden opportunities, and ask the Lord to prepare our hearts into fruitful pieces of ground so that the seed of His word may bring forth fruit unto everlasting life. For we know that the Lord will ask fruit from each individual one, and praise to those that sow to the Spirit, for the scripture tells us, that they shall of the Spirit reap life everlasting. Gal. 6: 9.

DALTON, OHIO, July 4. Prof. A. J. Gerber, who was teaching at Goshen, Ind., the past year, is home on a visit during vacation. Also J. E. Amstutz, student of C. M. College, has returned home.

Rev. A. A. Sommer left last Monday to attend the World's fair at St. Louis.

A song service was held on Sunday evening, July 3, consisting of choir songs, quartets duets and solos. The pieces rendered by the choir were mostly selections from the book called "Sabbath Glocken."

On Sunday evening, June 26, Rev. Patterson, of Apple Creek, Ohio, occupied the pulpit, delivering an able sermon on the subject, "The sin that shall not be forgiven."

MIDDLEBURY, IND., July 4. We have just passed through the coldest June that has been experienced here for many years.

All crops are very late on account of the cold spring. The wheat crop which is almost an entire failure will require another week to ripen. There will be an abundant crop of fruit both large and small.

The mission carried on by the Silver street and Topeka churches at Pleasant Plains, has again yielded a blessed harvest. J. C. Lehman and J. C. Mehl held at the latter place a series of meetings in June. As a part of the visible result eleven persons were received into the church—eight by baptism and three by letter. The Lord's name be praised.

Our New Mission Station in Montana.

Brother and Sister Linscheid, our missionaries for Montana, arrived safely at their new station some time ago. The place where their station is to be erected is about 35 miles away from the railroad and 20 mile s away from their nearest post office, at Lame Deer, Montana. Brother and Sister Linscheid have been very kindly received by the Indians, a number of whom are daily visiting them in their tent. Having as yet no house to live in our missionaries are temporarily sojourning in a tent which they bought for the purpose on their way thither. This tent answers its purpose quite well during the warm summer months. But they must necessarily be supplied with a more substantial and warmer dwelling during the winter. The materials have been partly gathered and the erection of a house will be begun as soon as possible. The tent in which they are now temporarily living has already been severely tried by a severe storm and our missionaries will no doubt feel more safe and be more comfortable after the house is finished. Besides the house and the other necessary buildings, Brother Linscheid also intends to erect a small chapel. The latter will be built of logs, while the house will be frame.

In spite of the inconveniences and hardships connected with the erection of a new station and beginning mission work among a people where no missionaries have hitherto been at work, Brother and Sister Linscheid feel themselves quite at home among their Indians, some of whom at least seem to be anxious to hear the Gospel preached to them.

Brother Kaovess, who with his family was to accompany them to their new station and assist them in their work, could not do so on account of sickness in his family. One of his children has since died and his wife is in such a sickly condition that she is not expected to live much longer. This is a severe blow for our dear Indian brother, who was very willing to accompany brother Linscheid and make himself useful to his people of the North. But both he and his dear wife show a submissive spirit under their afflictions and he submissively says, that if it be the will of God to take his dear wife to her "better home" he will then be ready to go to Montana at any time and assist Brother Linscheid in his work there.

May our mission friends remember our new mission among the Cheyenne Indians in Montana, and also our dear Brother Kaovess and his afflicted family, in their prayers before the throne of grace.

A. B. SHELLY, Secretary Mennonite Mission Board.

A Soft Pillow.

In a church in England, on the Isle of Wight, there is a fine marble monument which was erected by Queen Victoria. It is in Newport Church. The monument consists of the marble form of a young lady resting her head on a marble book. The book is the Bible, open at the words: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Probably you know, but I will tell you what that monument records. The Princess Elizabeth, a beautiful young lady, daughter of Charles I., lies buried in Newport Church beneath that stone. During the Commonwealth wars she languished in Carrisbrook Castle, a prisoner, alone and separated from all the companions of her youth, until death set her free. One morning she was found dead with her head leaning on her Bible open at the words: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Loving hands have erected this beautiful monument which records the fact.

We are not going to linger here very long — no one of us. When it comes to a dying day, says the Treasury, we want no "perhapses" upon which to rest our hope, but, instead, something so firm, so trustworthy, so abiding that, like the immovable rock, we may bear our whole weight of care and sin and suffering upon it. If for firmness and strength God's word is like a rock, let us also bear in mind this, that for sweet comfort and peace there is no softer rest upon which to pillow a dying head than this same old Book, the Bible, with its never-failing promises of our Almighty Deliverer and Friend.—Selected.

Thou Knowest, Lord.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day and burdens for to-morrow,
Blessings implored, and sins and to be confessed;
We come before Thee at Thy gracious word,
And lay them at Thy feet; Thou knowest, Lord.

Thou knowest all the future; gleams of gladness
But stormy clouds too quickly overcast:
Hours of sweet fellowship and parting sadness
And the dark river to be crossed at last;
Oh, what could hope and confidence afford
To tread that path, but this, Thou knowest Lord.

Therefore we come, Thy gentle call obeying,
And lay our sins and sorrows at Thy feet,
On everlasting strength our weakness staying
Clothed in Thy robe of righteousness complete;
Then rising and refreshed we leave Thy throne,
And follow on to know as we are known.

—Sel.

The Best Method of Reducing the Evils of the Liquor Traffic to a Minimum.

A. L. WEBER.

[Essay which won the "Bryan" (gold) medal at McKendree College, Lebanon, Ill.]

The greatest enemy to our social, political and moral welfare is the liquor traffic. It deprives man of his strength and wealth, degrades and demoralizes humanity, and breeds disease and corruption. It is sapping the very life-blood of our nation and depriving it of its greatest strength. It has laid its pitiless hands upon the most sacred institutions of our government, the home and the ballot-box. Because of its destructive character various methods have been employed to weaken its influence. But these have been only partially successful. In outlining the most effective course of action for the future, we must be guided by the experience gained in past attempts.

It has been claimed that high license will reduce the evils of the liquor traffic. Although at first sight it appears to be a remedy, yet upon close examination we find it to be a deception. It gives an air of respectability to the traffic. Only a man of some means can engage in the liquor business under a high license system. By gilding his saloon he gives to it a more dignified appearance and thereby makes it more alluring. The saloon that puts on a pretense of virtue and respectability exerts the greatest influence upon our best young men. A respectable man, who would not enter a saloon frequented by loathsome and besotted drunkards, is more easily tempted to enter a saloon which has a refined appearance. While it thus increases the temptations of the higher classes, it also enables the lower classes, the debauched and demoralized victims of drink, to proceed in their downward career. For it is an established fact that dives and dens exist in high-license as well as in low-license cities. The higher class dealers do not attempt to expose or prosecute the men who run these places of iniquity and vice for they need dives as dumping-places for their refuse. After their victims have lost all manhood and respectability they are turned into these down-hill stations. Yet, in spite of these facts high license is sometimes advocated merely because it increases the revenue. This very fact makes it all the more destructive and formidable. To meet the increase of the license, an increase of the sale is necessary. Under the pressure of a high license, liquor dealers are tempted to add new forms of vice so as to swell their receipts. Moreover, the increase in the license is ultimately paid by the man who patronizes the saloon. While high license pretends to enrich the community, it pauperizes the individual, who must then be cared for at public expense. It in no way improves the condition of affairs and it is not a successful method of reducing the evils of the liquor traffic.

Another plan, known as the dispensary or state control system, became operative in S. Carolina in eighteen hundred ninety-three. It has a board of control, whose duty it is to purchase the liquor, fix the price and hire the dispensars. The restrictions placed upon the dispensars have gradually weakened and it has degenerated into a mere money-making scheme, both for the state and for the dispensars. The salaries paid to the dealers were once fixed and regular, regardless of the amount of liquor sold. It is now declared, on good authority, that the salaries depend, at least to a great extent, upon the quantity of liquor disposed of. This causes the dispensars to disregard the restrictions placed upon them. They sell liquor to drunkards and to minors and in many cases permit the purchaser to drink the liquor in the dispensary, contrary to the law. The dispensary is thus little or no better than a low-license saloon. And even if these rules were followed, if liquor were not sold to minors and to drunkards, and if they were not permitted to drink the liquor in the dispensary, but were compelled to drink it in the street or in the home, the system would still be a failure. It would expose the rising generation to the blighting influence of the traffic. Think of the great temptation set before children who see a father or brother drinking liquor in the home. Or, think of the degrading influence exerted upon the young by the sight of men drinking liquor in the street, in the very presence of the public. The demoralizing influence of the saloon is thus brought to bear upon the men and women who are to control the social and political affairs of the future. But, let us briefly consider the actual results of this system by consulting authenticated reports. These show that, from year to year, there has been a gradual increase in the amount of liquor sold. A comparison of the criminal records of the last six years of license and the last six years of the dispensary system, shows that there has also been an increase of one thousand eighty assaults and five hundred fifty-seven homicides. These figures prove beyond a doubt that the state control system does not reduce the evils of the traffic.

Since we have seen that neither high license nor the state control system have brought about the desired results, let us turn our attention to another method of accomplishing this purpose. The liquor traffic is so well established and so firmly rooted, that no lenient measure can accomplish any definite results. If it is permitted to continue under any conditions or restrictions, its evils can never be reduced to a minimun. The only safe and successful method of dealing with this question is a prohibitory law. Some will argue that a state has no right to enforce a law prohibiting the sale of liquor as a beverage, because it is inconsistent with personal rights. It is just as reasonable, and even as necessary, that we have a law to prohibit the sale of liquor as it is reasonable and necessary to prohibit crime. While all possible methods are employed to prevent crime, is it not even more justifiable to prohibit the liquor traffic, the parent and promoter of wickedness, debauchery and crime? Yet, those who view the liquor traffic from a financial standpoint will say, that a prohibitory law is inimical to the commercial interests of the city and state; that

the saloon promotes business, pays taxes; and that the men and capital now engaged in the liquor business would be thrown out of employment by a prohibitory law.

Business cannot be transacted unless the articles demanded can be supplied, and it cannot prosper unless the articles supplied can be paid for. The business of a community is promoted when the ability to pay for the articles in demand is made greater, and when the productive power of the community is increased. Let us see, whether or not, the liquor traffic advances these prerequisites to a successful business. A man's purchasing capacity is in direct proportion to his earnings. It is an undisputed fact that, other things being equal, more and better work is done by the person who abstains from intoxicants than by the person who is addicted to their use. Wages depend upon the quality of labor, and the reliability of the performer, therefore the earning power of the sober and industrious man is greater than that of the man who frequents the saloon and is given to excesses. Since the earning capacity of the community is dependent upon the earning capacity of each individual who helps to constitute that community, it can easily be seen that the saloon diminishes its earning capacity, and that a prohibitory law would increase it. In like manner the liquor traffic reduces the productive power of a community by reducing the productive power of its various industries. A factory, foundry or farm has its greatest productive power when in the hands of sober, steady and skilful work men. The saloon deprives men of these essential qualities. Finally, the productiveness of a community depends, to no small degree, upon the moral character of its members. There must be individual honor and integrity, mutual dependence and association among them. The saloon also destroys these qualities and is therefore antagonistic to the productiveness of a community. Surely in face of these facts we cannot say that the saloon promotes business.

(To be Concluded.)

Let us have care that we wait not until our loved ones have passed away before we anoint them. If we can buy flowers for them but once, let it be in life. If we would speak kindly of our friends, let it be while they are living. Let kind words and loving deeds be our tributes to them—and let these tributes be brought during life, that we may share with them our gifts—then there will be no regrets when we bring our burial tokens.

E. F. GRUBB.

Wadsworth, Ohio.

The Sunday School Lesson.

Subject for July 17th: ASA'S GOOD REIGN. 2 Chron. 14: 1–12.

GOLDEN TEXT: Help us, O Lord our God; for we rest on thee. 2 Chron. 14: 11.

LESSON TEACHINGS.

Jeroboam, through a reign of twenty-two years over Israel, won for himself only an evil repute in history. His kingly line was short, ending with his son. But Jeroboam's reign over Israel covered Rehoboam's reign of seventeen years over Judah, and the three years of his son Abijah, and the beginning of Asa's reign. We now return to the southern kingdom to bring up its history. Jeroboam and Abijah were two kings that trusted idols. Abijah, however, brought great prestige to the house of David, and prepared the way for a revival of Judah's ancient glory. Though he reigned but three years, Abijah displayed a remarkable and manifold talent. He was an orator and a statesman, and a general of great ability.

Asa was the son of Abijah, grandson of Rehoboam, and third king of Judah. He began to reign two years before the death of Jeroboam in Israel, and he reigned forty-one years, from B. C. 915–875. While Israel steadily degenerates in certain directions, under idolatrous kings. Judah, under the upright king Asa, defeats in battle the great world-power, Egypt.

For ten years after Judah's victory over Israel, tranquility and prosperity came to the house of David; while Asa was not faultless, his will was wholly surrendered to Jehovah, and it was his controling purpose to serve Him. The estimate of his life, taken as a whole, is that he "did that which was good and right in the eyes of the Lord his God." The question with Asa was not how his acts would look in the eyes of men, but how they would look in the eyes of Jehovah.

The home influences and surroundings of Asa were chiefly bad. He was brought up in an ungodly family; a bad father, a bad grandfather, a bad grandmother. On every hand were the abominable and alluring customs of heathenism. The court was corrupt. Society was unchaste and the most degrading imaginable. The moral atmosphere he breathed was enough to poison the finest child that was ever born. It would not have been unreasonable for the people to expect Asa would yield to the influences of the queen mother, especially as he came to the throne in youth.

On the other hand, there were in the land such good men as the prophets Azariah and Hanani, together with the Levites, who were faithful. These men would exert a powerful influence, which no doubt Asa felt. He was humble before God and trusted Him. He did not, as so many do, consider his country as something from which to get as much as possible, but sought to employ all the means God had given him for the betterment of his countrymen and the world. He tried to give his country as much as possible. And the same grace that preserved Asa pure and devout amid the corruptions of the royal court may keep us clean also.

During the era of peace, Asa prosecuted a relentless warfare against idolatry, uprooting the heathen forms of worship and the immoralities, attending them, and bringing the people back to the worship of Jehovah. Seven things he did are stated: He first took away the altars of the strange gods, which Solomon had brought in. This was a reformation along the line of God's word. High places, pillars and the Asherin. He stood out against the multitude in uncompromising opposition to everything that was sinful. Whatever was against pure religion and good morals, whatever was against the word of God had to go, no matter how artistic it was. He followed this with a most wholesome command. He not only did right himself, but he taught and trained his people to do right. He commanded Judah to seek the Lord God of their fathers. The people were getting away from God. He urged them to turn their faces toward him and to seek to know and to do His will.

The religious reformation was attended by an industrial revival and a regeneration of popular patriotism. By the natural laws governing the affairs of men, this renewal of prosperity and patriotism must ever follow a moral awakening. The idolatries introduced among the people led them to sins of drunkenness and licentiousness which not only enervated them, but also indisposed them to labor and economy, and robbed them of the power and the mind to work. When poverty followed idleness and excess, softness and drunkenness, the love of country perished — perished with the love of righteousness and the love of toil. But where a religious revival brought the people back to the good old-fashioned habits of temperance, honor and chastity, there followed a new physical life, a new spirit of activity which took to honest industry and the creation of new national prosperity.

Asa was prudent; with a firm trust in God, he set to work "while the land is yet before us", to make defense against both Egypt and Israel.

Note the wisdom for these preparations for war in time of peace, which follows the ten year interval of peace. Zerah had doubtless been inspired with the ambition of conquest by the success of his great-grandfather, Shishak, the Egyptian who, years before, had captured Jerusalem and carried away great spoil. The Ethiopian, however, found Judah better prepared to resist foreign invasion than at any time since the days of Solomon, and he met in Asa a military genius such as Shishak never met in Rehoboam. Moreover, there had been a great religious reformation since the days of Rehoboam, and the people had been inspired with the ancient faith in God, and now went to battle under Asa as Joshua's men, and David's legions, and Gideon's band, and Abijah's army went to battle in the name of the Lord of Hosts. We now again find the historians using language similar to that which made the old records so eloquent—the language that celebrates the providential deliverance of God's people. "The Lord smote the Ethiopians before Asa and before Judah." As Alexander the Great, with less than 50,000 men, met the Persian host of 1,000,000, and swept them from the plain of Gangamela like chaff before the wind; so, in the valley of Zephathah, Asa met the overwhelming odds of the Ethiopian host, and drove them before his prayer-strengthened legions, and destroyed them as if they had been stubble to the flames. "One with God is a majority."—Christian World.

Marriages.

BROWN—ARKWRIGHT. — In Philadelphia, Pa., by Rev. N. B. Grubb, on June 18, 1904, Mr. David Brown to Mrs. Anna Arkwright, all of Philadelphia, Pa.

KRATZ—KRIEBLE.—On June 29, at the home of the bride's parents, Worcestor, Pa., by Rev. N. B. Grubb, Mr. Milton M. Kratz, of Philadelphia, to Miss Mary R. Krieble, of Worcestor, Pa.

Deaths.

ROSENBERGER. — On June 18, 1904, at Quakertown, Pa., Wilmer D., son of D. Webster and Ida M. Rosenberger, aged 3 months, less one day. Interment was made in the West Swamp cemetery. Funeral services conducted by J. Kehm and A. B. Shelly.

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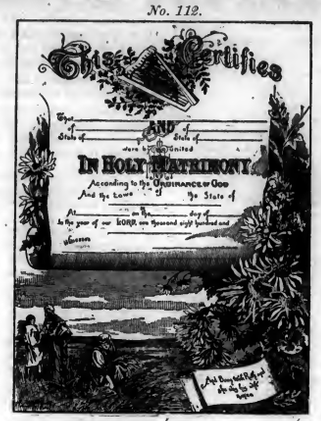

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News of the Week.

Domestic.

DEMOCRATIC CONVENTION.

BRYAN GAINS VICTORIES ON PLATFORM.

ST. LOUIS, July 8.— William J. Bryan has forced the committee on resolutions of the Democratic national convention to adopt a compromise platform. After forty hours of unbroken session the committee at noon to-day unanimously agreed to a platform, which makes no reference to the money question, and contains trust and tariff planks dictated by Bryan. An income tax plank would no doubt have gone in had not David B. Hill, the conservative leader on the platform committee, after fighting for a gold standard plank for twenty-four hours, abandoned his position.

The omission of any reference to the money question is a result of a compromise. Bryan entered the committee determined that the Chicago platform of 1896 and the Kansas City platform of 1900 should be reaffirmed. His proposition was voted down in subcommittee and in full committee. Later when the gold standard plank, approved by the subcommittee, was laid before the full committee, it was rejected, by a vote of thirty-five to fifteen, on the ground that by rejecting Bryan's reaffirmation plank, the party had made clear its stand on the money question. It is a question that is now settled, and does not therefore need attention in a national platform, is the way the compromisers put it.

B. F. Shively, the Indiana member of the committee, voted against the proposition to reject the Kansas City platform, and against the proposed gold standard plank. On all other controverted points he generally stood with Bryan.

Within an hour after the committee had adopted the platform it was going to Parker over a wire direct from the committee's room. The Parker managers wished to learn whether the platform would be acceptable to the candidate.

David B. Hill was one of the last members to leave the committee rooms. He seemed to be in good spirits. To one of his friends he said: "It will be all right. Parker will make his own platform."

The inference is that Hill expects Parker to accept the work of the committee and in his letter of acceptance come out for the single gold standard.

JUDGE PARKER NOMINATED ON FIRST BALLOT.

ST. LOUIS, July 9.—Chief Judge Alton B. Parker, of the New York State Court of Appeals, was nominated at about fifteen minutes to 6 o'clock this morning for President of the United States by the Democratic national convention. Only one roll call was necessary, and so decisive was the result of that one that contrary States began to call for recognition and the ballot finally resulted in a unanimous vote for the New York statesman.

Judge Parker had received 658 votes when they were all in, but several States added to this number, and he scored in the necessary two-thirds, 667, and then his nomination was made unanimous. Hearst received 200 votes, and there were many scattering votes. The scene was dramatic in the extreme. Darkness had witnessed the gathering of the Democratic hosts, while broad daylight, the sun paling the electric light, witnessed the close.

The convention was in session from 8 o'clock last night until nearly 6 o'clock this morning. At the latter hour it adjourned until 2 o'clock this afternoon. In that time eight names were presented to the convention.

PARKER'S TELEGRAM DECLARING FOR GOLD STANDARD.

ST. LOUIS, July 9.—When the convention reassembled this afternoon it developed that Judge Parker had sent the following telegram to Wm. F. Sheehan:

"I regard the gold standard as firmly and irrevocably established and I shall act accordingly if the action of the convention to-day is ratified by the people. As the platform is silent on the subject, my views should be made known to the convention, and if it is proved to be unsatisfactory to the majority, I request you to decline the nomination for me at once so that another may be nominated before adjournment. "ALTON B. Parker."

After a session of four hours fraught with the greatest excitement the following reply was sent to Parker over the wire:

To Judge Parker: — The platform adopted by this convention is silent on the question of monetary standard because it is not regarded by us as a possible issue in this campaign, and only campaign issues were mentioned in the platform. Therefore there is nothing in the views expressed by you in the telegram just received which would preclude a man entertaining them accepting a nomination on said platform.

HENRY G. DAVIS NOMINATED VICE PRESIDENT.

The convention then proceeded to the nomination of a vice president, which was accomplished within 36 minutes, ex-Senator Henry G. Davis, of West Virginia, being nominated. The convention adjourned at 1:30 Sunday morning.

"Golden Rule" Mayor Jones Dead.

TOLEDO, O., July 12. — Mayor Samuel M. Jones died at 5:07 p. m. Gathered about the bed and in the hallways, with rest or sleep unthought of were the members of the mayor's family, his relatives and friends and associates who have been almost constant in attendance on him since his illness commenced.

The end was peaceful, but without sign of recognition.

The immediate cause of his death was an abscess on his lungs. When this abscess broke the mayor was not strong enough to throw off the poison from his system and death resulted. The mayor had suffered for years from asthma and this was the primary cause of his fatal illness. The death of Mayor Jones has caused the greatest sorrow all over the city. Although many did not believe in his ideas on sociological problems everybody loved and respected him. His one great stronghold with the people of Toledo was his honesty. The mayor was taken ill two weeks ago last Thursday and for the last forty-eight hours previous to his death, was in a comatose condition.

Samuel Milton Jones, known all over America as "Golden Rule" Jones, was born in Wales in 1846. His parents came to America and settled in New York state when Mr. Jones was but three years old. Up to the time Mr. Jones was three years old he worked at anything he could find to do, during the summer, and attended school each winter for a few months. In 1864 he went to the oil fields of Pennsylvania, where he worked as an engineer. After the death of his first wife Mr. Jones moved in 1886 to Lima, O., and leasing land, struck, what was known as "the first large oil well" in Ohio. He was one of the original incorporators of the Ohio Oil company.

In 1892 he was married to Helen L. Beach, of Toledo, and moved to that city. Two years later he started a factory for the manufacture of oil pumping apparatus, which is known as the "Golden Rule" factory. He gradually instituted a number of innovations, setting up the golden rule as the only regulation of the shop.

In the spring of 1897 came his first introduction to political life. Two factions of the republican party united in nominating him for mayor and he was elected.

His administration of his office while honest and efficient, did not suit the different factions in the republican party, however, and when his term expired he was refused a renomination. Mr. Jones then appealed to the people as an independent candidate.

In the election that followed he was elected with an overwhelming majority. He was re-elected in 1901 and in 1903 on an independent ticket.

Swallow Sends Bryan Invitation.

HARRISBURG, Pa., July 7. — The Rev. Dr. Silas C. Swallow, the prohibition nominee for president to-night sent the following telegram to William J. Bryan at St. Louis:

"My Dear Bryan: Read Numbers, 10th chapter, 29th verse, Come."

The following is the verse:

And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law, we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good for the Lord has spoken good of Israel.

45,000 Men and Women Strike.

CHICAGO, July 12.—As the result of a stubborn disagreement chiefly over wages for unskilled labor, one of the most extensive strikes in the history of the packing house industry of the United States began to-day in Chicago, Kansas City, Omaha, St. Joseph, Mo., and other cities where large packing plants are located. If prolonged the strike is expected to cause widespread inconvenience, possibly equaling the anthracite coal famine of two years ago.

The unanimity of the strike was complete. More than 45,000 employes are directly involved. In Chicago alone 18,000 men are on the strike.

The effect of the strike upon the food supply of the country and the price of meat is being earnestly discussed, notwithstanding announcement was made to-night that the packing houses, contrary to somewhat general expectation, will continue operations without any close down, employing whatever help may be obtainable. How much alleviation in the furnishing of supplies to the public this course may afford, is a matter of wide variation of opinion. The packers declare that hundreds of men who could not be provided with places have been applying daily for work.

Foreign.

THE RUSSO-JAPANESE WAR.

KAI-CHOU CAPTURED BY THE JAPANESE.

TOKIO, July 9.—After severe fighting General Oku occupied Kai-Ping yesterday.

Kai-Ping, in the Tokio dispatch probably means Kai-Chou, Russian dispatches give the name of the place as Kai-Chou. The capture of the town, which was strongly defended by the Russians, throws the Japanese line clear across the Liao-Tung peninsula and from the Yalu river to the Liao-Tung gulf, Kai-Chou is about twenty-five miles south of Yin-Kow is about thirty-three miles southwest of Hai-Cheng, which is on the railway and twelve miles to the southeast of New-Chwang.

ST. PETERSBURG, July 9.—The reported capture of Kai-Chou by the Japanese is not officially confirmed at the War Office, but there is no disposition to question the probable correctness of the report, as the latest advices received here made it plain that the Japanese were advancing in force along the railroad against the Russian position.

RUMORS OF GREAT JAPANESE LOSS AT PORT ARTHUR.

ST. PETERSBURG, July 12. — A dispatch from a Russian correspondent at Mukden, dated July 12, says:

"According to intelligence received here the Japanese last night attacked positions near Port Arthur and were repulsed with enormous losses, not less than 30,000, it is said, being killed by our mines."

LONDON, July 13. — The Morning Post's Shanghai correspondent says that the Japanese casualties by land mines at Port Arthur Sunday night are reported to have been 28,000, but none of the many special war dispatches mention a Japanese disaster at Port Arthur.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, JULY 21, 1904. No. 32.

"No Time to Pray."

"No time to pray!"
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!"

—Sel.

Items of News and Comment.

Rev. N. N. Hiebert, of Mt. Lake, Minn., is sojourning among the Brethren in Manitoba.

Three of the great Japanese newspapers of Tokio are in the hands of Christians as managing editors.

Dr. P. Riechert, formerly a practitioner at Goessel, Kan., is now superintending the Bethany Hospital at Gotebo, Oklahoma.

The thirty-first annual Sunday-school convention of the Eastern District Conference will be held at Schwenksville, Pa., on Aug. 23, 1904.

Professor P. Richert and Peter J. Wiens, of Bethel college, and Peter Goertz, of Hoffnungsau, have been circulating among the congregations in Oklahoma on a home mission itinerary.

The Eakly, Oklahoma correspondent to the Bundesbote reports a terrible hailstorm that passed near that community on the night of July 6th to 7th, which destroyed the crops in its path completely.

Editor J. F. Harms, of the Zionsbote, Medford, Okla., has been detained from his work through a siege of illness lately, and H. W. Lohrenz acted as editor in his place. Bro. Harms is improving again.

To live for others is to live the life of Christ and of God, These are they that make life a success. They lose their sorrows in soothing the sorrows of others. They become glorious in giving themselves for others.—Sel.

The baptism of two young men in the Episcopal Church at Nara, in Japan, brought to light the Divine compulsion behind the decision of one of the men. He was employed in a leading bank, had long been hesitating because of the sacrifices involved in yielding to his impulse to confess faith in Christ. At last he said, "I will give up all, if need be; but I *must* be a Christian."

The Bureau of Missions has established a Missionary News service, and sends out each month a bulletin of information gathered from all parts of the missionary world. Rev. Henry Otis Dwight, D. D., is in charge of this department of the Missionary Bureau.

Professor G. C. Latchaw, of Findlay, Ohio, conservatory of music, for the past two years teacher of music in C. M. College, is at present conducting a three weeks' course of directing the Mennonite choir at Berne, Ind., where the cantata "New Jerusalem" is being practiced.

Rev. F. F. Gable visited Schwenksville on Saturday, and on Sunday morning the Old Folk's Home in Frederick, Pa., and Bertolet's church, and preached in Schwenksville in the afternoon to a very attentive attendance. Rev. Harvey Shelly preached in Germantown in Bro. Gabel's place.

The Mennonite advanced school at Freeman, S. D., closed its first year of school work on June 25, which proved quite successful. The school makes German instruction a specialty. The directory of the school is looking forward to the coming year with bright anticipations.

Japan has 4,302,623 children in her elementary schools, while Russia has only 4,193,594. This means that in Japan 92 children in every thousand study, and in Russia 32 in every thousand. Secondary schools and universities show equally striking figures. The "Mission Field" draws from this comparison the suggestion that missionaries sent to Japan must receive the highest possible education.

The Thirteenth International Peace Congress is to meet in Boston during the first week of October, the opening session to be on Monday evening, October 3, followed by morning and evening sessions during the succeeding four days. There has been but one meeting of the Congress in America before, that in connection with the Exposition at Chicago in 1893. It is hoped that the coming Congress will be the largest and most important since the revival of the Congresses in 1889.

Bro. A. B. Kolb, editor of the Young People's Paper and former editor of the Herald of Truth, arrived at Elkhart on July 4th from Austell, Ga., where he has been spending the last four or five months in quest of health and in farming. His general health is improved, but his avoirdupois considerably diminished. He expects to remain several weeks before returning to the South. During this time he will look after the interests of the Young People's Paper.
—Hearld of Truth.

The Bible His Own Book.

The following capital story is told of the late Paul Kruger, once president of the Boer Republic in South Africa:—

Once when out on a shooting expedition, the party had gathered round a camp fire, and the conversation turned upon literature. There were Englishmen, Hollanders, Germans and Boers present, and each of them had much to say concerning celebrated writers of prose and poetry, except Oom Paul. He smoked his eternal "long stem", and held his peace.

The Germans and the Englishmen nearly came to stripping off of coats concerning the relative merits of Goethe and Shakespeare. At last the Englishmen turned to the one silent figure at the camp-fire, saying, "Look here, now, Oom Paul, which do you think the greater writer of the two—Goethe or Shakespeare?"

"Never read either of 'em", growled the even then celebrated man, with brutal frankness.

"Mein Gott!" ejaculated the German; "here is a man whom the Boers call great, and he has not read Goethe."

"Never read Will Shakespeare?" howled the indignant Briton; "then what the deuce have you read?"

"Only this", said Oom Paul, pulling a frayed and tattered Bible from his pocket, "and I have not half mastered its glories yet, though I have read it day and night for well nigh forty years. When I have exhausted the Bible, I'll perhaps find time for Shakespeare and Goethe."

"Tell me, had either of those men more wisdom to teach than I can learn from the Book of Proverbs? Could either of them write such glorious lines as King David, the ancient poet of the Jews, has left us in his wondrous Book of Psalms? Could either Shakespeare or Goethe have written the Songs of Solomon? If I want to read of hunting, I find it in the Bible; if I want to read of love, where in all the books in the world is love described so simply and yet so beautifully as in the Bible?

"If I want to read of war or ambition, need I go further than the Bible? If I want an example of patience, can I do better than study the Book of Job? If I feel tempted by a woman, can I learn the folly of such things better than by picturing the mighty Sampson shorn of his strength and his eyesight through the treachery of Delilah? Sampson alone in the midst of his foes. Do I think of the friendship of man for man. Tell me, you book-worms, where in all the libraries of Europe can I read of anything so well told as the love of David for his friend Jonathan?

"Can any books teach us a son's duty to his father better than the Bible? What book or books can better guide a man in his duty to his country? Burn nine-tenths of the books in the world to-day, and give each boy and girl a Bible, and the next generation of men and women would be braver and better, more hopeful and courageous, more charitable and thoughtful, more lovable and more content than

the men and women of to-day seem to be."

The German pulled his head well into his hat and said no more concerning Goethe. The Britisher drew a flask from a side pocket, and washed the taste of Shakespeare's name down his throat, and took an early opportunity to change the topic of conversation into a channel bearing on the next day's shooting, whilst Oom Paul sitting just where the firelight and the flickering shadows fell, read once more the tale he almost knew by heart concerning Boaz and the maiden Ruth.

Ethics of Amusements.

(Concluded.)

Moses was a wise man in choosing "even to suffer affliction with the people of God," rather than to be the slave of this pleasure-seeking spirit "for a season." (Hebrews 11: 25). Pleasure-seekers are deceived into the illusion that they are free to do as they please, but really they are slaves. "Spots they are and blemishes, sporting themselves with their own deceivings * * * while they promise them liberty, they themselves are the servants of corruption" (2 Peter 2: 13).

No conscientious person can have a good time indulging in amusements which destroy the virtue and integrity of men and women. He may have stamina of character to resist this evil influence, but a conscientious man cannot be happy with the consciousness that by his presence and patronage he is assisting institutions which degrade more than they uplift. And it is only with the conscientious men and women that I deal in this sermon.

If one confesses that he has no conscience, that he is as willing to do wrong as to do right, that he is as happy doing harm, as doing good, there is no need of arguing with him. He belongs to the immoral brute beasts, of whom Peter in his epistle speaks; indeed, he is not far removed from the dog, the goat and the pig, which satisfy their present appetites, unrestrained by moral considerations. He certainly is not a Christian, and we must leave him to wallow in the mire until a merciful God shall reach him with a power from above and give him the new birth of a higher character.

Conscientiousness, made by the best public sentiment in favor of chaste, clean minds and lives, cannot have a good time patronizing the dance and the theater, which are known as institutions that work against chastity and purity of mind and life. And conscientiousness, made by the standard of common honesty, cannot have a good time playing cards, when it knows that as an institution the card-table is the implement of the gambler the world over and the foster-mother of dishonesty.

One can be happy without dancing, card-playing, or theater-going by adopting the following principles and rules:

First: Cultivate a noble motive. If your motive has been simply to seek pleasure, discard that as unworthy of an intelligent moral being. Aspire to do right, and then to do good. Cultivate conscientiousness with a standard as high as the law of God. Seek to do good unto all men. Make others happy by making them better. Build character in yourself and others. Remember you are living for eternity. Take not for a model the butterfly that flits from flower to flower, caring only to sip the honey that gratifies the present need. We are not insects of the day. We bear the marks of immortality. The "this worldliness" of Benjamin Franklin should be modified by the "other worldliness" of James and the apostles.

Second: Indulge only in such amusements as are clean and not associated with evil institutions. It is evident from the Scriptures that God is not opposed to play. Indeed, I think he is pleased to see his children at play; and play, you know, is what one does for the pleasure it gives. It has its dangers, for when we pursue a thing just for the pleasure it imparts we are apt to follow it until it ceases to give pleasure, and, it may be, turns to nausea. One may love his work until it becomes play; and change of work is for him a change of play, just because he works for the pleasure of it.

There are amusements that are clean and not associated with evil institutions. Golf, lawn tennis, croquet, bicycle riding, the row on the river, the ramble through the woods, coasting and sleighing, and many other outdoor pastimes furnish amusement which fills the lungs with fresh air and do not smirch the morals by evil associations. For indoors, there are chess and checkers, which are not games of chance, and games without number which furnish rollicking fun and merry laughter. I omit billiards because of its evil associations, and would discard all kissing games on the ground of good taste, as well as for sanitary reasons.

Books are published, some of them under religious auspices, which furnish hundreds of merry, innocent games which, with a little use of the brains, will give immensely more enjoyment to an evening party than dancing, cards, or the theater.

And is it not time, in this century of boasted civilization, that we should cultivate again the art of conversation, and make an occasional evening happy with the flow of thought and the sparkle of wit and humor? The Christian homes that allow the world to furnish their amusements with the dance and the card-table do not have so good a time as the homes that entertain their guests with pleasant surprises that show thought and personality: And there is a world of music which may be enjoyed without countenancing the obscene undress of the opera and the moral nastiness of the theater. A wholesome taste for reading, which theater-going is more apt to vitiate than to cultivate, is an everflowing fountain of pleasure. An evening spent with a masterpiece of literature, while it makes character, will give more pleasure to a healthy mind than cards, the dance or the theater, while it leaves no sting of evil association in its trail.

Third: Take Christ into your heart and life. Let him be the umpire of pleasure and duty. Heed the words of Mary, when she said to the servants at the feast in Cana, "Whatsoever he says unto you, do it." Always live to please him. Always ask, What would Jesus do? And do that thing regardless of consequences. If you have become associated with Christ by a living faith, and a careful study of his life in the four Gospels, you can tell just about what he would do if in your place; and when you have formed the habit of pleasing Him, you will begin to know what it is to have a truly good time.

You will then learn that even self-denial with his approval gives more pleasure than any sort of indulgence without his approval. You will then have the secret of joy even in sorrow, of peace in the midst of confusion, of having a good time in the midst of all evil times. The Christian who is separated unto Christ, and from the indulgence of all that contaminates, is the only true happy person in this world. Others have the glitter, he has the gold. His abstinence brings more joy than their indulgence; and his indulgence in that which is good multiplies the joy of his self-denial. — Rev. A. C. Dixon in Union Gospel News.

"Delayed blessings are better blessings because they are delayed."

Irony in the Gospels.

The London Spectator, in a recent number, discusses the question of Christ's use of irony, and gives several illustrations, some of which, however, do not seem to be well chosen. A difficulty presents itself that it is impossible to ignore, and that is that when a man is terribly in earnest the only irony which he uses, as a rule, is that of the sneering type—such as we find so often in Carlyle. It was so with the great prophets. But is it so with Christ? It is hard to imagine a sneer on His lips. His wrath, when it was once roused, was of the intense and exalted kind which seems to exclude irony. Yet there does seem to be something of irony in His teaching. The Spectator reminds us of the great gulf between Him and even those nearest to Him, which made it impossible for Him to be understood. His disciples gave a materialistic interpretation to his most spiritual utterances. They did not and could not understand His life and death, and the latter they refused to face. The Spectator says:

He knew that attachment to His cause would involve imprisonment, wounds and death, that as the Master so should the servant be. So far apart were their respective outlooks, that only by a kind of gracious irony, interpreted, it may have been, by a sad and wistful smile, could His find a point of contact with theirs.

We may admit that we have in the gospels some instances of the irony of the misunderstood. And how He was misunderstood! When He spoke of men eating His flesh and drinking His blood, His disciples asked: "How can this man give us His flesh to eat?" And after all these centuries men are still taking the words literally in spite of Christ's painful efforts in thi very same discourse to make us all understand that "it is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are the Spirit, and they are the life." But the words were so "hard" that "from that time many of His disciples went back and walked no more with Him." Another instance is that of the conversation between Him and His disciples after His talk with the Samaritan woman at Jacob's well. The disciples had gone away to the city to buy meat, and when they returned they said: "Master, eat". He replied: "I have meat to eat that ye know not of." Immediately the old materialistic conception seized their minds, and they said one to another: "Hath any man

brought Him aught to eat?" They could think of nothing save physical sustenance. But Christ assured them: "My meat is to do the will of Him that sent me." Always the spiritual side was uppermost in His mind, always the physical side was uppermost in the minds of His followers—as it has mostly been up to the present day! Thus He was persistently misunderstood, as was inevitable. Here is the chance for the irony of pity. One case is referred to by the Spectator in which irony seems to be the natural explanation, and that is the parable of the unjust steward. The usual explanations of this passage are most unsatisfactory. We are told that Christ meant to teach that men should exercise the same wisdom, prudence, foresight and shrewdness in the spiritual life that the children of this world exercise in temporal affairs. It is argued that Christ did not mean to commend fraud—as, of course, He did not—and yet, taking His words as they stand, it is difficult to explain them on any theory that will consist with the character of Christ, or with the great body of His teaching. We run square against this astounding admonition: "And I say unto you, Make to yourselves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitation." Yet He has told us that we can not serve God and Mammon. Could He have said that it would be possible for the Mammon of unrighteousness to receive us "into everlasting habitations," and that we should make friends of it? Arnold would say that here Christ was "over the heads of His reporters." But if He was accurately reported is not the Spectator's theory that the utterance is ironical, at least reasonable? It says:

All is plain and natural if we read the verse as the ironical comment of our Lord's on the story. He would teach that, while in this world a dexterous manipulation of opportunities may meet with success, it is absurd to suppose that such a policy holds the key to the kingdom of God. By disloyalty to conscience and principle a man may make friends of the unspiritual; but does He really expect that these will welcome Him in His day of spiritual stress to the everlasting habitations?

The teaching was by contrast. The teacher seems to say that, though such and such principles will work in the material world, they have no place in that world in which eternal righteousness reigns.

Moreover the ironical interpretation relieves the parable of its pessimistic tone. For we must assume that Christ would not have approved such methods as those of the steward even in worldly affairs. For they can not be approved without admitting that the law of righteousness does not run in the world of business. The man in the parable did attain a certain sort of success—but it was of the lowest kind. Thus the qualities commended in the parable are of no real value even from the material point of view. We have no right to make ourselves friends of the Mammon of unrighteousness even in our daily business. The eternal laws apply as much to our life in the world as to our life in the church. Does not Christ rather seem to mean that the steward failed even in this world? His methods succeeded, indeed. He was not forced to "dig" or to "beg", but what a price he had to pay! Perhaps one lesson is that if men will sell their immortal souls for such pitiful successes, they ought to be willing to make any sacrifice to attain eternal life. But if we are to assume that the parable teaches that we should use the same qualities in the Christian life that the steward used, we are forced to take the pessimistic view that dishonesty and trickery in business are necessary to success. The teacher seems to say: 'Here is what men will do to win temporal rewards. And what wretched rewards they are! Yet men think they can gain eternal life—the most precious of all gifts—by such methods. Dishonesty is dishonesty, no matter for what purpose it may be resorted to. It is folly to think that the Mammon of unrighteousness can ever receive men to everlasting habitations." So it may be that the whole parable is ironical—a sort of reductio ad absurdum. Probably the theological mind will distrust journalistic exegesis, but this interpretation seems reasonable. At least it is not forced, as so many of the explanations are. It is entirely consistent with a most reverential view of Scripture. Irony is not always undignified or malicious. On the contrary, it is something wrung from the agony of a true and tender heart. We get a touch of it in Ezekiel's prophecy. The prophet had been denouncing woes on the people, but so slight was the impression that he made, in spite of all he could do or say, that he burst out with this: "Ah, Lord God! they say of me, Doth he not speak parables?" Parables, when he was giving to the people what he believed to be the word of Jehoyah precisely as he had received it? The cry was that of an honest man who could not get a hearing from a people whom he was trying to help. There are many such cases, and they all go to show that great and serious souls not infrequently indulge in irony—fall into it unconsciously. Looking with their sad and serious eyes on a light, careless and frivolous world the whole situation must have to them an ironical appearance— just as when one sees people making merry on the slopes of an active volcano. Life itself is ironical, and especially does it seem so to those who have the sanest view of it. Christ, for example, believed that He had been sent into the world to save it by dying for it. And what sort of world did He see? He said:

Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling to one another, and saying, We have piped unto you and ye have not danced.

Could irony go further?—Indianapolis News.

One man or woman who really believes is mightier than ten thousand who hesitate and question and cower. — W. H. P. Faunce, D. D.

"Every call has its two voices, one from the Lord and the other from the people."

Our C. E. Topic.

Topic for July 24: How to Break Down the Spirit of Caste. Jas. 2: 1–9. Matt. 23: 8–12.

MEDITATION.

The caste spirit does not only exist in India. It had crept into the church when James wrote, and it is not a stranger in our churches to-day. It retains the same form it took in apostolic days. Money and birth are still the same old lines of cleavage.

Many who entered the Jewish churches wearing gold rings and goodly apparel, imagined, as do their spiritual children to-day, that clothes make the man, and they offered scant courtesy to the poor man in vile raiment. Many of our churches to-day are built only by the rich, and the man even of moderate means is not wanted in them. The purse-proud nabobs and money-kings and capitalists occupy the richly upholstered pews of a Sunday, read the stereotyped service denuded of all spiritual power, listen to the short "discourse" read by the prelate in his robes, and walk out as haughty as they came in. If any poor people venture inside to catch a stray crumb, they are shown seats near the door. Though the richr believe ought to carry on a certain amount of social intercourse with his poorer brother, as a general thing he does not do so, or at best it is in a condescending, patronizing way, which more than before makes the humbler man painfully conscious of his inferiority. Too often the minister of God's word, pledged to bear witness against the sins of rich and poor alike, cowardly glosses over the besetting sins of the grasping plutocracy in his audience, though not afraid to call the vices of the day-laborer by their right names. The man who steals a loaf of bread must repent or be lost forever; the lord who coolly monopolizes business and drives competing small merchants into bankruptcy, is even held up as an example of business sagacity to be emulated by the younger generations.

Birth and family also stiffly keep up the caste tradition. Societies are created in which only the descendents of old Knickerbocker or Quaker ancestry are welcome. Pride of stock is a most prominent characteristic of many good Quaker families, whose sons and daughters dare not marry less than so many thousand a year.

But the caste spirit is also alive in humbler people. There are well-to-do farmers who think it beneath them to be on terms of good comradship with small farmers. They look with disdain upon newcomers struggling to make a living. In fact, this spirit of social exclusiveness creeps out among all classes when once some fortunate circumstance, such as birth, wealth, eminent domain, self righteousness, confers imagined distinctions.

But it is all opposed to the spirit of Christ. It is ancient Pharisaism repeated. The church of Jesus Christ was largely recruited, at the start, from among the lowest menials and slaves of the Roman Empire and the Jewish communities. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" The church had most humble beginnings, and it does not become her or any of her members to show respect of persons.

There are two social rules the church has professed to follow throughout the centuries. "Thou shalt love thy neighbor as thyself" is one of them. The second is like unto it: "But he that is greatest among you shall be your servant." These rules are effectual levelers, if carried out. No caste spirit or system can flourish when they predominate.

The Mennonite.

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Editorial.

When the mayor of a large city does his best to discourage brutal exercise and the worship of brawn, by forbidding pugilistic bouts bordering on the prize fight, it ill becomes ministers of the gospel to take the other side. A minister as God's vicar is commissioned with the cure of men's souls, not of their bodies. He is supposed to stand for that which is spiritual. There is never a lack of those with whom the body is first and the soul last. There are ten of these to one of the spiritual class. Three cheers for brawn, but three times three cheers for character.

It has been said that the future church is the one that would be able to draw the masses. This is true and not true, according as we understand it. If it means that the church of the future will, like the Salvation Army of to-day, go out and seek the lost, carrying on evangelistic work both in the highways and by-ways, well and good. This is the Great Commission of the church. But if it means that the church is to truckle to the tastes and preferences of the fickle multitude, so as to corral them and wheedle them into its fold, it deserves the strongest disapproval among those who conceive the duty of the church in its evangelistic work, to preach the pure word of God first, leaving the results in the hands of the Lord of the harvest.

Correspondence.

HILLSBORO, Kans., July 12th. The last month has been a trying one for the Kansas farmers on account of the long-continued, heavy rains. The fields had been blessed with abundant crops, which promised a prosperous year for us all; but since the beginning of June we have had almost daily rains, which have cast down most of these hopes. The harvest should have commenced two weeks ago, but till now the fields could not be entered with the machines even if the rain intermitted for a day or two. Some farmers have gone back to the old fashioned way of reaping with the scythe and thus save at least part of the grain. If the rain should now cease, some of the wheat could yet be reaped, but the oats crop is totally lost. The growing corn still promises well, but will also not be very plentiful, for it could not be plowed sufficiently on account of the wet.

A visitation like this offers fully as much occasion to stop and think as a drouth. May we all take the hint and realize that all our industry and skill will not bring our undertakings to a successful end, if the Lord sees fit to bring about a different result. Let us be thankful for the lesson learned and for the many blessings which are yet so graciously bestowed upon us, even when much is taken away. And though the weeds should take possession of our corn fields, let us guard that the evil weeds of care and discontent may not grow up in our hearts. The elements of nature are in God's hands. He knows why he sends rain and why He sends drouth: He will also know how to provide for the wants of His children when their earthly hopes are shattered.

More Testimonials on Quill Lake District.

Following communications recommending the excellencies of the Quill Lake Mennonite Reserve were sent us for publication by Bro. Peter Jansen:

HON. B. WARKENTINE,
Newton, Kans.

My dear friend:—Just returned from a ten days' trip to the Quill Lakes and am more pleased than ever with our colony. People are busy breaking prairie and establishing homes. Several wells have been dug, and at a depth of from 9 to 30 feet plenty of good water is being found.

I inclose you copy of recommendations given us by Ontario Mennonites. They bought 16½ sections and took a number of homesteads.

Your old friend Jacob Y. Shantz drove out from Davidson in spite of his 84 years and pronounced our reserve the finest place for a colony he had ever seen.

With kind regards, I am
Yours truly
PETER JANSEN,
Second Vice President.

In Camp near Wolverine, Assa.
July 7, 1904.

To whom it may concern:—

We, the undersigned, members of the Mennonite Church of and near Berlin, Ontario, Canada, herewith take pleasure in stating that we spent several days on the Mennonite Reserve, west of Quill Lake, Assiniboia and Saskatchewan, Western Canada, inspecting the land bought by us from The Saskatchewan Valley & Manitoba Land Company (Limited), and selected by a former delegation, that we are satisfied with the land and conditions and found matters truthfully represented to us.

We found the settlers now on the ground well satisfied and we believe that in a short time there will be a large and prosperous colony established here.

We also desire to say that The Saskatchewan Valley & Manitoba Land Company has treated us liberally and courteously in every respect and we cheerfully recommend this Company to our friends. Signed:

REV. MOSES C. BOWMAN,
Mannheim, Ont.
AARON S. BIEHN, Berlin, Ont.
W. E. SHANTZ, Berlin, Ont.

The Best Method of Reducing the Evils of the Liquor Traffic to a Minimum.

A. L. WEBER.

(CONTINUED)

Let us now consider briefly how the saloon helps pay the taxes. The tax rate of a community decreases as the amount of assessable property increases. The saloon is the enemy of thrift and economy. It transforms the strong and capable laboring man, the competent business man, and the successful professional man into poverty-stricken wretches. It decreases their wages and causes them to neglect their property. It deprives families, who were once well provided for, of their homes and their means of support. It in every way decreases wealth and thereby increases the rate of taxation. Yes, and far more. It also imposes heavy additional burdens of taxation. It produces paupers, who must be supported at public expense. It disturbs the public peace and causes riots; to quiet these disturbance, an increase of the police force is necessary. Criminal reports show that, directly or indirectly, it is the source of at least seventy-five per cent. of all crime; to provide for the safe-keeping of these criminals, jails must be erected and maintained to administer punishment and justice to them, a large number of judges, state's attorneys, jurors and sheriffs must be supported. And, finally, the government reports show that from twenty-five to thirty per cent. of all insanity results from the use of alcoholic liquors; to protect these unfortunate men and women, institutions must be established and provided for by the government. Thus the saloon in no way helps pay taxes, but it creates additional sources of taxation.

But still it is said that the saloon must stay on account of the vast amount of money invested and the large number of men dependent upon it for a means of support. Even with the best efforts it will be impossible to annihilate the liquor traffic. But, it can be greatly reduced and this must be accomplished gradually. Therefore, not the entire number of men engaged in it will, at once, be without employment, but only a portion. These could easily find employment in other lines of business and occupation. As the saloon is removed the vast amount of money paid for liquor will necessarily remain among the people. It will be employed in procuring better food, better clothing, and in providing larger and more comfortable homes. To meet these increased demands of the people, more men must be engaged in manufacturing and in business, and more capital must be invested. Therefore closing the saloon does not imply nor even intimate that men must remain idle and capital uninvested, but on the other hand it means that the forces now active in destroying wealth and degrading man, will be engaged in a more honorable and more profitable employment. In view of these facts we believe that the saloon in no way aids business, neither does it help pay taxes, and that by its removal the commercial interests of our country will in no way be hindered.

Moreover, we believe that prohibition is the only safe method of reducing the evils of the liquor traffic, since it is the only method by which all temptations to drinking are removed. The high-license saloon and the state dispensary stand as a continual temptation to moderate drinkers, to abstainers and above all others to our young men. By prohibiting the traffic this temptation is entirely removed and it is then possible that the youth may grow up into sober, prosperous, honorable and law-abiding citizens. Yet, it is argued that prohibition is a failure since it does not prohibit entirely. Neither do the laws prohibiting crime. Should they be abandoned since crime exists in spite of the law? We cannot expect to prohibit the liquor traffic entirely. Those who are determined to find liquor, whose appetite for drink has been formed, will overcome all obstacles to procure the desired drink. By prohibiting the sale of liquor, the trade is made unlawful and infamous. All honorable and law-abiding citizens will shrink from the idea of procuring it by entering unlawful places. Wherever prohibition has been given a fair trial, far better results have been obtained than by any other system. It has reduced the amount of liquor sold and has lessened crime and all the abominable results of liquor to a greater degree than other method. We therefore firmly believe that the best method of reducing the evils of the liquor traffic is a prohibitory law.

Granting this, we are confronted by several questions which cannot be overlooked. First, Shall the state prohibit the traffic or shall this privilege be given to every community? The state makes and enforces all laws prohibiting crime and will be able also to enforce the law prohibiting sale of intoxicants, more thoroughly than a smaller community. The law made by the city does not demand as much respect as a law enacted by the state. This fact is clearly proved by the condition of affairs in Vermont and New Hampshire. Although under a prohibitory law for several years, local option and high license were substituted in nineteen hundred three, since it was argued that the prohibitory law did not prohibit entirely. The arrests made for drunkenness and disturbances of peace, during three months of local option show an increase of fifty per cent. over the arrests made in the same length of time while prohibition was in force. These figures show beyond a doubt that even poorly enforced state prohibition is far better than local option and high license.

Another question which must be considered is, What can the prohibition party do in this struggle with the saloon? We believe that it could do more if it were organized as a prohibition league. As a political party, it is too small to accomplish much, as it will necessarily be opposed by the greater parties. However, if it were a league it could more readily exert its influence in arousing public opinion against the saloon. After becoming sufficiently strong, it could induce one or the other of the two greater parties to advocate a prohibitory amendment. Then uniting with this party, it would become a powerful aid in this struggle.

We believe that we have a mission to fulfill among the nations of the world. That we may demand the essential respect and acquire the necessary prestige, we should strive to raise the standard of our social, moral, educational and political life as high as possible. The first step in this direction is the reduction of the evils resulting from the liquor traffic. With this fact in mind let us strive to subdue this enemy. Let us not be led astray by the advocates of high license, local option or the state control system, but let us remain firm in the belief that prohibition is the best and most effective method of accomplishing our purpose.

Summerfield, Ill.

From India.

Sister Susie Kroeker, wife of our Brother, missionary J. F. Kroeker, at Janjgir, India, writes to the Mission Board, May 26, 1904:

It is scarcely a month ago that the hands of my husband were so far restored that he could slowly resume his work again. I say slowly, because, although his hands seemed to be healed, yet they were so weak yet that he could work only a little at a time. We were full of hope, however, that the hands would now remain well. But as we awoke one morning last week, my husband told me that one of the fingers of his left hand pained him considerably during the night. We still consoled ourselves with the hope that the pain would soon subside again. But in this we were disappointed, inasmuch as by noon three of the fingers of that hand were inflamed and by the next day four of the fingers of the right hand also. These sore hands do not hinder my husband so much in his mission work but they prevent him from writing, so that that part of his work necessarily remains undone. You will therefore pardon me for writing briefly a little about our work.

Every day during the week, except on Sunday, from early morn till noon, medicine is administered to those who come after it. While thus administering medicine for the body we also endeavor to do some mission work by offering them the medicine against sin. Towards 4 o'clock in the evening my husband always visits the place where the weaver instructs the orphans. Here the servants and others also congregate, and my husband speaks to them from the word of God. And as some of the heathen find delight in defending their own religion warm collisions occur at times. During the evening, when we sit in our room, with the doors and windows open on account of the heat, we frequently hear our orphans engaged in prayer. With the smaller ones it is naturally only a stammering. But the larger ones pray, as it seems to us, very earnestly for the forgiveness of their sins, at the same time thanking the Lord for all the good they receive here at the orphanage. Dular, the blind boy, prays, among other things, "Behold, Lord, I am blind, and I can not sin with my eyes, but I pray Thee to keep my ears, my lips, my hands and my feet, that I may not hear, say or do that which is evil." The other day some men came after medicine. And as my husband was not at home at the time, Dular entertained them until he came, by telling them of the great love of God and reminding them of the fact, that their gods could not help them, because none of them ever rose from the dead and all of them were made of wood and stone. I cannot repeat all he told them, but it was with joy that I listened to what he said to them, until my husband came and gave them their medicine.

Some time ago a Maleguzar came to our compound with several men and asked one of our orphans whether Sahib would not come out and preach to them? After my husband had told them something from the word of God, they asked him many questions and told him, that they had first heard of this great God from us at the Mela at Seorinarayan, and that they had come to hear more of Him. Another Maleguzar, who is well read in the books of their gods, came to our meeting with his relatives and with great interest participated in the services. And we hope to God that it may not have been without good effect. He lives beyond Seorinarayan, a great distance from here. He expressed the wish, that we should move nearer to them so that they could more frequently hear the word of God preached. May the Lord bless His word and may He not let it return void unto Himself, and thus fulfil His promise given unto us!

In conclusion sister Kroeker asks for the earnest and persistent prayers of all mission friends for their work in India, so that the people may learn to know the one true and only living God and that the few Christians there may be established in their faith and devotion to God and show by their lives whose spirit's children they are!

God never comes to destroy anything that is essentially true, but to lift it higher into fulfillment and light. — CAMPBELL MORGAN.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo, July 10-17.)

Mrs. M. S. Carter and Leta Cooper, Plattsburg, Mo.; Mrs. George Hyde and Walter C. Hyde, Montreal, Canada; Mr. and Mrs. J. Reid Hyde, Mr. and Mrs. Vorbrick, Mr. and Mrs. T. Bircsak, Mrs. J. Besette, and E. G. Kahle, Chicago; O. W. Snyder, Louisville, Ky.; Hanna Hale and Grace Greene, Wilmington, Ohio; G. A. Arnold, Princeton, Minn.; R. Neuenschwander, Berne, Ind.; Mrs. E. Dewitt, Montreal; Edw. Mosiman, Gretna, Man.

Respectfully submitted,
EDW. D. KREHBIEL.

"The Christian, more than his censor can possibly do, laments his mistakes, condemns his own cowardice, and mourns his fallibility."

"Every wise man who has ever made a list of the greatest books in the world has put the Bible first."

The Sunday School Lesson.

Subject for July 24: JEHOSHAPHAT'S REFORM. 2 Chron. 19: 1–11.

GOLDEN TEXT: Deal courageously and the Lord shall be with the good. 2 Chron. 19: 11.

LESSON TEACHINGS.

Introduction. In order to learn the character of Jehoshaphat and of his reign, we need to read all that is written of him. Read 2 Chron. Chaps. 17—20. 1 Kings 22: 41–50. He was the better son of a good father. Succeeding to the throne of Judah at the age of thirty-five his reign of twenty-five years was in general a glorious and honorable one. God was with him (2 Chron. 17: 3), he put down idolworship (17: 6), he sent princes and Levites to teach the law of the Lord in the cities of Judah, a work of education sadly neglected for a long season (17: 7–9; 15: 3). Such a man's heart was right, and he had a true missionary spirit. He not only "sought to the Lord" but likewise "walked in his commandments." And the Lord richly rewarded him. He "established the kingdom in his hand", allowed riches and honor in abundance to flow unto him, gave him such a political prestige that the surrounding princes stood in awe of him and paid him tribute, gave him a splendid victory over those who dared to oppose him (20: 1–30), and ensured business prosperity and a flourishing period of peace. In all this we have an apt illustration of Matt. 6: 33.

God first, and the rest is assured. Also that "righteousness exalteth a nation."

1. Jehoshaphat Rebuked (1–4). But God alone is perfect, and all of his saints, even though their heart is right, often go astray. Jehoshaphat allied himself with a worldly and evil prince—Ahab, king of Israel. He had a weakness for such forbidden alliances, inherited from his father Asa, who was prone to the same vice. Twice was he guilty of such close affinity with the ungodly — first with Ahab, then with Ahab's son, Ahaziah (20: 35). In some form or other this was the sin of Abraham, of Lot, of Solomon, of Saul, and various others. Of course, Jehoshaphat did not want to forget his God. He told Ahab to "inquire at the word of the Lord", and he preferred the true prophet to false prophets. But that is no excuse for joining in the counsels of the ungodly. We cannot serve God and Mammon. God is our Father, and we his obedient children only as we renounce all fellowship with the world. Besides, it was a dangerous undertaking for a man of God, since Ahab was doomed to perish in the battle of Ramoth Gilead. Read chap. 18: 13–21. Jehoshaphat had almost as narrow an escape from death as had Lot from the fires of Sodom. But "he cried out, and the Lord helped him." God has in the same way helped many a one while toying with sin — saved him as by fire. There are doubtless some in heaven who have barely been saved, but no more. See 1 Cor. 3: 15. May the grace of God make us fruitful of good works that will stand the test of the judgment day!

But though God's mercy is paramount, and though he is ready to forgive many lapses of those whose hearts are right, nevertheless he chastens and rebukes them for their profit. Read v. 2. Jehu the seer stated to the returning king in plain words the gravity of his sin and announced God's wrath. After the king had forgotten this experience and had blundered the second time; there followed a severe punishment. See chap. 20: 37. Every time we offend against God's laws, we must look for the penalty. God forgives, but he must chasten Psa. 99: 8; Rev. 3: 19. We are forgiven not because God has regard for our goodness, but for Christ's sake, whose righteousness is imputed to us.

Jehoshaphat showed his moral greatness by the way he accepted his rebuke. Asa, his father, hardened his heart when rebuked (chap. 16: 10). Not so Jehoshaphat. He went out straightway to his wayward people, whom he had doubtless been instrumental in leading astray, and did missionary work among them, bringing them back unto the Lord God of their fathers (v. 4). That was work meet for repentance.

2. Jehoshaphat's Righteous Administration (5–11). He became a conscientious and wise ruler. He set up judges in the fortified cities of Judah and appointed a higher court in Jerusalem, the capital, with a chief priest for the Lord's matters and a ruler for all the king's matters. He wanted a just and orderly government to put down lawlessness and do justice to the people.

But best of all are his instructions to his officials, in vv. 6, 7, 9, 10, he told the judges, "Judge not for man, but for the Lord." They were to be absolutely impartial and take no bribes. This would have been good advice for old Lord Bacon, "the wisest and the meanest of mankind," who sold justice for bribes and bankrupted his character forever. Many of our American spoilsmen ought to take Jehoshaphat's admonitions to heart, for they buy and sell offices. God's fear should be the only motive of judges and their rulings. They are more the servants of the Lord than of the people. Eph. 6: 5–8. They should serve him faithfully and with a perfect heart.

Deaths.

LEATHERMAN.—On Sunday, July 10, 1904, at Wadsworth, Ohio, Jacob W. Leatherman, aged 70 years, 2 months and 28 days. Funeral services were conducted by the pastor, E. F. Grubb, and N. C. Hirschy, of Bluffton, Ohio. Jacob W. Leatherman was born in Wadsworth township, Medina county, Ohio, April 12, 1834. He was married to Mary N. Baker, July 1, 1859, and to them were born three sons, Milton, Benjamin and John, all living. He united with the church May 14, 1892. He was a deacon in the church since its organization in the town of Wadsworth. His devotion to and service for the church deserves special mention and he will probably be missed more here than in any other sphere of influence. When the Middle District decided to build a college he was chosen as one of the first trustees and was one of the building committee that erected the college at Bluffton, Ohio. He was a trustee at the time of his death and has rendered valuable services to that institution. The town has lost a model citizen, the business world an honest man, the educational institutions a faithful supporter and the church an efficient officer and a sincere follower of Christ.

Contributions.

Foreign Missions.

In the month of June the following gifts were received:

GENERAL FUND.—Springfield, Pa., congregation $12.50; Springfield, Okla., S. S. $13.57; Alexanderwohl, Kan., congregation $107.47; Salem congr. Dalton, O., $11.82. "The Lord knows," Newton, Kan., $.25; Bergthal, Man., $2.50; St. John's S. S., Pandora, Ohio, $14.18; Geary, Okla., $17.63; Bethel College, Kan., $28; Solomon Ott, Bowmansville, Pa., $2; missionary meeting, Giebelstadt, Bavaria, $34; Missionary sewing society, Wuerzburg, Bavaria, $11.00; Swiss congregation, Whitewater, Kan., $19.29; Bruderthal S. S. Kan., $70.24; Peter A. Friesen, Halbstadt, Man., $2; D. J. Auerbeimer, Cantonment, Okla., three months' rent $9.00. Ebenezer C. E. society Bluffton, Ohio, $2.65; anonymous, Donnellson, Ia., $50; A. Schrag, deceased, Marion, S. D., $100; Loretta, S. D. congr. $10; J. J. Voth, Upland, Cal., $10; Newton, Kan., S. S., $9.25; Noble, Ia., congr. $4.98; First Menn. church, Philadelphia, $12.50; Emmaus, Kan., congr. $135.75.

For Montana Missions.

From brethren and sisters at St. Louis, $5.63; a friend of Missions, Beatrice, Nebr., $25; Salem, S. D., congr. payment on account of $300 promised by the N. D. C., $75.

For India Missions.

A friend of Missions in Oregon, $10; Maria R. Miller, Ashland, O, $5.

For Indian Orphans.

Salem S. S., S. Dakota, $16.

For India Lepers.

A friend of missions, Beatrice, Nebr., $10; collection at children's day, Henderson, Nebr., $20 44.

Gratefully acknowledged,
GUSTAVE HARDER, Treasurer.

For the Poor Fund of the Western Dist. Conference.

Geary, Okla., congr. $6.50; I. Johannestal congr. Kan., $5.90; Christian, Kan., congr. $16.37; Emmaus, Kan., congr. $10.; 2. Johannestal congr, Kan., $7.90.

Gratefully acknowledged,
JOHN GERBRANDT, Treas.

For the Traveling Ministers' Fund of the West. Dist. Conference.

Deer Creek, Okla., $9.00; New Alexanderwohl, Kan., $20.48; West Zion congr., Moundridge, Kan., $7.60; Geary, Ok., $7.75; Friedensthal congr., Okla., $5 18; Hoffnungsau congr., Kan., $23.10; Brudertal S. S., Kan, $13.60.

Gratefully acknowledged,
J. W. PENNER, Treasurer.

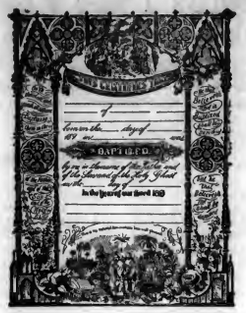
Report of the Treasurer of the Foreign Mission Board,

from October 1, 1903 to April 1, 1904.

IMBURSEMENTS.

Oct. 1, 1903, Balance in General Fund		$ 2835 09
" Ditto Montana	445 49	
" " India Lepers	98 33	
" " " Orphans	706 05	
" " Leper Asylum	15 00	
Contributions to General Fund in October,	$ 574 49	
November,	1409 83	
December,	655 43	
December,	914 66	
January,	638 83	
February,	860 27	
March,	210 40	5293 91
Ditto to Montana Fund, Oct.—April		251 05
" to India Mission "		1201 99
" to Lepers' Asylum "		979 30
" to Care of Lepers "		825 00
" to Orphan fund "		296 04
April 1, 1904, India Mission fund overdrawn		1678 03
		$14625 28

DISBURSEMENTS.

October 1, 1903, India Mission fund overdrawn	$1788 02
By order number:	
75. To J. B. Epp, expenses for Oraibi	12 50
76. Ditto for tower and bell	67 00
Third Quarter Salary to	
77. R. Petter	162 50
78. J. A. Funk	137 50
79. G. A. Linscheid	137 50
80. H. J. Kliewer	137 50
81. Lizzie Kinsinger	100 00
82. Bertha Kinsinger	100 00
83. Agnes Williams	81 25
84. To A. B. Shelly for order book	1 75
85. Agnetha Harms, salary for September 1903	30 00
Traveling Expenses to Miss. Meeting, Summerfield, Ill.	Board to
86. M. S. Moyer	20 25
87. Peter Balzer	21 46
88. Gustave Harder	21 46
89. A. B. Shelly	50 00
90. To H. J. Kliewer, station expenses, Hammon	37 86
91. John H. Epp, school expenses	75 00
92. J. B. Frey, fourth quarter salary	175 00
93. Ditto for tower, Oraibi church	58 63
94. Mary Schirmer, school expenses	50 00
98. J. A. Funk, salary for Frank Harrington, 2 Mos.	40 00
100. J. B. Epp, school expenses	50 00
Salaries for fourth quarter 1903	to
101. R. Petter	162 50
102. J. A. Funk	137 50
103. G. A. Linscheid	137 50
104. H. J. Kliewer	137 50
105. Lisette Kinsinger	100 00
106. Bertha Kinsinger	100 00
107. Agnes Williams	100 00
198. Nettie Harms	90 00
2. G. A. Linscheid, for station Haoenaom	25 00
3. J. B. Epp, salary for July	58 33
4. H. J. Kliewer, for station Hammon	9 60
5. R. Petter, repairs, freight, etc	125 34
7. J. B. Frey, for station Oraibi	200 00
13. J. B. Epp, school expenses	35 00
14. J. B. Frey, collection for him personally	34 43
15. Ditto for previous school expenses	28 00
1. G. A. Linscheid, for new house in Montana	200 00
96. P. A. Penner, salary 4th quarter 1903	225 00
97. J. F. Kroeker, salary 4th quarter 1903	225 00
6. P. A. Penner, for station Champa, India	132 00
10. Ditto, salary 1st quarter 1904	225 00
11. J. F. Kroeker, salary 1st quarter	225 00
12. Ditto, traveling expenses, furniture and salary for evangelist	60 00
99. P. A. Penner, build. Lepers' asylum	500 00
8. P. A. Penner, build. Lepers' asylum	400 00
95. Ditto, support of Lepers	200 00
9. Ditto, ditto	300 00
	$5739 86
Balance in treasury, April 1, in	
General fund	5081 14
India Orphan fund	1002 09
Champa, India Lepers' fund	423 33
Lepers' asylum	94 30
Montana mission	496 64
	$14625 28

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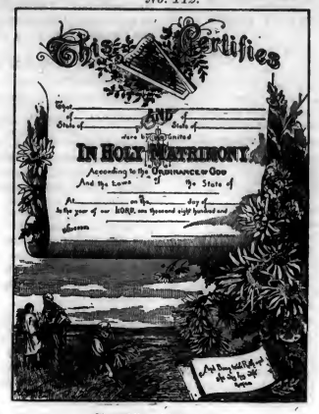

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News of the Week.

Domestic.

THE PACKERS' STRIKE.

LOW WAGES—HIGH BEEF.

WASHINGTON, July 19. — "If the strike in Chicago and elsewhere is not brought to a close by agreement with the packers, whatever is entailed cannot be laid at the door of the union."

President Samuel Gompers, of the American Federation of Labor, made this statement upon his return to Washington to-day from New York following a visit to Chicago, where he was in conference with both the strike leaders and the packers.

"The packers", he said, "reduced the wages of the common laborers from 20 to 17 cents last year, to which the men consented. They realize that there has been no fall in the price of beef as the result of that reduction, but, on the contrary, there has been an increase in the general cost of living. The men are asking only for a restoration of their wages. That is the sum and substance of the strike."

Mr. Gompers said that the latest information he had was that the men want the packers to promise them fair treatment and an agreement to arbitrate whatever differences there may be between them. He expressed hope that the strike will end soon.

Blistering at Chicago.

CHICAGO, July 18.—To-day brought no relief from the blistering heat. The only hope held out was a prediction of possible thunderstorms to-night or to-morrow. Indications were that before sundown the high record of yesterday — 94 degrees— might be exceeded. The first victim to-day was that of a dock worker, who became enraged by the heat and suddenly plunged headlong into the river at the Clark-street bridge. He died soon after being rescued from the water.

Big Reservoir Bursts.

SCOTTDALE, Pa., July 18.—With the roar of Niagara, the new reservoir of the Citizens' Water company burst last night at midnight and more than 300,000,000 gallons of water swept down the valley, washing out crops and wrecking buildings in its path. It was discovered about 10 o'clock that the dam was in danger of breaking, and messengers were sent through the valley to warn the people of their peril. Hundreds of lives were thus saved for a few hours later the whole valley was under water. The damage to the reservior will amount to at least $50,000. Huge trees were torn out by the roots and stones were overturned by the flood. The pump and engine installed Saturday below the face of the dam to pump the leakage back into the reservoir were wrenched from their foundations.

Foreign.

THE RUSSO. JAPANESE WAR.

RUSSIANS BEATEN BACK BY KUROKI'S BIG ARMY.

TOKIO, July 18. — 2 p. m. — At 3 o'clock Sunday morning, a heavy fog veiling their movements, two divisions of Russians, commanded by Lieutenant-General Keller, made an assault on the Japanese positions at Mo-Tien pass.

General Kuroki adds that the Russians assailed all the Japanese positions at Mo-Tien pass and in its vicinity desperately. The Japanese resisted stubbornly, repulsed the Russians and pursued them for a considerable distance westward.

Kuroki, in his report, praises the valor of his men.

RUSSIANS FOUGHT A LOSING BATTLE.

GENERAL KUROKI'S HEADQUARTERS. July 19. — (Delayed in transmission)—More Russian troops were engaged in yesterday's battle at Mo-Tien pass than in previous engagements. There were probably double the number of those which took part in the fight of Yalu river, while opposed to them were only one brigade and one battalion of the Japanese forces. The Russian loss is estimated at 2,000. The burial of the dead continues. The Japanese casualties aggregate 300.

The engagement has conspicuously demonstrated the wonderful efficiency of the Japanese infantry. They proved incomparably the better marksmen with more initiative, and they outfought and outgeneraled the Russians on every point.

CHINESE SAY FOUR THOUSAND JAPANESE WERE KILLED.

CHEE-FOO, July 19.—A junk with eight Russians and fifty Chinese on board arrived here this afternoon, five days from Port Arthur. The Russians refused to talk, but the Chinese said that on July 11 and 12 the Japanese captured and occupied with 4,000 men one of the eastern forts near Port Arthur. Before reinforcements arrived the Russians cut off the 4,000 troops in the fort and exploded mines, which resulted in the killing of every Japanese soldier there.

ORIENTAL STEAMER IS THE PROPERTY OF RUSSIANS.

SUEZ, July 19,— The Peninsular and Oriental Company's steamer Malacca, captured by the Russian volunteer fleet steamer St. Petersburg, in the Red sea, while bound from Antwerp for Japan, entered the canal to-day on her way to Libau, on the Baltic. The company's agent attempted to board the vessel, but the Russian commander refused him admission.

TWO MORE DETAINED.

The Daily Mail's Aden correspondent says that the British steamers Woodcock and Dalmatia were held up by the Russians in the Red sea and detained for three hours. The correspondent says the captain of the Russian volunteer fleet steamer St. Petersburg has notified the British residents at Aden to wire the British consuls at Suez and Port Said that he would seize any British steamers bound for the far East if the contents of their packages were not clearly shown on their manifests, according to international law.

ST. PETERSBURG, July 19. — Without discussing in any way the international questions involved, the newspapers here are all rejoicing over the exploits of the sea. There is plenty of scope for the fleet in European, Atlantic and Pacific waters. By threatening to deprive the Japanese of arms and munitions, it can compel the detachment of part of the Japanese fleet. This is why the appearance of the volunteer fleet in the Red sea is hailed with so much satisfaction.

The first impression in diplomatic circles here that the stopping of neutral ships would not give rise to international complications is being superseded by the impression, which there is good reason to believe is well founded, that instigated by Great Britain, it will at least lead to an interchange of views between the powers signatory to the treaty of Berlin.

GERMANY RESENTS SEIZURE OF THE HEINRICH'S MAILS.

BERLIN, July 18. — The German government has taken a prompt and firm stand in regard to the seizure of the mails of the North German Lloyd steamer Prinz Heinrich, which arrived at Aden July 16 from Hamburg and Southampton, for Yokohama, by the Russian volunteer fleet steamer Smolensk, July 15, having entered a protest against the carrying off of the mails and asking for a disavowal of the Smolensk's action and the return of the captured mail sacks.

The German government, the Foreign Office says, recognizes the right to search mails when on board the vessel itself, but claims the Smolensk had no right to take off mails in bulk from the vessel. The further argument is advanced that the right of search can only be exercised by a warship, whereas the Smolensk traversed the Dardanelles only recently, flying the Russian commercial flag, not assuming the character of a warship. The German government has not taken a positive stand on this last point, but leaves the question for future discussion and settlement.

TOKIO, July 20.—10 a. m.—The armored cruisers Rossia, Rurik and Gromobol, of the Russian Vladivostok squadron, passed through the Tsugar strait to-day.

BALTIC FLEET PREPARES TO SAIL.

ST. PETERSBURG, July 19. — Rear Admiral Parenago has been appointed to supervise the completion of the preparations of the Baltic squadron. The battleship and cruiser divisions are now in Cronstadt roads. Admiral Parenago hoisted his flag on the battleship Borodino, which will join Rear Admiral Voelkersam's division when the squadron sails. The other battleships in the roadstead include the Alexander III., Ostiabia, Navarin and Sissoi Vetiky, and the Admiral Nakhimoff, which, although a cruiser, is attached to the battleship division. The cruiser division is under the command of Rear Admiral Enquist and includes the Aurora, Domitri Donskoi, Sylelend and Almaz.

The strictest precautions are taken to protect the ships from possible danger. The squadron is surrounded from sunset to sunrise by a cordon of gunboats, as though Japanese warships were in the vicinity. Vice Admiral Rosjestvinsky, who is to command the Baltic squadron, has not yet hoisted his flag. He is still residing at St. Petersburg. The departure of the squadron is believed to be imminent.

LONDON, July 20.—The Constantinople correspondent of the Daily Mail in a dispatch dated July 18, says:

"A Russian cruiser has just passed through from Odessa with several guns covered with canvas on her deck. She also carried torpedo tubes."

LONDON, July 20.—The Suez correspondent of the Daily Mail, under date of July 19, says:

"The German steamer Sambia, it is said, has been seized by the Russians and is expected here to-morrow."

Czarina Prays for a Son.

ST. PETERSBURG, July 18. — The Empress is at Peterhof, where she will remain until her accouchement, which is expected in ten days. It seems that the Greek priests have obtained a great influence over her, and she is now a devout adherent of the Greek church, even consenting to pronounce the clause denouncing her former religion, which at her conversion and before her marriage she steadfastly refused to do. She now believes that the reason that she has had no son is because she is unable entirely to believe all the tenets of the Russian church. The priestly influence over her will be greatly enhanced should the expected child be a boy.

Vast Travel in London.

LONDON, July 19.—There are 6,000 miles of railway in greater London, and it is estimated that something like 600,000,000 separate journeys are made by passengers annually. The number of journeys on an average week day is over 1,500,000. An idea of the vehicular traffic in the streets may be gathered from the statements that in twelve hours 16,054 vehicles of all kinds passed a particular spot in Picadilly, and a full service of 690 busses pass the Bank of England in an hour. The number of passengers carried by the London trams in a year is over 360,000,000. A census is taken of the number of pedestrians who crossed over the London bridge on a certain day showed that they totaled 116,902, and in nineteen and a half hours during a day in the same month this year 248,015 people crossed the roadways at the bank.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, JULY 28, 1904. No. 33.

Say Something Nice.

Don't say it, neighbor, no,
That angry word.
Just let your grievance go—
I'm sure 'twere better so—
By all unheard.
'Twill not help him nor you;
Less said, the less to rue.
Yes, let it go unsaid;
Take good advice;
Don't speak to hurt; instead,
Say something nice.

Don't, brothers, be like bears;
It's all your loss,
Smooth down your bristling hairs;
Shake off your fighting airs;
Be sweet, not cross,
Far better, side by side
In love and peace abide.
Yes, boys, don't snarl or snap,
Not once nor twice.
Don't storm, nor stamp, nor slap;
Say something nice.

Don't—hear me, man and wife—
Scold, scold, and scold.
Too short the days of life
To spend so much in strife;
Your temper hold.
Speak words of love and praise;
Recall your courting-days;
Mistakes and faults dismiss,
Melt out the ice,
And with a smacking kiss,
Say something nice.

Don't, parents, chide and chide
Those bairns so true,
Dear boys and girls bright-eyed,
I know they are your pride;
They love you, too;
Don't speak so much of ill,
Their young hearts so to chill.
Much good they do; to more
Kind words entice;
Your help their hearts implore;
Say something nice.

Don't, don't, O mortals blest,
Of life complain.
God gives us what is best.
His gifts His love attest;
From plaints refrain.
No gift deserved, you know;
Then, do not murmur so.
Praise, praise for grace to-day
Above all price;
All wails and woes away,
Say something nice.
—Christian Endeavor World.

Items of News and Comment.

Elder Peter Regier, of North Enid, Okla., died and was buried July 17th in Nebraska, his former home.

Bro. and Sister Ressler in Dhamtari, India, were stricken with the loss through death of their infant son who was born June 12th.

The Swiss Romande Missionary Society announces that its accounts for 1903 have been closed without a deficit. In these days such a fact is noteworthy. Its mission in Portuguese East Africa is about to open another station in the southern part of the territory in the midst of seven out-stations, where there are already 186 Christians.

Elder Philip Roulet, of Pulaski, Iowa, who has served the congregation there for many years, and who was known throughout the Middle District Conference as an enthusiastic worker in Christ, died recently and was buried on July 14.

On July 1, a Catholic priest by the name of Leo Hillary Ledochowiski was baptized at the Mennonite city mission at Chicago on confession of his evangelical faith. He had occupied a very prominent position in Catholic church circles.

Bro. J. W. Kliewer, who has been visiting the congregations in Illinois, Iowa and Missouri in the interests of Central Mennonite College with good success, took up the same work this week with the churches in Ohio beginning with the Trenton congregation.

In taking account of the forces at work in the universal foreign mission field one may not overlook the Y. M. C. A. There are now 300 Associations in the mission fields, about one-half of them in colleges and universities. In the Imperial University of Japan the Association has a building for its own use. The Japan Y. M. C. A. is undertaking work among the soldiers at the front. Two prominent men in Seoul, Korea, are earnest supporters of the Y. M. C. A., but both are graduates of American universities, where the Association blessed their student life.

The congregations of northwestern Canada held their conference at Rosthern, Saskatchewan on July 11th and 12th. Many timely subjects pertaining to the work of the congregations in that conference were discussed in a brotherly spirit. The committee on publication of a conference paper could report no results and its mission was continued for another year. The Sunday-school work occupied a prominent place in the deliberations of the conference and Sunday-schools were urged upon the congregations. The question in regard to Mennonites serving as public officers or as jury-men was also discussed at some length.

A pamphlet from Bro. H. D. Penner's preparatory school at Hillsboro, Kan., shows that that school is in a flourishing condition. Owing the increase in attendance an additional teacher will be employed next year. The enrollment last year was 52 students. German is the principal language taught, but the aim is to prepare the students for higher institutions.

The place of the United States in the history of international arbitration and the peace movement is a proud one. No delegation was more influential at The Hague Conference than our own; and Baron d'Estournelles de Constant, one of the French members of The Hague Court and the leader of the arbitration movement in France, has recently declared that the action of our Government, in promptly sending to the Hague the Pious Fund case, and still more in insisting upon the reference there of the Venezuela cases, has done more than anything else to hasten the regular use of the Tribunal and to advance its prestige among the nations.

Missionaries in all parts of the world, but especially in India, are finding that in most unlooked for places people are discovered who have gained at least a little knowledge of Christian truth. Some portion of the Scriptures or some chance attendance at a Christian service has awakened thought and forced conviction, and the Spirit of God has wrought through the truth received. Dr. Van Allen, of the American Board Mission at Madura, reports the case of a patient in his hospital who was in a very weak physical condition, and who he supposed was so densely heathen that it was doubtful whether he could grasp any Christian idea. But while the doctor was debating with himself about making the attempt, the patient himself began the conversation, and the doctor, greatly astonished, said to him, "When did you hear about Christ?" "Why", said the man, with a wave of his hand, "the whole world knows about Him."

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., July 17-24.)

J. R. Morrell, Chicago; R. F. Goerz, Newton, Kansas; A. H. Schwan, Los Angeles, Cal.; T. T. Sprunger, Berne, Ind.; S. K. Mosiman, Chicago; Mrs. J. H. and Helen R. Goerz, Philadelphia; O. D. Goerz, Newton, Ks.; Ed. Baumgartner, Berne, Ind., George Longdon, Washington; Mrs. L. Cloud, South Dakota; Mrs. A. and Edw. Lagron, Peoria, Ill.; Mr. and Mrs. Amos and Miss Levina Burkhalter, Berne, Ind.; L. B. Heep, Denver, Col.; Mrs. L. Weber, Summerfield, Ill.; L. A. and Anna E. Schowalter, Halstead, Ks.; S. M. Ruth and Kath. Krehbiel, Summerfield, Ill.; J. F. Balzer, C. C. Quiring and Frank Balzer, Mt. Lake, Minn.; Henry Heir, Baden, Ill.

Respectfully submitted
EDW. D. KREHBIEL.

The Man With a Message.

The world has always been willing to listen to a man with a real message from Heaven. Since the days of John the Baptist whenever anyone has manifestly been sent from God, and has borne witness to the truth, the people have turned out to hear him. Luther in his day, and Wesley and Whitefield in theirs, were recognized as true messengers of God. Fifty years ago George Williams gave utterance to one of God's great thoughts, and to-day five thousand Young Men's Christian Associations attest the value of his utterance.

William Carey brought another great thought from Heaven, and Robert Raikes another. In our own land Dwight L. Moody and Francis E. Clark, Anthony Comstock and Francis Willard have each been the bearer of rich messages from God. All these have met with stout opposition, for "My thoughts are not your thoughts," saith the Lord, and yet eventually their message has been received, and has been in-

corporated into the life of the church.

"One accent of the Holy Ghost,
The heedless world hath never lost."

That God has messages for the church today no one can doubt. Never was there an age that needed divine wisdom more than ours. Great problems confront us, great dangers threaten us. Many seem dazed by the difficulties before them, and cry out in pitiful tones, "Who is sufficient for these things?" Instead ot waiting on God for a renewal of their strength, they resort to all manner of worldly expedients to gain the attention of the fickle crowd.

Others, recognizing clearly the same difficulties and dangers, are clamoring loudly for "A man with a message." They seem to be looking about for a great spiritual leader, someone who shall tower above his fellows like Elijah or John the Baptist, and who, by the sublimity of his vision and the moral grandeur of his life, shall be able to command attention and inspire confidence.

It may be that God will raise up another Elijah. Indeed more than one has already been declared to be the prophet of the twentieth century. It is certainly easier to wait and wish for some great man to be raised up, than to put our own ear to the Word of God and listen, but who shall say that the latter way is not more in accordance with the divine plan?

Why should not every man be "A man with a message?" Was it not said of our day, "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams?" Was it not said of all believers, "Ye shall be witnesses unto me."

Surely God needs us all as messengers of mercy to this sin-stricken world. And yet how many seem to have no message. They have nothing to say for God because they have heard nothing, and they hear nothing because they are not living in communion with Him. They are like a broken telephone which can neither receive nor transmit. Their wire is down, their communication is broken, they are of no use.

How important it is that those who are in communication with God should take time to be holy, take time to receiye and deliver the messages of God!

There are grave difficulties in the way of even those who are busiest in the service of God. This is an age of hurry and worry, and unless we are very careful we shall fall into the spirit of the age, and allow ourselves to be robbed of that quiet and repose which is essential to a deep acquaintance with God. Somehow we must get time to be alone with God, time to let the truth filter down through our being until our whole life is saturated with its spirit. So shall we come forth from our closets with the dew of Heaven upon our hearts, and with a fresh message upon our lips. "He that hath an ear to hear, let him hear what the spirit saith unto the churches."

One great mistake made by the church in the past was in supposing that the minister was the only one who had a message from God. That left the church largely dependent upon the Christian experience of one individual. If his wire was down or badly insulated, the congregation suffered. If the Word of God was not luminous in his eyes, if the music of Heaven did not vibrate in his heart, their souls grew lean, and their strength diminished. Now the teaching is different — "To every man his work. To every man some manifestation of the Spirit."

While the responsibility of receiving and transmitting the thoughts of God is distributed over the whole church, yet the danger is that many will think that their message is of little value. "If I could speak and pray like such a one, it would be worth while," they say.

As well might a messenger boy say, "This telegram is a short one and doubtless of little importance, and so I will not hurry about delivering it." He does not know its value. He cannot know. It may be the most important message received at the office for a year. Even so our testimony, short and stammering though it be, may, in God's sight, be the most important message of the meeting.

Let us never withhold it when God bids us speak, and let us never dishonor the Holy Spirit by thinking that what he prompts us to say is of little consequence, because forsooth our gifts are not as showy as some. God loves diversity. And remembering that a small copper wire, if clean and well insulated, is a better conductor than the largest gold or silver wire, let us not envy others their gifts, but do our best to give to the world all the helpful thoughts that God has revealed to us.—Rev. H. W. Pope in U. G. N.

A Great Missionary Enterprise.

E. K. MOHR.

Not only has the World's Fourth Sunday-school Convention been the climax of organized Sunday-school endeavor, but it has also given a mighty stimulus to missionary effort and has made the Sunday-school missionary for all time to come.

OBLIGATION.

The missionary obligation depends on the authority of the Bible. The Jerusalem cruise has brought strong confirmation of the Book, first by a study of the "Fifth Gospel" — the climate, customs, topography and life of Palestine, second by the results of excavations in the East, found in the Museums and at Gezer, but perhaps the most striking proof is found in this "Breath of God" in the life transformed.

"The Bible has everywhere been the power in the great evangelistic work that is now changing the whole appearance and condition of things in the East. The Word of God wakes up the mind, gives worthy aims, stirs enthusiasm, begets enterprise, uplifts womanhood, purifies the family, restores society, and is bringing life and power and progress everywhere."

"What saith it?" "Go preach" —"go teach" — "into all the earth"—"to the uttermost part of the earth" "to every creature". The glory of the preacher is that his preaching is not above his practice. See John 3: 16. God had an only Son and gave Him for a missionary. Some may have seen only rags and filth, disease and degradation, but God sees infinite possibilities *in every creature*, and to the salvation of these needy ones He wants us to bend every effort." The church must preach or perish, must evangelize or fossilize."

INSPIRATION.

We feel, because we saw, that for splendor, for eternal reach, for tremendous importance in the eyes of Almighty God, the missionary enterprise is the greatest enterprise on earth. Our hasty trip has scarcely touched the hem of its garment, but for us to see and get a little glimpse here and there of the heroic fibre, the fine mental equipment, and the radiant spirituality of such men as Dr. Kalopathaker of Athens, Dr. Washburn and others of Robert College, the Blisses, Jessups, Post and others of Beirut, Harvey of Cairo, Murch of Luxor, Burgess of India, and many others, was inspiration.

To visit Malta the scene of Paul's shipwreck, to stand on Mars Hill and hear the echoes of the sermon on "Jesus and the resurrection", to look on the desolation of Ephesus, where Paul spent three years of his life, to be in Rome where the great apostle was "offered", and in Joppa where Peter had his vision, to walk over the hills of Galilee, sleep in Nazareth, sail on the beautiful sea "where Jesus loved so much to be", to behold the empty garden tomb, the place of the skull, enter Gethsemane, climb Olivet, ride up from Jericho remembering the words about the Master, "he went on before, going up to Jerusalem", and more than all, to see the beautiful characters coming out of unspeakable surroungings, has thrilled and filled the devout mind with the triumph and conquest of a risen Christ.

INFORMATION.

We have had a glimpse of Portugal in Funchal, ignorant, superstitious, poyerty-stricken, persecuting to the death her own people who dared to say with Luther—"the just shall live by faith."

In Gibraltar and Linia what a startling contrast between the Anglo Saxon Protestant, and the Latin Catholic civilization; on the one hand order and cleanliness, and on the other laziness and filth. Spain proud but prostrate—the Bible a sealed book, beggary, wine, illiteracy and bull fights instead.

Algiers where the French give attention to the surface, but are sadly careless of the education and spiritual welfare of the people.

Athens "the eye of Greece", a country with ten thousand priests for two million population—but a church powerless and worshiping through pictures, candles and incense.

Bull frogs croaking a dirge at Ephesus. The candlestick of a once great church removed because it would not repent and return to its first love.

Constantinople, like all Mohammedan towns unwashed and dressed in rags, where sacred dogs and sacred pigeons are held in higher esteem than humans. The capital of a vast empire without telephones, sewage, fire department, public schools, hospitals or asylums.

The Holy Land—holy in associations and unholy in conditions. In the power of the Turk, burdened with taxes, the ambition of the people crushed, scorched and scourged, bearing the awful ear marks of a man-made and therefore a loveless and lustful religion.

The Holy City in the hand of spoilers, full of commercialism, beggary, hatred and filth — where you look in vain for the virtues the Master taught and the spirit He manifested.

Egypt where many of the villages are but a mean collection of wretched mud houses, the people ignorant and very superstitious—their huts shared by the hens, ducks, goats, donkeys and sheep as well as the humans.

Rome—which is Italy—burdened with an army of soldiers and another of priests—a church prostrating its spiritual power in a vain attempt to regain its lost temporal power.

A dark picture? So it is always and everywhere where the light of the Gospel of Jesus Christ has not shone. The remedy is not in art, poetry, philosophy, sword or any wisdom or achievement of man. We are not called on to invent a remedy but take the remedy God has provided, and He is depending on us to lift up the Christ, and give the word to those living in a long night of pain and hunger and want.

PERMISSION.

"Suffer the children *to come*" and then suffer them *to go*, for children are natural missionaries. Allow the children to be unselfish and they hold the key to the world's speedy evangelization. Teach them the blessedness of giving—to pray more, pay more, say more and the church will be eager to go more. John R. Mott says: "If each pupil in each Protestant Sunday-school in the United States alone were trained to give one cent a week to missions, in five years we could educate, send forth and support missionaries to evangelize the world in this generation."

DIRECTION.

Have maps in church and home showing the stations and condition of the mission fields. Teach children to earn money and give of their own. Have the church provide for the expenses of the Sunday-school and let all the offerings of the school be devoted to missionary work. If Sabbatier at 70 had work planned out for 200 years in the extension of God's Kingdom, it might be well to take the children into our confidence and begin to study God's plans and seek to enter in, and carry forward with them and Him.

CONCLUSION.

Robert Speer said, "I want to give my life to that work in which Jesus Christ would be most interested were He on earth today." He is "the same, yesterday, and to-day and forever", and when in "the fulness of time" the "Word was made flesh" He came among us not to do His own will—nor to be ministered unto but to minister. A conception of the Christian life which seems to obtain with some, is to go to church once on Sunday and keep out of jail the other six days of the week. After thinking of the glory home that was our Lord's, and seeing the surroundings He must have had on earth, the idea that the Christian life is to be lived in an easy, quiet, comfortable, decent sort of a way is not worthy of Jesus Christ. Let us take the church not as a field to work in but make it, what it is in God's thought, a force to work with. Let us "find the place where God wants each of us to work and burn to the socket there."

Grand Rapids, Mich.

An Irreligious Man's Catechism.

Dr. William James, in his book, "Varities of Religious Experiences", puts the sentiments below into the mouth of the typical worldling destitute of religious sentiment:—

Q. What does religion mean to you?

A. It means nothing; and it seems, so far as I can observe, useless to others..... Praying, singing of hymns, and services are pernicious—they teach us to rely on some supernatural power, when we ought to rely on ourselves. I *tee*-totally disbelieve in a God, etc. etc.

Q. What comes before your mind corresponding to the words God, Heaven, Angels, etc.?

A. Nothing whatever. There is no agency of the superintending kind. A little judicious observation as well as knowledge of scientific law will convince any one of that fact.

Q. What things work most on your emotions?

A. Lively songs and music, "Pinafore" instead of an oratorio. I like Scott, Burns, Byron, Longfellow, especially Shakespeare. Of songs, the "Star-spangled Banner", "America", "Marseillaise", and all moral and soul-stirring songs; but wishy-washy hymns are my detestation, etc. etc.

Q. What's your notion of sin?

A. It seems to me that sin is a condition, a disease, incidental on man's development not being sufficiently advanced, etc.

Q. What is your temperament?

A. Nervous, active, wide-awake mentally and physically. Sorry that Nature compels us to sleep at all.

Dr. James adds: "I think you will recognize in him, coarse-meated and incapable of wounded spirit that he is, a sufficiently familiar contemporary type."

"De Quincey says that all our thoughts have not words corresponding to them; many of them, in our imperfectly developed nature, can express themselves in acts, but must lie, appreciable by God only, like the silent melodies in a great musician's heart, never to roll forth from harp or organ."

Our C. E. Topic.

Topic for July 31:—An Evening with Burmah and Siam. Isa. 35: 1-10.

We are about to spend an evening with Burmah and Siam, two far off countries, farther away still because of their strange and unnatural life and religion. To know and understand them better will enable us to more heartily appreciate our many blessings and our beautiful and much neglected worship. We can best realize the advantages of our Christian religion by contrasting the many privileges we constantly enjoy with the misery and awful wretchedness of the people who follow after other gods. Anything like a just comparison is impossible from a lack of data, and from an inability on our part to appreciate even in a small degree the degradation of these peoples. It is well therefore for us from time to time to study other nations and note the effects which their different forms of worship have produced. It will strengthen our faith in our own blessed religion and quicken in us the already growing desire to bring the gospel tidings of great joy to these far away brethren. And may we prove as ready and willing to sacrifice for the glory of our God as the benighted nations are to suffer for theirs.

Burmah is a division of Farther India. It is divided into Upper and Lower Burmah. The capital of the former is Mandalay, of the later is Rangoon. Lower Burmah has been British terrirtory for almost a century. It was here that Judson began his celebrated missions. The work proved most successful among the Karens, a superstitious and very degraded mountain people whose religion consisted in a low form of demon worship. The work of our missionaries among these rude and ignorant people has been very successful. Burmah has to-day fully 100,000 Christians who, poor as they are, raise the remarkable sum of $72,000 every year towards their support.

The Karens of Burmah have a tradition that some day the white man from the west will come to them, and bring to them again the Great Law of Yah, or God, which their fathers carelessly lost, and for the loss of which they were given in the bondage of evil spirits. Their religion resembles that of our Indians. They believe in a great spirit and in a multitude of demons. If any one becomes sick, it is supposed to be because he is being plagued by some of these evil spirits. The Karens believe that every man has seven spirits, which leave him while he sleeps and wander about. What our spirits see in their wanderings we dream. Now the evil demons are always watching to catch these spirits of ours. If they catch one spirit we are sick, if two or more we get worse; if they succeed in catching all the seven we must die. The Indians of our country tried to drive away demons by making a loud noise. The Karens must placate theirs with offerings and gifts of food and the saying of prayers. The evil spirits dwell in the rocks, grass, trees, and everywhere, so that these poor deluded people must be constantly afraid lest they offend some restless spirit. What a blessing and relief our Christian liberty must bring to them!

Siam lies east of Burmah. In history it is known as the land of the "White Elephant," and has a population of over six million, who are with few exceptions Buddhists. They are an indolent race, much given to decorum, and are spoken of for their generosity. The wretchedness and squalor of their poor can only be compared with the excess and magnificence of the rich and powerful. It is said that at a public function there are served as many as one hundred carefully cooked dishes; while the fare of the poor man consists of a handful of rice and a bite of fish. Their temples and shrines erected to Buddha are very elaborate, and are frequently ornamented by many bells which are rung by the wind, filling the air almost constantly with undulating melody. The "Sleeping Idol" of Wat Poh is 150 feet long and 40 high, and is entirely covered with gold. Near this is the temple of the Sacred White Elephant, concerning which so much has been already told. But the grandest and most magnificent of all the Siamese temples is the temple of the Emerald Idol. The altar is over 100 feet high, and ornamented with gold and precious stones. The temple floor is of polished brass, and reflects the light of the tall candles whose sacred fire has not been permitted to go out tor over a century. Here is a gate called "the beautiful," and on one side of its entrance stands a statue of St. Peter, and on the other side one of Ceres scattering flowers. On the inside of this remarkable building may be found types and symbols of Helenic and Assyrian idolatry, a remarkable aggregation of wanton magnificence. May we aid in hurrying the day when all this idle and debasing splendor shall yield to the pure and progressive worship of Jesus Christ.

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Editorial.

When Criticised.

If our critics had their way, what would they not make of us? Esop, in one of his fables, tells of the poor man who had two wives of contrary tastes, the one of whom plucked out the white hairs in his unlucky head, the other the black, and between them the henpecked martyr turned bald. If a man occupying a public position were to allow the confusions and contradictions of his critics to mould his policy or methods, he would be, not a physical, indeed, but a mental and moral wreck. Great men are ever, not beyond criticism, but above it, unhurt, undaunted, unmoved. No matter what the pretensions of a public benefactor may be, howsoever lofty and unexceptionable, there is always a section or a faction suspicious of them. John the Baptist came neither eating and drinking, and his hypercritical generation said, He hath a devil; Jesus came both eating and drinking, and the same perverse crowd said, He is a glutton and a winebibber. But it is well to stand upon rock-bottom when assailed by the host and bear in mind that if the intention is honest, the sight clear, the aim true, no matter how far short of the mark the shaft may fall, though our success may be questioned, we cannot go down in infamy and disgrace.

Honor and shame from no condition rise,
Act well your part—there all the honor lies.

Two Secrets.

Some one said that there are "two secrets which the highest culture sometimes misses — how to be useful and how to be happy" and that many a poor man, who is scarcely able to write his name, and whose education is that of "work and things, not books and teachers", yet succeeds in finding out these secrets. The truth is that to have actually attained to the twin summits of happiness and usefulness belongs to the highest human achievements and argues mental and moral qualifications of no mean order, even though untrained in the minor arts of reading and writing. William the Conqueror was a poor penman, and his writing was a miserable scrawl; but he knew how to conquer and how to govern. Conquering and governing are always more difficult achievements than petty schoolroom accomplishments, whether the conquests are material or spiritual. But to have conquered and to rule one's own spirit, to have put down internal foes and risen above external circumstances, which all is to have found the secret of happiness; and to have discovered our own sphere and function, our abilities with their scope and limitations, which all is to have found the key to usefulness: — these are victories far more glorious than taking a city or writing the laws of a nation. Many of our ancestors may not have been able to read; many of them possibly set down a crossmark to a will instead of their full names; they knew nothing of the daily paper and had never journeyed fifty miles away from home: but they made the most out of life according to their lights—best of all, they possessed peace of mind and when they died their loss was felt in the community.

The Bible is the one great textbook of the arts of being happy and useful. Christ is the great Teacher. If we sit at His feet we will learn what the highest literary and scientific culture does not guarantee, yet what they cannot arrest.

Good Deeds Live.

The hoary old proverb which we quote so readily,—"Great oaks from little acorns grow"—is not quite loyal to the whole truth. It tacitly ignores the sun, the soil, the air, the tempest, the raindrops, each of which play a most important part in the perfection of the monarch of the forest.

Were it not for these the most promising acorn would shrivel and rot away in the mould at the foot of its parent. It is not otherwise with a deed of love prompted by a kindly, regenerated heart. Great things may be its ultimate fruit and outcome — saved souls, happy lives, spiritual awakenings, extensive missionary enterprises; but after the seed is sown it is the watchful, provident Father who supplies the favoring environment and propitious circumstances and ensures its steady growth and ever-widening influence. The church has attained to colossal proportions from a most humble beginning. But its Author had first prepared the soil and the atmosphere and other conditions for its growth. Even persecution had its part in nurturing a sturdy, noble character in the believers, just as the storm-wind tries the fibre of the young oak and leaves it the tougher and hardier. That divine voice on the plains of Damascus begat the Apostle Paul; but it was the fruitless, self-dissatisfied life of Saul the Pharisee that under God was a potent element in directing and determining his greatness and usefulness. His Roman citizenship was likewise a circumstance that opened the door of the Western world to his gospel and allowed it to expand and assume world-wide dominion.

A word in season or a Christ-like act never dies. It bears fruit perennially. It finds imitators from generation to generation. Grandfathers tell the tale to their toddling grandchildren. It becomes a cherished tradition to be embodied not only in story but in flesh and blood. And this because God not only sows, but also waters and gives it the increase.

Said Emerson: "What is excellent, as God lives, is permanent." And this lofty thought ought to be a mighty incentive toward well-doing. No one ought to be ready to fold his hands for his last sleep before he has left a durable footprint upon the sands of time, as a guide to the haven of eternity.

Correspondence.

HILLSBORO, Kans., July 19th. The conditions here have now changed somewhat since my last writing. The continuous rains have ceased and only an occasional light shower still shows that the moisture of the atmospere has not all come down yet. The sun shines very hot these days, and the ground dries fast, so that some farmers have been able to reap some of their grain yet last week.

On July 17th we had the privilege of listening to two visiting preachers, who favored us with excellent sermons. Rev. F. F. Jantzen, of Paso Robles, Calif., a former member of our congregation, preached in the forenoon on the text: "I am the door," and in the evening the missionary candidate P. J. Wiens, from Bethel College, had the parable of the prodigal son for his theme.

The different churches of our town have joined in forming a "Men's League" with the object of combating intemperance and immorality in our neighborhood. We hope that it will succeed in doing much good. Its meetings take place every other Sunday in the school-house auditorium.

On the second Monday in August the German Teacher's Institute will meet in Rev. Penner's Preparatory School building. It is hoped that many teachers will attend from far and near.

QUAKERTOWN, Pa. — Sunday, July 17th, we had the pleasure to have in our midst Brother H. van der Smissen, pastor of the Hamburg-Altona Mennonite church, Prussia, Europe, who preached in the morning at West Swamp and in the afternoon in our church here in town. Brother and Sister van der Smissen arrived here on Saturday evening from Allentown, Pa., where they had arrived on Thursday evening from Niagara Falls. On Thursday evening they attended the closing meeting of the Pennsylvania State Christian Endeavor Convention held at Allentown, where Brother van der Smissen delivered a brief address. The following day he, in company with Brother N. B. Grubb, made a short visit with our Governor Pennypacker at his home at Schwenksville when the governor showed him some of his Mennonite literature. He also visited our Home for the Aged at Frederick. As they expected to sail for home on the following Saturday they were obliged to leave here early on Monday morning for Philadelphia. We were all very glad eyen for their brief visit but regretted very much that their time did not allow them to make a longer stay with us.

Tenth Mohonk Arbitration Conference.

(Remarks of Rev. Wilbur F. Crafts, Ph. D., Superintendent of The International Reform Bureau, Washington, D. C.)

Let none of us be disturbed by the opposing opinions expressed here. I am glad this is not like those political conventions for which everything is done in advance but the shouting. At such a convention, a few years since, a reporter approached a delegate, pencil in hand, anticipating from his intelligent countenance an interesting interview. "What do you think of free silver?" "Young man, I am not here to think. I'm here to holler." "We are here to think," and so we differ. But I note a surprising unanimity on the two main points, the far-off goal and the next step to take. The goal, we have unanimously voted, is an international supreme court where all quarrels between nations that cannot be settled by diplomacy shall be adjudicated, with international public opinion as the sufficient agency for the enforcement of the award. The next step to take is the ones suggested by Commissioner MacFarland, namely, to ask the President, through the Secretary of State, to submit at the very opening of the next session of Congress, arbitration treaties with France and England, meantime assuring him that public sentiment approves and desires such action, which can be done through public meetings held all over the land, and by petitions and individual letter. Close after that should come the step suggested by Congressman Bartholdt, the passage of the resolution pending in Congress that would empower the President to call an International Advisory Congress of many nations to consider arbitration and also the gradual lessenings of armaments. Senators and Congressmen, many of them already committed to this policy, have a right to know whether public opinion is ready for this advance, and this can be shown only by a mail box ballot of brief letters, with which as an infantry volley, petitions should cooperate as artillery, and telegrams as cavalry, and influential deputations as sharpshooters. Legislators will be "too busy" to read Mohonk reports unless greatly interested, but a deputation filled with Mohonk facts and arguments will be attentively heard and will create the interest that will lead to such reading. With that resolution in Congress, if we have seen our legislators on the subject in advance, we may also get the endorsement by Congress of the proposed international convention to codify international law. Congress had already sent to the President the proposal of Mr. C. H. Butler, Clerk of the Supreme Court, that he should initiate a world treaty providing that unoffending private property at sea, not contraband of war, shall be exempted from seizure. Let us all say Amen.

All these can undoubtedly be carried this winter, so far as our goverment is concerned, if each one who desires such legislation will vote his or her fraction of public sentiment in the mail box before Congress convenes. Best of all if you will each vote it by personal word spoken to the legislator living nearest to you. By such efforts those with whom I am associated in promoting legislation carried sixteen acts of government in the interest of social ethics in thirteen weeks, at the crossing of the centuries. And in sixteen years of this legislative work I have never known Congress to refuse to pass a measure which the people asked for by an adequate vote of petitions and letters. Letters are needed to assure the President also that public opinion will support him in increased use of arbitration.

I have been called to conclude the discussions of this conference —the benedictions are yet to follow—because our Bureau has carried eight important measures of its own in Congress and defeated another in nine years past —a tally of one per year, besides many lesser victories. And this year we shall make arbitration, always one of our objects, our foremost work, in co-operation with all the forces represented here, of which the chambers of commerce are the most assuring of early success. Labor, you know, is also with us, though its delegate, Mr. Gompers, was unexpectedly detained.

On this subject of arbitration many of us are united who do not see alike on other "moral questions." I should like to remind all those who are battling as our allies against the great vices, that because "war is hell," as General Sherman said out of abundant observation, the "war against war" should be recognized as one of the "moral reforms." Every war accelerates intemperance, impurity, gamblingan d Sabbath-breaking, besides lessening the sacredness of life and property. It is an illustration of the church's individualistic and fragmentary treatment of ethics that it is more offended by an individual soldier's intemperance and other vices than by the wholesale sin of unnecessary war, which is the prolific mother of these individual sins. And another reason why moralists should war against war is to save its wasted combativeness for moral warfare. If we could enlist as much manhood and money as we have put into war in the Philippines in a war against political corruption at home, we could put "grafters" to rout all over the land.

But the last argument, as the first, of this conference is Christ, whose enthronement in self-sacrifice is pictured in the Revelator's vision of a "a throne on which was a lamb as it had been slain," on which I have based the following:

Hymn of Peace.

(Tune: "Behold, behold the Lamb of God.")

Behold the crimsoned Lamb of God
On the throne, slain to reign;
The kingdom of this world at last
Is His own, won with pain.
The holy city cometh down
Where greed is banished by His frown,
And service is life's highest crown;
Gain is loss, loss is gain.
The devil's way of force He spurned,
And His gold, as but dross;
Not nailed but nailed the hands he turned
To the world, won by loss;
Avengers stand before the gate
At all the palaces of hate,
But gentleness hath made thee great
On thy throne of the cross.

Behold thy King that meekly comes,
Lord of law, Lord of love;
No soldier shouts, no flare of drums,
Sign of peace, see the dove.
The earth, the blessing of the meek,
Is thine, O Champion of the weak;
Thy righteousness and peace we seek,
Done on earth, as above.
—Christian World.

The Fading Out of Conviction.

In this day when there is a shaking of the earth not only physically, but by wars for the grasping of more of it, there is coming to pass a shaking of the heavens also, an upheaval in the spiritual domain of men's lives. Also along with the breaking up of confidence in the text of the Bible comes a shaking of the faith of many in doctrines that make up its spiritual contents. With a vanishing of confidence in the truths of the invisible life as taught in the Scriptures comes a vanishing of a sense of sin, especially where that conviction would rebuke the desires of the flesh and of the mind. The prevailing confidence held on to, is the confidence in temporal and material things a belief in what one can see and accumulate,—what can supply the flesh and its interests; and to make way for the religion of outward success and power, there is a letting go of spirituals and high ideals, as doubtful food even for dreamers. The worship much in vogue is that of conquest of things of earth, whether by business, by rings, by bribery, by politics, or by war, where the means are not condemned as sinful, except as they fail.

Where the "golden calf" or earth-hunger is once more exalted into dominion, this blunting of a public moral sense must come from and must require a lapse of faith in the inward witness for the truth of the unseen. Where the persuasion grows that the only realities are the things that are seen, conviction fades out.

The decrease in church attendance by men is an index of this sad relapse of a war-taught generation into worldliness, and a confessed sign of impaired confidence in the volume of the Book where the book has been depended on as the cheif channel of religion.

A sense of the sinfulness of sin does not, indeed, come from the Bible; but the natural man readily welcomes the weakening of any voice which stands against his lusts. If he can for a time stifle conviction by discounting the authority of his Bible he will give his sin the full benefit of his doubt. The world has not yet seen a Scriptureless people increase unto more godliness, or where the Bible is ignored, scruples of conscience growing more and more delicate. It does daily see the cares of this world and the deceitfulness of riches choking the inward word of Life, making it unfruitful and hardening the conscience of sin, whether this be in a nation or in a man only.

From the Spirit of Truth which we believe finds in the Scriptures much of the Divine proclamation against sin and for its Remedy—from the Spirit of Truth directly comes the sense of sin, a convicting grace to lead to repentance towards God and faith towards the Saviour from sin. He comes as the way of life to reprove the world of sin. If men will not inwardly hear, they become victims of a fading out of the conviction of sin unto the callousness of conscience which others are deploring.

In the Unitarian convention held in Philadelphia one of the number declared there was one thing in which their great disadvantage consisted, in contrast with the hold on the people which the evangelical denominations have. "We don't know what to do with *Sin*," said he. And he confessed they would ever be handicapped in reaching the convicting witness in the people at large, until they could compete with the other churches in dealing with the problem of *sin*, its satisfying remedy and remission.

Coadjutor with the Spirit as the Bible is, in developing the conviction of sin, yet it is with the immediate witness of the Spirit that the work of conviction rests. And even in the face of all denials of the Scriptures we still expect that where sin abounds convicting grace will much more abound, The god of worldliness will yet be frustrated in overturnings which are impending, and men be brought to an end of themselves which shall be to them the beginning of the gospel of the Son of God. Meanwhile we are not a people who should in any testimony be giving to the sinfulness of sin any quarter, or the necessity of repentance towards God any loophole of escape. We cannot preach salvation and ingore that men must be saved from, and the one Name given under heaven by which they must be saved. First, foremost and unrelentingly the one condition of the convictions for sin, even the heeding of the witness of the Spirit in the hearts of men, must be insisted on with no uncertain

sound quickened by the same Spirit; and then men receiving a God-given repentance, and "Him who is set for God's salvation unto the ends of the earth," will find what to do with their vanishing worldliness, and what to do with their illuminated Bible.

—The Friend.

Christ's Relation to Sinners.

Christ assumed no indefinite relation to sin or to sinners. The former He painted in its true colors, and He lost no opportunity to make it heinous in the sight of mankind; but not so with the sinner. "He came to seek and to save that which was lost." Look at special cases of this sort which came directly under His observation. That poor woman in the coasts of Tyre and Sidon who cried after Him on account of her poor child was treated with consideration. True, she was a heathen, but He heard her tale of distress, and went to her relief.

So with the unfortunate woman taken in sin. Those who brought her to Him wanted that she should be stoned, but He commanded those who were guiltless to cast the first stone at her. They all slunk away with shamefulness of face. Then He spoke kindly to her, forgave her sins, and bade her go in peace and live righteously henceforth. At Jacob's well He brought another one of this sort to repentance, and sent her off full of joy and gratitude. So we might multiply such cases indefinitely.

Not that He had any patience with the sins of these people. Far from it. But He did pity and forgive the sins in these repentant sinners. He was sorry for them. They were weak, frail creatures of earth, struggling with the adverse conditions of life, and He extended to them the helping hand, lifted them upon their feet, and started them out right with God. For this purpose He came into the world.

It is important, therefore, that we follow His example. We know that it is difficult always to discriminate between the sinner and the sinner's sin. Often we confound the two, and in our loathing of sin we are tempted to loathe the sinner as well. But Christ drew this distinction: He hated the one with all his nature, but he loved the other with all the power of his great heart. Separate the sin of a man from him, and there is much in his nature and character to love.

In dealing with the sinner, we must keep this in view. However great and repulsive may be his sin, there is that in his bosom worthy of salvation. He has a soul, and sin has gotten control of it. It is the design of religion to rescue this immortal soul from the dominion of sin and restore it to God. Hence we must hate the sin, but love the sinner, and strive to bring him to Christ for salvation. In this way the cross becomes effectual in saving men.

—Texas Christian Advocate.

The Depth of Eddyism.

From the religious and sanitary standpoint, and with regard to the motives of the founder and officials of the cult, Christian Science has received much censure. At present, however, the chief attack appears to be directed against its unsound claims from the scientific and philosophic basis. As the orthodox church has, with sufficient reason, objected to the use of "Christian" in the name of the cult, so also is Mrs. Eddy's appropriation of the term "science" shown to be altogether illogical.

Science is systematized knowledge, resulting from careful and methodical study and investigation. It is not a mass of notions and theories, a few of them having possibly some basis of truth, but the majority of which are either unproved or absurd. The better name for the cult under consideration is Eddyism, just as we speak of Confucianism, Mohammedanism, Dowieism, or any other set of ideas that owe their form and acceptance to somebody who has conceived them and brought them into view. It is an ism, not a system of scientific principles. Speaking of the relation of Eddyism to the true scientific world, the "New York Observer" remarks:

"Christian Science stands in the same relation to philosophy that quackery sustains to sound medicine. There is not a philosopher of any standing in its ranks, though it may include here and there a man somewhat able as a lawyer or successful as a business man. In all the Eddyite host there is not one metaphysical thinker whose name is ever quoted in a class room in America. The people who run after Eddyism do not as a rule possess the mental equipment to know the difference between deep thought on metaphysical problems and the hodge-podge of illogical illusion, which the Eddyite teachers repeat in parrot-like fashion—for the most part memorizing it, since they could hardly 'catch on' again if they once lost the slender thread of attenuated thought which runs through their vaporings. The Christian Scientists have here and there got hold of the little end of some big question—such as idealism—but they do not know what to do with it, and are not capable of thinking things through. Eddyism is the meandering of the mediocre, the loquacity of the intellectual lightweights. It is entirely superficial, and does not at all touch the profundities of meta-physical speculation. When we think of it we recall the poetical phrase, 'The shallows murmur, the deeps are dumb.' "—Union Gospel News.

The Sunday School Lesson.

Subject for July 31: OMRI AND AHAB. 1 Kings 16: 23–33.

GOLDEN TEXT: Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14: 34.

LESSON TEACHINGS.

The kingdom of Israel was thoroughly bad. It never enjoyed God's blessing from the time when Jeroboam, its first king, set up the calves at Shechem and encouraged idolatry. Every succeeding king was worse than his predecessor. It is said of Omri that "he did worse than all that were before him", and the same is said of Ahab, his son. Each one seems to have added his own peculiar sins to the pile. According to Micah 6: 16 Omri apparently had statutes of law passed compelling people to sin. Ahab was "quite abandoned to iniquity". It was a "light thing" to him to walk in Jeroboam's sins. He was a deliberate and malicious transgressor. He married the heatheness Jezebel, of Sidon and thus introduced the worship of Baal and abandoned himself to her diabolical influence. This marriage was contrary to Deut. 7: 3, 4. He was so hardened in sin that he "sold himself to do evil" (1 Kings 21: 20). It would seem that God inserted these dark chapters in the volume of revelation in order to teach us the depths to which a steadfast persistence in iniquity may sink, and how it can harden men by its deceitfulness (Heb. 3: 13).

But we learn no less how sin unwittingly overreaches itself. Its penalties begin at once. While Judah, many of whose kings were God-fearing, lasted four hundred years with only one dynasty, Israel lasted but two hundred and fifty years with nine dynasties. One king after another was murdered by the army and a soldier proclaimed king in his place. See in 1 Kings 16: 9–10 how Zimri waded through blood to the throne, and in 16: 16–18 how Omri got forcible possession. Judah always had one capital—Jerusalem—while Israel had three—Shechem, Tirzah and Samaria. At length Israel was taken captive to Babylon long before Judah.

The way of the transgressors is hard.

1. Omri (23–28). This prince, father of Ahab, reigned six years in Tirzah, and then built his palace on the hill of Samaria, six miles west of Shechem. This was a most desirable location for strength, fertility and beauty. This was a stroke of political wisdom on Omri's part. But however men may have praised him as a ruler and politician, the Word of God sees nothing to praise. All about him is evil. Much that the world admires is evil in the sight of the Lord. We are not called to court man's good opinion, but we are called to serve the Lord. How many of our rulers to-day are good in His sight? Is the Czar of Russia one of them who is making war for mere plunder of land, while fervent in prayer for success? Omri was a great builder and doubtless loved art and beauty. He was doubtless an energetic ruler. But all these merits are naught if coupled with idolatry and ungodliness. He had "might" (v. 27), but it was all wasted energy in the end. If a man is gifted and might exert a powerful influence for good, so much the greater is his responsibility if he prostitutes it to the service of evil.

2. Ahab (29–33). This prince reigned twenty-two years. His sins have been mentioned, but he capped the climax when he married Jezebel. She murdered prophets, contrived the death of Naboth and for bloodthirstiness was outdone by nobody. But her doom was likewise a bloody one (2 Kings 9: 30–37). Ahab's seventy sons were murdered without any ceremony (2 Kings 10: 1–17) and doubtless some of these were Jezebel's. An evil woman can make a man a thousand times worse than he is. No wonder God was careful about the marriage alliances made by His people. Woman has a tremendous influence for good or evil upon man. Well for her if it is for good. Jezebel induced Ahab to rear an altar to Baal as well as a grove, and all of these things "did more to provoke the Lord God of Israel to anger than all the kings of Israel before Ahab."

Deaths.

SCHNEEBELE.—Near Brick Tavern, Pa., on July 17th, 1904, after a three day's suffering with cholera morbus, Susanna Schneebele nee Fischer, aged 55 years, 9 months. A. It. Shelly conducted funeral services at her home on Wednesday morning, July 20th, whereupon her remains were taken to the Hill Side cemetery near Willow Grove, Pa., for burial. The deceased was born in Switzerland, Europe, and leaves in this country two sons, one daughter, a brother and a sister to mourn her sudden departure.

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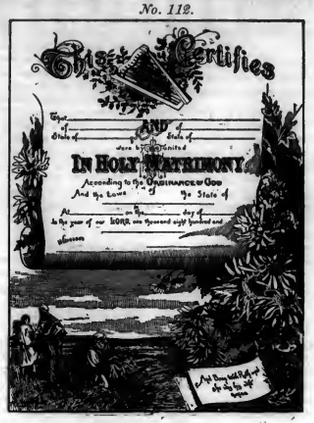

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News of the Week.

Domestic.

THE PACKERS' STRIKE.

STRIKE RENEWED WEDNESDAY MORNING. ALL EFFORTS TO COME TO AN UNDERSTANDING FAILED.

CHICAGO, July 22. — The packing-house strike was to-day ordered renewed in Chicago and all other cities. Violation of agreement by the packing-house proprietors is assigned as the reason. The following telegram was sent by President Donnelly to all the employes of various packing-houses in the different cities affected by the previous strike:

"Order out all the departments again Companies violated agreement.

"MICHAEL DONNELLY,
"President International Meat Cutters and Butcher Workmen."

President Donnelly also requested leaders of all allied trades to order out their men in sympathetic strike.

Reports were current this afternoon that the packers had decided to yield no whit to the strikers and to meet continued warfare with a complete shut-down of the killing departments.

While the immediate provocation for renewal of the strike was apparently the failure of the packers to take back the larger proportion of the strikers who reported for work to-day, the real cause of the rupture was a circular issued yesterday by the packers. The circular purported to explain to the public the agreement entered into with the labor leaders. Seemingly the circular could be taken as implying that the agreement did not bind the packers to re-employ all of the men who walked out. The construction the labor leaders had placed upon the agreement was that all should be re-employed within forty-five days.

CHICAGO, July 23. — Attempts to settle the second strike of the packing trades failed to-day, and to-night the butcher's union and allied organizations, after a long conference, sent an ultimatum to the representatives of the packers demanding a settlement of the strike before Monday morning on penalty of a general walk-out of all union employes at work in the stock yards at 7 o'clock Monday morning. The conference of representatives of the allied trades and the packers and butchers, which adjourned last night after failing to reach an agreement, was resumed early this morning. At noon the conferees gave up hope of reaching an understanding, and the deliberations were brought to an abrupt ending, after the packers had indorsed a desire to live up to the terms of the agreement reached last Wednesday, right any wrongs that might have been committed by their foremen and superintendents and had announced to the union men the name of Samuel McClean, of the National Packing company to represent them on the arbitration board provided for in the agreement which settled the original strike.

The union men refused to consider that agreement valid on the ground that it had been broken by the packers. They then retired to the offices of the Federation of Labor, where an ultimatum to the packers was prepared under the direction of Michael J. Donnelly, president of the butchers' union; Thomas I. Kidd, of the American Federation of Labor, and representatives of trades that will be asked to join in the general strike.

CHICAGO, July 24.—Determined on a fight to a finish to enforce the demands of the striking butchers, a sympathetic strike of all the union workmen employed in the meat packing industry throughout the country, with the exception of the teamsters, will be declared to-morrow morning at 7 o'clock. To-night the indications are that the teamsters will join the other unions on Tuesday in order to bring the packers to terms.

The teamsters employed in the Chicago plants at a meeting to-day declared in favor of the sympathetic strike, but their decision has not been ratified as yet by the joint council of the teamsters' union.

No conferences were held to-day, either by the packers or the labor leaders or jointly, in an effort to reach an adjustment of the controversy. Both sides rested to-day, apparently waiting for to-morrow's developments. Whether or not the packers would make any concessions to the demands of the labor leaders in order to prevent a general walk-out of the trades at the stock yards, would not be discussed by any of the packing house representatives to-day, but from the preparations going on at the different plants during the day it was plainly evident that the packers intended to fight for their independence.

Great Cotton Mill Strike on.

FALL RIVER, Mass., July 24.— With hope of a peaceful settlement abandoned, both sides in the pending industrial trouble here await with dogged determination the coming of to-morrow and the first test of strength between a little group of manufacturers representing a combined capital of $25,000,000 on one side, and more than 25,000 cotton mill operatives on the other.

Leaders of Third Party Notified.

INDIANAPOLIS, July 22.—Members of the Prohibition executive committee, of the notification committee, and prominent party workers from all sections of the country met in Tomlinson Hall, this afternoon, to attend the official notification of the Rev. Silas C. Swallow, the nominee for the presidency, and George W. Carroll, the vice-presidential nominee. Both candidates arrived early in the day and were compelled to hold an informal reception until the hour of the meeting.

Following the call to order and the opening prayer, A. G. Wolfenbarger, of Nebraska, made the speech of notification to Dr. Swallow. Mr. Wolfenbarger is a pleasant speaker, and his remarks were well received.

There was an outburst of applause and cheers, which could not be quelled for some time, when the tall figure of the "fighting parson", Dr. Swallow, arose in reply to Mr. Wolfenbarger's address. Dr. Swallow has the reputation of being one of the hardest hitters in the party, and his speech of acceptance was marked by a vigorous delivery and masterly style. There was another period of prolonged cheering when the presidential nominee closed his address with fervor.

Dr. Swallow has long been one of the most popular members in the third party, and his stay in this city to-day explained this in some measure, for, besides being a fluent talker, the presidential nominee is exceedingly affable. He is of muscular build, with a determined-looking face and manner. He opposed the late Senator Quay, in Pennsylvania, with vigor, and promises a lively campaign this year. Dr. Swallow said that the details of his campaign would be left in the hands of the executive committee of the national committee, but that he would promise an aggressive fight.

"One of the pleasant features so far has been the recognition of the Prohibition party and its candidates from the daily press over the country. I believe the press and the people are more interested in our campaign this year than ever before," he said.

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Foreign.

THE RUSSO-JAPANESE WAR.

VLADIVOSTOK SQUADRON SINKS BRITISH SHIP.

YOKOHAMA, July 25. — The Vladivostok squadron yesterday sunk the British steamer Knight Commander, from New York, off the province of Izsu, after transferring the crew of the Knight Commander to the steamer Tsinan, which arrived here this morning.

The Vladivostok squadron also captured a German vessel believed to be the Arabia, with thirty thousand tons of flour, and an unknown British steamer and sent them to Vladivostok in charge of prize crews.

TIEN TSIN, July 24. — News has reached here that a battle is raging outside of New Chwang. The fighting can be seen from the house tops. In the engagement of yesterday the Russian losses are reported to have been 700. The Japanese are slowly nearing New Chwang. Great excitement prevailed in that city during to-day and yesterday's fights.

ST. PETERSBURG, July 24. — Orders have been sent to the volunteer fleet steamers St. Petersburg and Smolensk to refrain from interfering with foreign shipping. It is expected these steamers will eventually join the Baltic fleet and be replaced by ordinary warships.

SINTZINTIN (seventy miles east of Mukden), July 24.—According to Chinese information, 30,000 Japanese, with thirty field and 200 mountain guns, have reached Saimatsza from the south and have occupied the district covered by Saimatsza, Izyanchan and Saiober.

Startling developments are expected within the next few days if the rains do not interfere.

The rainy season will probably be a short one this year.

RUSSIANS QUIT NEW CHWANG.

TIEN TSIN, July 25.—In accordance with orders issued by General Kuropatkin, the Russians commenced to evacuate New Chwang yesterday (Sunday). This morning the Russian railway station is in flames. The Russians are evidently destroying their property previous to evacuation.

IMPERIAL COUNCIL RECALLS RED SEA SEARCHING FLEET.

ST. PETERSBURG, July 24. — Grand Duke Alexis presided at yesterday's council, which Count Lamadorff, the foreign secretary, and Admiral Avilan, chief of the admiralty department, and other high naval officers attended. The result of the conference removed all doubts concerning the present attitude of Russia with regard to the volunteer fleet. The validity of the view expressed in the British note regarding the irregularity of the position of the vessels was so far admitted that the council agreed to waive the right of search. After a long discussion, in which Count Lamsdorff took a leading part, it was decided that the present status of the volunteer fleet was not sufficiently well defined according to international law to render further searches and seizures advisable and that therefore Russia, in interest of friendly relations with the powers should withdraw the authority given the volunteer fleet in this respect.

JAPANESE OCCUPY TA-TCHE-KIAO AND NEW CHWANG.

ST. PETERSBURG, July 26. — 5:05 p. m.—Dispatches just received by the War Office announce that the Russians have retreated to the hills of Hai-Cheng. They decided to withdraw from Ta-Tche-Kiao Sunday evening, after several days' fighting. General Zarabieff, commanding the fourth army corps, who is General Stakelberg's senior, resolved to take this step, having reports of scouts that the Japanese were turning to the left flank. The Japanese forces are believed to include the whole of the armies of Generals Oku and Nodzu. More than seven divisions of Japanese were engaged.

General Kuropatkin reports that the Japanese column in the vicinity of Saimatsza which is believed to be two divisions strong, is marching along the valley of the Taitse with the obvious aim of cutting the railroad above Liao-Yang.

The evacuation of Ta-Tche-Kiao was prepared for long ago by the Russians, as military experts have repeatedly indicated. The retirement is not regarded as materially altering the situation. The Russians had strongly fortified Hai-Cheng in view of this contingency.

NEW CHWANG, July 26. — Fifty Japanese cavalrymen have entered New Chwang. The French flag is flying from all the Russian buildings. The town is quiet. The Russian officials of the city began the evacuation Sunday, after destroying considerable property and several buildings by applying the torch. Yin-Kow, the port of New-Chwang, has been abandoned by the Russians.

TIEN-TSIN, July 26.— The Japanese occupied New-Chwang at 5 o'clock yesterday evening.

General Kuroki Wins Splendid Victory.

TOKIO, July 22,—7 p. m.—General Kuroki, after a severe fight, occupied Kiao Tung on July 19. The place had been fortified by the Russians, who defended it stontly. In the fighting General Kuroki's troops drove the Russians from their strongly fortified position on Chi river, which is northwest of Motien pass and east of Anping, inflicting upon the enemy more serious losses than they sustained themselves. The fight began on the 18th and ended on the 19th. The Japanese lost 424 men in killed and wounded. The Russian losses are estimated at 1,000.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, AUGUST 4, 1904. No. 34.

What of That.

Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! Work while it is called to-day!
Coward, arise! Go forth upon thy way!

Lonely! And what of that?
Some must be lonely. 'Tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own;
Work may be done in loneliness; work on!

Dark! Well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task! Conquer, or die!
It must be learned! Learn it, then, patiently.

No help! Nay it's not so!
Though human help be far, thy God is nigh;
Who feeds the ravens, hears His children's cry;
He's near thee, wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home. —Sel.

Items of News and Comment.

The Mennonite congregation at Gnadenfeld, Russia, contributed 1100 Rubles to the Red Cross society.

On July 21, died Jacob Beer, father to the General Conference colportor L. A. Beer, at Mont Tramelan Ct. Bern, Switzerland.

A plan has been drawn up for a Union Medical Missionary College at Hankow, China, where five Protestant missionary societies are at work.

The August number of the C. M. College Record is a thing of beauty, being profusely illustrated with views of the college, the campus, rooms and classes.

Miss Mathilde Kohm, missionary from the Defenceless Mennonites to Africa, was married May 27 to Missionary S. Stevenson, of the Christian & Missionary Alliance in Africa.

Judge Alton B. Parker, whom the Democratic National Convention at St. Louis nominated for President, belongs to the extreme "Catholic" party in the Protestant Episcopal Church.

The Revs. J. K. Gerig and Eli Lantz, of the Defenceless Mennonite brethern, held a service of successful meetings at Waldo, Ill., recently. Thirty-eight souls were added to the fold through baptism.

A notice in the Indian Witness which would seem novel in American news papers, is that of a Hindu who wishes to publish widely the fact that he has accepted Christianity and has been baptized.

Four sisters of our conference are at present taking a course of training at the Deaconess' house in Cincinnati; viz., Frieda Kaufman, Martha Richert, Agnes Isaac and Agnes Harden, all from the West.

The Brethren Hilty, and Garber, of Nampa, Idaho, served the brethren at Hopewell, Oregon (Marion Co.) and installed Bro. Noah Hershberger as Minister and Alexander Miller as deacon of the congregation.

Professor D. F. Jantzen, of the C. M. College, Bluffton, Ohio, delivered a temperance lecture Wednesday evening, Aug. 3, at the monthly meeting of the Mennonite Temperance Society at Berne, Ind.

Rev. Franz Jantzen and wife, of Paso Robles, California, who were on a visiting tour in Kansas and Nebraska lately, are on their way homeward. On the 25th ult. Rev. Jantzen preached to the Newton, Kan., congregation.

The British and Foreign Bible Society on June 1st despatched nine tons of Bibles and parts of Bibles in twenty-eight different languages from its warehouses. The demands from all parts of the world are said to be surpassing all previous records.

Thomas C. Hall, professor of theology in Union Theological Seminary, says in the North American Review, that socialism, which is "not a science but a dogma, not a belief but a profound trust," is a most serious and determined rival to organized Christianity and that modern Protestantism is "wofully ignorant of its most formidable rival, Marxian Socialism."

It is a sign of the times that the Government of India, in deciding to place tablets on buildings famous in the history of the country, has chosen to mark permanently in this way the houses used by William Carey, Henry Martyn, Schwartz, of Tanjore, and John Wilson, of Bombay.

In some parts of India, Hindus are making serious efforts to dissuade the people from sending their children to missionary schools, because the teaching given does not end with the time of schooling, but sticks to pupils throughout their lives. It is a testimony to the value of mission schools which is worth bearing in mind.

The printing of Bunyan's Pilgrim's Progress in the Cheyenne language is progressing rapidly at the Berne (Ind.,) WITNESS printing office, and a good part of the work is already done. Bro. Missionary Petter, the translator of the work, will read portions of it to the Indians at Cantonment, Okla., next Monday on the occasion of a festival with the Indians.

A "boy preacher" is attracting much attention in Cornwall, England, and others places. He draws immence audiences when he preaches, and it is said by old Methodists that nothing like the interest and enthusiasm of the people to see and hear him has been witnessed for a century. The name of the young preacher is Kehelland. He began to preach at the age of fifteen.

Bro. John Epp, of Henderson, Neb., missionary student at Bethel College, spent several weeks at Cantonment, Okla., with Missionary Petter, copying the latter's Cheyenne lexicon. On July 27 he was married to Miss Helen Ratzlaff, who recently completed a deaconess' course at Cincinnati. The couple will soon enter into mission work among the Cheyennes.

A local ministers' conference was organized among the several Mennonite ministers at Mt. Lake, Minn: on July 16. Rev. H. Quiring is president, J. J. Balzer secretary, and the committee consists of H. H. Regier, G. Voth, G. Fast, H. Fast sen., and D. Peters.

In the London Meeting for Sufferings a successful year's work in reference to the Doukhobors was chronicled, especially in regard to the school and nursing. Nurse Boyle feels that the Doukhobor women can now be left to work alone, and has returned to the States. The people, as a whole, are becoming very prosperous, and there is likely to be a struggle ere long between the communal and the individualistic ideals.—Ex.

As the result of the Independence Day celebration throughout the country, fifty-two persons were killed and 3049 injured. It is said that last year in this country, 432 persons died of lockjaw as a result of our noisy and barbarous way of celebrating the Fourth. Can any one name a battle in the Spanish War that cost so many lives of our people? How many battles of the Revolution can you name which were so fatal as this battle of ignorance under the name of patriotism?—Ex.

We are in receipt of a lot of good literature in the form of circulars and pamphlets promulgating the cause represented by the International (Peace) Union with headquarters at Boston, Mass. (29 Beacon St.), with announcement of the meeting of the Thirteenth International Peace Congress at Boston, October 3, 1904. We will make occassional use of this literature, or parts of it, in the columns of the MENNONITE. With this issue we will begin a biography of the great modern apostle of peace, Jean de Bloch, which we are confident will be read with interest and profit by our readers.

To promote popular education as to the duty of supplanting the war system by rational and legal methods, of the speedy reduction of armaments and the application of the vast sums spent upon them to constructive ends, and of the

better general organization of the nations in their mutual relations is the object of the International Peace Congresses. The American Committee of the Congress to meet in Boston in October asks the cooperation of the American press in making known to our people the purposes and plans of the Congress by such reprints or notice as may be possible of the circulars of information which will be issued from time to time during the ensuing months, as the arrangements for the Congress develop, and by generous editorial support. To the religious press special appeal is made. Not only should the churches and all religious bodies have large representation at the Congress itself; but in all parts of the country during the week of the Congress special meetings should be arranged in behalf of the peace and arbitration cause. To promote this cooperation, the religious newspapers of the country can do much.

An Additional Teacher for C. M. College.

The Board of trustees have completed arrangements with Miss Eva M. Hinman, A. B., of Mackinaw, Illinois, to take charge as teacher for the next school year of the work in Latin and History. Miss Hinmann was a student in the Illinois State Normal University 1891–92, in Eureka College 1892–94 and in 1896–98, when she graduated from that college, receiving the degree A. B. In 1900–01 she was a graduate student in the University of Chicago in Latin, History, and English. Two years she taught Latin and History in Eureka College, namely in 1898–99 and again in 1902–03. She comes to us well recommended and thoroughly prepared for the work to which she is called. She is a lady of genuine Christian character. The students for the coming year may well expect good help in their work with her and an inspiration for their lives from personal association with her in the work. With the addition of Miss Hinman to the present faculty, the College is prepared for larger work than before.—C. M. College Record.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., July 24–31.)

Mr. and Mrs. J. A. Shrock and Merlin Shrock, Middletown, O.; Mrs. Fannie Pearson, Sidney, O.; Mr. and Mrs. A. L. Meusch, Berks Co., Pa.; A. F. Kemp, Huff's Church, Penna.; Matilda Kirchhofer, Ida Beitler and Mary A. Steiner, Berne, Ind.; J. H. Hershey and W. A. Feight, Roaring Springs, Pa.; Rev. and Mrs. J. F. Olthoff, Avon, South Dakota; S. S., Jennie and Frances Squires, Ryan, Pa.; Mrs. J. Walkup and daughter, Foxhome, Minn.; Mrs. J. A. Ritchey, Oil City, Pa.; Susie Hartman, Geneva, Indiana; Bulah Hartman, Cleveland, Ohio; John Koenig, Bismarck, N. D.; E. D. Amstutz, Bluffton, Ohio; Carl and G. H. Rosenthal, Milwaukee, Wis.; Michael Ott and Hugo Tell, Collegeville, Minn.; Mollie D. Sharp, Josephine Ackerman, Maud Sharp, and Minnie Sefton, Carlyle, Ill.; Joe Robson, Anita, Ia.

Respectfully submitted,

EDW. D. KREHBIEL.

Captain Pall's Experience.

AS RELATED BY HIMSELF.

"I have had a strange experience", said Captain Ball, speaking with much emotion. "It began about three weeks ago. I had lately been making some very good trades; and one night I was riding home reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions. It was starlight, and very still; I could hardly hear a noise but the field crickets and the tramp of my horse on the dark road, when suddenly a voice said, 'What shall it profit a man, if he gain the whole world, and lose his own soul?'

"Was it actually a voice?" I questioned.

"No; I knew it wasn't at the time. It was, I have no doubt, my own mind; or rather, the voice of the Holy Spirit in the conscience. But the expression was just as distinct and unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to get into the church where I thought I should be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to understand and believe before I could become a church member. But he didn't take any such course. He made me go into the house and sit down in his study, where he talked with me a long time about the blessedness of religion, and its value above all other things in this world, independently of its rewards hereafter. Then he said:

" 'Captain Ball, do you know the first thing to be done, if you would be a Christian?'

" 'I do not know.'

" 'The Christian life—the life of a faithful follower of Jesus Christ,' said he, 'can be founded only upon repentance. Now, it is easy to say we repent, but the only repentance that is worth anything is an active repentance —by which I mean, not only sorrow for sin, and an earnest desire to avoid it in the future, but one that goes to work, and seeks, as far as it is in our power, to make amends for every wrong we have ever done. Is there a person in the world, Captain Ball, who can look you in the face, and say you have wronged him?'

"I writhed and groaned inwardly, and struggled and perspired a long time before I could answer. I saw it was going to be dreadfully hard for me to be a Christian. I meant, however, to get off as easily as I could. So I determined to confess something which I supposed was known to everybody that knows me—my horse trade with Peter Simmons last spring.

" 'Did you wrong Peter?' asked the minister.

" 'I shaved him a little,' said I.

" 'How much do you think?' said he.

" 'About seventy-five dollar', said I.

" 'And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon, with stolen money in your pocket?' said the minister.

"I said something about a trade is a trade, and men must look out for themselves when they swap horses—but he cut me short.

" 'Your own soul', he said, 'will not admit the excuses which your selfishness invents.'

" 'But the rule you apply,' said I, 'will cut off the heads of church members as well as mine. There's Deacon Rich; he trades in horses, and shaves when he can.'

" 'No matter', said he, 'whose head is cut off; no matter what Deacon Rich does. You have to deal with your own soul, and with the Lord. And I will tell you, whether you are out of the church or in it, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value to the best of your ability —a single dollar, I say, will be like a mill-stone hung upon your neck, to sink your soul into the sea of spiritual death!'

"I couldn't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. I went away, but I couldn't rest. So I took seventy-five dollars and went to Peter and paid him, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken and had paid back the money.

"Then I went to the minister again and told him what I had done. He didn't praise me as I thought he would. He took it as a matter of course, and no more merit in it than it is to wash my hands before I sit down to supper. On the contrary, he seemed to think my hands were not quite clean yet. He wanted to know if I had wronged anybody else besides Peter. I tried to say, No, but my conscience wouldn't let me. I could have told a plumper lie than that once without flinching—yes, and flattered my own heart to believe the lie. I was discouraged; I felt bitterly disheartened. It was, indeed, so much harder being a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the point of going away sorrowful. But my heart burned within me, and I was forced to speak.

" 'In the way of business', said I, 'no doubt I have taken advantage here and there—as everybody does—as church members themselves do when they can.'

" 'What everybody does is no rule for you and me, Captain Ball', said the minister. 'It is to be Christians in the fullest sense—not simply church members—that we must strive with all our hearts. The fact of our being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing.'

"I felt the rebuke. 'Well', said I, 'there is Deacon Rich—I think he paid me a note twice. The first time he paid it, we were transacting other business, and by some mistake the note wasn't destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The Deacon was a hard man, I considered, and took advantage of people when he could. He had driven more than one hard bargain with me.' "

The deacon, who was present, and heard the allusion to himself, whined and coughed uneasily. Captain Ball went on without appearing to mind him.

" 'So,' said I to the minister, 'I concluded I would serve the Deacon as he would probably have served me under the same circumstances.

" 'I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, may be he would like to take up that note, which had been due then a considerable time. He was surprised—looked excited and angry—said he had paid it, and held out stoutly for a while; but there was the note. There was no proof that it had ever been paid, and finally he took out his pocket-book, and, with some pretty hard words, paid it over again with interest."

" 'And now', said the minister, 'what are you going to do about it?'

." 'I suppose,' said I, 'the money must be paid back.'

"So I went to the Deacon the next day, told him that, on reflection, I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment.

"I hoped then all was right," continued Captain Ball. "I tried to satisfy my conscience that it was. But I was afraid to go back to the minister; he has such a way of stirring up the conscience and finding mud at the bottom when we flatter ourselves that because it is out of sight, there is no impurity there. And I knew, that as long as I dreaded to see the minister, something must be wrong; and on looking carefully into my heart, I found the little matter of a mortgage which I had foreclosed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which Isaac Dorr never actually realized more than half that amount. But the proceeding was legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return; the law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul; your heart will burn you, until, with justice, you wipe out your own injustice to him, and to all others whom you have wronged.'

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars together with the interest due from the time the mortgage was foreclosed; and it was like taking a portion of my life to be obliged to abstract so much money from my gains, and give it to a man who had no legal claim upon me. I groaned and mourned over it in secret, and tried to pray; but that mortgage came right between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer, and I went again to the minister. I told him my trouble, and asked him what I should do.

" 'There is a simple test', said he. 'Do you love your neighbor as yourself? If you do, you will be just to him, if it takes from you the last dollar you have in the world.'

"That was a terrible sentence, I went out staggering from it, as if I had received a blow. I knelt before God and vowed for His sake, for His pardon and love, I would not only do justly to the poor man I had wronged, but would give up, if need be, all that I had in the world, so that I might find peace in Him. A strange, soothing influence came over my soul, and a voice seemed to say, 'Though you lose all you have, God and Christ and the blessing of a heart pure and at peace, shall be left you—the best and only true source of happiness and life.' And in the solemn night-time, after I gave up the struggle, that comfort seemed to me so great and precious that I felt willing, if it would only stay with me, to accept poverty, and go into the world poor and despised, hugging that priceless blessing to my heart. The next day I was as light as if I had wings. Nothing could keep me from going to Isaac Dorr with a couple of hundred dollars in my pocket and a note for the remainder of what I owed him.

"Well," said the narrator with tears running down his cheeks, "I only wish that every person here could have seen the Dorr family when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying and his wife was in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac, careless and improvident was greatly to blame.

" 'Yes,' said Isaac, with the firmness of a desperate man, 'I am ruined in consequence, and here you see this woman and babes—'

"The poor fellow broke down as he looked at them, and cried like a child.

" 'Isaac,' said I, as soon as I could speak, 'I have come to show you that a man can be honest even when the law doesn't compel him to be. I want to do right because God commands it, and I have come to tell you that you needn't leave your wife and babes yet, unless you prefer to.

" 'Prefer to—go off into a strange country, and leave them here to suffer,' he cried and caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted out the money I had brought, and explained what I intended to do, and gave him the note; and such surprise and happiness I never saw. They would have kissed my feet if I would have let them. It seemed to me as if heaven were open then and there—and it was opened in my heart, with such a flood of light and joy as I had never experienced, or thought possible, before.

"My friends", added the captain, his once hard voice now almost as mellow as a woman's, his cheeks still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church member and not a Christian; I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.—"The Watchword."

Waiting.

"They also serve who only stand and wait."
Yea; Lord, and many such perchance there be,
Who, unawares, in patience serving Thee,
Stand all day long before some fast-barred gate.

Beyond, there lie sweet dreams yet unfulfilled,
Or hope deferred that sickens the stout heart
And makes it far from gladness dwell apart,
While faith yet keeps its clamorous outcry stilled.

Some wait with wistful faces ever set
With eager longing toward the distant prize;
And some, whose hope is dead, yet lift their eyes,
Waiting and praying still with lashes wet.

So few that wait with smiling, hopeful cheer!
Yet these serve best for that they seem to say,—
"Waiting is blessing; for those who wait must pray,
And praying brings the kingdom even here."

—Sel.

"The angels will not feed you till they see you refuse to eat the devil's food."

We never graduate in religion, because the nearer we are to God, the more we see there is to be learned.—Sel.

Our C. E. Topic.

Topic for August 7: GOD'S GUIDING HAND IN OUR LIVES. 1 Chron. 29: 10–12. Luke 12: 1–7.

MEDITATIONS.

God is the architect of everybody's fate, but it is only His submissive children whom He leads by the hand. The wicked and stubborn are not led but shoved. Those who are led have another advantage over the others because while they may not always see the way, they do enjoy occasional rare glimpses and prospects of future destinations. Like Moses they are privileged to see the promised land of happiness and usefulness, and unlike him, they are permitted to enter it under God's leading. Most of us may not be favored with the clear vision of Paul, who knew his Master would guide him to Rome, or of David who saw before him green pastures and still waters while under the Shepherd's care; still, if we open our eyes, we may often foresee and foreknow our destiny, and thus be able to explain and appreciate the seemingly mysterious path we have been led to walk. We often might know God's secret concerning us much better than we do, if we did not willingly remain blind. Too often we never inquire, and God does not enlighten us. It is the ministry of sorrow and severe trial to open our eyes. Then it is that we are more inclined to wait on God for enlightenment and to be less absorbed by our own schemes. Sorrow always makes God's children wise, if they choose to learn. One day in tears may teach us more about our own destiny than fifty years of pleasure and worldly success.

But it is just as important to see God's hand in the everyday trivial affairs of our life as it is to learn our future from certain unusual events and special providences. Contentment with our humble lot, accepting with a grateful heart the little that falls to our share, readiness to bear our peculiar burdens, all these things are fruits of the Spirit because they are born of a beautiful faith. A certain good Christian woman of our acquaintance lost her son some years ago. Though she cannot speak of him without tears, she never questions God's goodness in taking him up, and her Christian good works are more abundant than ever. A contagious disease sometimes compels a family to be quarantined for a season, cutting them off from the world and occasioning some inconvenience and even hardship. Yet if God's hand is seen in it all, how easy to be resigned! What an excellent chance to study God's providences!

When we reflect that the daily bread upon our tables is from the same Hand that feeds the sparrows, we feel our faith taking deeper root within us. When we review the many little delights of home life, the mutual affections, the confidences, the sacred spots and nooks which transforms the dead house into a living *Home*, we see that God's gracious hand is in it all, and we are drawn closer to Him. Such happiness is heaven-born. It is of God. He hath cast our lot in pleasant places. He hath made our heritage a goodly one.

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Editorial.

Do nothing that you would be ashamed to do if Christ were in your company.

The greatest reward of kindness is the capacity we thereby acquire of keenly enjoying the kindness of God.

They who take the sword shall perish by the sword — JESUS CHRIST. In other words despots and tyrants shall die a tyrant's death—which is generally by violence. The world, and especially the governments of the world have seen this truth forcibly illustrated in the horrible taking off of the late Russian minister von Plehve.

A Holy Body.

Every living thing grows, and grows from within outward. In the beginning it is without form and body, consisting of very little else than a speck of matter charged with expansive force, a force which is able to create its own body best suited to its nature and function. This creation and perennial subsequent recreation we call growth. Growth is simply self-multiplication from within. The acorn, itself the product of a tiny ovule, evolves into the shoot, the sapling, the oak. Every living embryo begins a series of cycles strictly identical in nature with itself. The last cycle of acorn life is always the oak, never the hickory or the poison ivy. You can always surely look for the one from the other.

It is not otherwise in the spiritual sphere. Holiness is a growth. It begins with "that holy thing" conceived and born in us through the Word and the Spirit of God. It ends with the creation of a spiritual body, holy as the spirit within is holy. Paul referred to this consummation of the form of holiness when he so joyfully reminded the Colossians that Christ was their life and that when Christ appeared, then should they also appear with Him in glory. A holy spirit creates for itself a homogeneous, holy body. He gave this truth almost a scientific statement when he said, "As we have borne the image of the earthly, so shall we bear the image of the heavenly." He was arguing the inherent necessity of a spiritual body. But this body will not be completely fashioned before Christ appears. When it is finished it will be a sort of transfiguration like that of Jesus on the mountain. In this life that form of holiness is temporarily obscured and veiled, as was that of Jesus while in the body of His humiliation, save on that glorious theophany just referred to.

But the spirit of holiness within us, though latent as to form, is not torpid or inert or sleeping, like the forest animals in winter quarter. It is constantly growing. It is producing the fruits of the Spirit, holy thoughts, holy affections, a sinless will, godly habits, righteous and benevolent deeds, the instinct of true worship, like that of the angels, and a life in its totality that must be manifest to all beholders. This again, has a parallel in the life of Christ, while subject on earth to His Father. Though the form of His holiness was hidden, its workings were manifest in His blameless life, His speech and His miracles. All we need to do is to let that holy seed come to its fruition not interfering with its processes, not hindering or grieving the Spirit. We are to crucify the flesh with its affections and lusts, or rather, we are to allow the new man in us to crucify the old, just as healthy blood and healthy tissue in a diseased person must be allowed and encouraged to throw off the malignant sores and ulcers.

All this being true, it is quite reasonable to look for the fruits of righteousness in a professor of some years' standing. Holiness cannot be hid, and when it is, the inference cannot be escaped that its growth has been resisted. You have sinned. You have been guilty of cutting off the connection between faith and its works.

Jean De Bloch and "The Future of War."

BY EDWIN D. MEAD.

It is a great mistake to think, as so many people in our time are apt to do when some terrible war overwhelms some part of the world, that war is on the increase among men and that we are probably on the eve of a portentous new era of it. The temptation to think so is of course especially strong when two or three such wars come at the same time, waged by enlightened nations which we had fondly trusted had got beyond such wickedness and folly. But there is no warrant for the belief. There is seldom real warrant for any fear that the world generally is going backward, although it would be stupid not to see that there come many days which are far behind many yesterdays in insight, in ideals and in conduct. The long view is generally the encouraging view, the view of progress,—and that whether it is very long or not quite so long.

We have just entered a new century. As one looks back over the nineteenth century, which has closed, as one reads perhaps some brief historical survey of the century, it is worth while to ask oneself whether one would rather live in 1800 or 1900, in the world pictured in the first pages of the book or that pictured in the last pages. The serious man can give but one answer. The England and France and Germany and Italy and Spain of the end of the century were, when every possible deduction has been made on particular points, vastly more habitable, better places to live in, than the same countries at the beginning of the century. Henry Adams in the first half of the first volume of his history of the United States during the administration of Jefferson paints a masterly picture of the life of our own people in 1800. Every aspect of the social and intellectual life of the time is treated with marvellous fulness of detail and in the most graphic and impressive way; and there is an element of hope and buoyancy, of prophecy and promise, pervading the pages, which is at once inspiring and sobering. Yet surely one would rather live in the United States at the beginning of the twentieth century than at the beginning of the nineteenth. The century has been on the whole emphatically a period of progress. The same was true of the century before, and of the century before that.

What has been true concerning progress in general during the last few centuries has been especially true of progress out of the habit of war toward the habit of peace. Events at the close of the nineteenth century have been indeed deplorable; they were also deplored — and this is the significant thing—more than such events were ever deplored before. The body of protest against unnecessary and unrighteous wars becomes steadily larger, bolder and more outspoken; the public conscience is more troubled by them; more and more men perceive their wastefulness and wrong and discern the more excellent way; and to-morrow the total of protesting insight and morality shall be great enough to tip the balance and hold the tempted, ruffling nation to self-restraint, respect for others, and respect for civilization. There was much less war in Christendom during the nineteenth century than during the eighteenth, and there will be less during the twentieth century than during the nineteenth. The steady and sure progress of the world is toward the supplanting of the ways of greed and violence among nations by the methods of reason, legality and mutual regard. As one travels over Europe, one is never far from some great battlefield. In Scotland one remembers how half a dozen centuries ago one clan was continually fighting with another, this group of clans warring with that, or all were leagued together against one Edward or another advancing with his archers from beyond the Tweed. The English armies fighting at Falkirk and Bannockburn and Halidon were straightway — they or their successors—in France fighting at Crecy and Poitiers and Agincourt. The wars between England and France were interminable; and so were the wars between France and other folk. There were civil wars and religious wars and wars of succession, seven-years wars and thirty-years wars and hundred-years wars. War was the regular vocation of nations, the profession of arms the chief profession, peace merely an occasional respite, in no sense to be reckoned on or presumed to endure as the natural condition of things. If we glance over the whole history of mankind, from 1496 B. C., to the year of 1861 of our era, 3,357 years, we find there but 227 years of peace—thirteen years of war for every year of peace.

All this in the last centuries has been fundamentally changed. Europe bends under the burden of her great armies and multiplies her costly battleships, and we say that it is wasteful and barbarous; but the soldiers and ships are almost never used. We grieve and blush at the shameful subjugation of the Boer republics and the Philippines; but these wars were anachronisms, sporadic survivals of courses common and orthodox three hundred years ago, when men did not blush for them, but not typical of the tendencies and civilization of the present age. The true exponent of the world's best judgment and increasing purpose and policy, as the twentieth century begins, is not the warring in Luzon and the Transvaal, but the Hague Tribunal. For a century

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the states in the United States, because we have had a Supreme Court, have settled there, and not by combat, their boundary disputes and other quarrels, graver often than many which have plunged European nations into war, while most of us have not known even of the fact of litigation. To-day, because now an International Tribunal exists, the Venezuelan imbroglio is referred to it, which else might have gone on to the dread arbitrament of arms. Such references will multiply; the legal way instead of the fighting way will become easy, will become common, will become instinctive, will become universal; war will hasten after the duel, to be loathed and to be laughed at, to be despised by gentlemen, to cease to be respectable, and finally to cease to be at all; the cannon will follow the rack to the chamber of horrors; and nations when they disagree will not go into battle, but into court. This is the sure end of the process which the broad survey of history reveals. The critical student of war becomes the sure prophet of peace.

Most confident and most exact of all prophets of peace was the great student of war who died just as our new century's second year began. Jean de Bloch prophesied because he knew. He was not only the greatest student of war in this time, but in all time; and his epoch-making book, "The Future of War," will do more, and has already done more, than any other book which was ever written, save Grotius's "Rights of War and Peace" alone, to promote the tendencies which make for the world's peace and order and humaneness; far more than any other to open the eyes of Europe to the burden and the blight of the war system, to its unfitness and falsity as an instrument for achieving justice, and its menace to the economic and social life of nations to-day. For America especially is his message important. She has played with the temptations of jingoism and militarism and has yielded to them; but she has not done it again and again. She feels, as others have felt, the lust for territorial aggrandizement, which Gladstone has so well called the original sin of nations; but the indulgence of it has not become a tyrannizing habit and conceded policy. Greed, vanity and bluster are within her borders as within others, base dreams of armies and great navies, and recreant promptings to go forth conquering and to conquer; but she has not chosen the war system for her own, she is not a military nation, she is still the one great peace power of the world, and if she is wise in time she can save herself from the errors and sins of which Europe begins to repent; she can keep herself from falling back into barbarism from which Europe is painfully emerging; and, knowing well that a nation's deadliest sin is to thwart or check the rising hopes and best endeavors of the great family of nations, can do more than any other to hasten the fulfilment of the prophecy of internationol order and justice, which now, delayed or hastened, is so sure, and the process of which is history's dominant and most sacred interest as this second Christian millennium ripens and rounds. To this end there is no other modern word so full of instruction, of admonition and of incitement as that of Jean de Bloch in "The Future of War."

"The Future of War" has made so deep an impression and won so great a fame that with it exclusively the name of Jean de Bloch is identified in many minds. Most indeed think of him as a man of one book. He was a man of many books; and these books deal with many and varied interests — for Bloch's busy, crowded life touched the world at many points. He was not simply a student of war; he was also a student of finance, of railroads, of agriculture, of industry, of economy, of society and politics. His life was one of the fullest, the most industrious and the most productive lives in this energetic and prolific modern time. It was also one of the most remarkable and romantic, hardly any other in this age of striking biographies presenting in its course sharper or more dramatic contrasts. From poverty to princely fortune, from the lowest social station to the highest, from peddler to imperial councillor, from ignorance and dearth of opportunity to mastery of knowledge and the teaching of the teachers, from obscurity to world renown, from the ostracism of the Polish Jew, the most pathetic man without a country in the whole modern world, to universal honor as prophet to the great family of nations, — such were some of the contrasts in the life of Jean de Bloch.

(To be continued).

The Lesson of an Awful Disaster.

The terrible calamity which befell the excursion steamer General Slocum, resulting in the loss of 1,138 lives, the majority being women and children, was the worst marine catastrophe which has happened in American waters. The district on the East Side which was visited by this deplorable accident is the district in which we have lived, labored and toiled for many years, and not a few of its people are known to us. We were in the very midst of the people, in the square where the church building stands from which the excursion went forth, when the first news of the burning of the Slocum was received. The scenes which followed, the wild despair and grief of the people, the searching for the bodies, the bringing in of the dead, and the hundreds of funerals which followed, we care not to describe, because it is beyond description. Families lost all their little ones, and children were made orphans; men and women lost their reason by the unspeakable horrors. Through tears we cried again and again, "How long, how long, O Lord!"

A few lessons came to us, which we desire to mention here. The horrible accident brought out a great many infidel, God-defying, blasphemous utterances which human lips are capable of speaking. God was accused of being responsible; His existence and providence, His power and omniscience denied, ridiculed, and His holy Name despised. And these things were printed in newspapers. Thousands undoubtedly sided with these deniers of the existence of God. Some sneered "Where is your God?" If it had been, they said, a company of wicked people, and they had been burned up on Sunday, the preachers would have said, "judgment of God," but now it was a Sunday-school — "where is your God?" Infidelity was manifested with an almost Satanic *joy*. That there was much true Christian sympathy and Christian love manifested we need not tell our readers. There certainly was.

The investigation looking into the affair, how such a calamity could happen within a hundred feet of land, has brought out awful facts. The life-preservers were many years old and the great majority of them in a decayed condition—absolutely useless. The crew saved themselves and let the poor women and children go down. Every one of these cowards was saved except one who tried to rescue a bag containing a few hundred dollars. Fire drills such as are prescribed by law were never held on board. The fire hose was of cheap material and would not work. All the different rules about fire on board were disregarded. The inspectors whose duty it is to look after these matters were negligent in their duties. Behind all these facts which made such a frightful loss of life possible stands another fact — "*greed for gain; money-making.*" Life-preservers, a good, well trained crew, solid fire hose, etc., cost money. The stock company operating the steamer must have so much profit; and to increase these profits and to avoid expenditure of money was one of the causes of the calamity. This money-making is one of the signs of our times. It does not consider human life at all.

The astonishing indifference of the masses is another lesson. A thousand human beings swept into eternity in a short time. Alas! we fear many of them unsaved. And yet a few days later, while divers were searching for bodies, the sister ship of the Slocum passed the wreck. She was loaded down with two Sunday-schools of two different denominations (we care not to mention their names), and when they passed the wreck the children and adults cheered loudly and waved their flags. Morbid crowds came to our afflicted quarter "to see the sights," rushing from one funeral to another, looking on in a cold-hearted way. And now, two or three weeks after the horror of the burning steamer with its human freight, everything about it seems to be forgotten by the masses. They are steeped in pleasures and lusts as before, showing the characteristics of the last days, "lovers of pleasure more than lovers of God." They repent not! Thus it will be worse and worse with them. Nothing can stem the mad race to perdition. When at last the vials of the wrath of God will be poured out upon the ungodly and unsaved during the great tribulation the Holy Spirit tells us "They repented not." — Editorial Note in "Our Hope."

Be Pleasant to Your Wife.

Don't think that when you have won a wife that you also have won a slave, or think that your wife has less feeling than when she was your sweetheart; her relationship to you has changed, not her nature.

Don't think that you can dispense with all the civilities. Those things are quite as necessary for her as they are for other women.

Don't be gruff and rude at home; for had you been that kind of a fellow before marriage, the probabilities are that you would be sewing on your own buttons still.

Don't make your wife feel that she is an incumbrance on you by giving to her grudgingly. What she needs, give to her cheerfully as if it were a pleasure to do so, she will feel better and so will you. Don't find fault with her extravagance until you have shut down on cigars and tobacco.

Don't leave your wife home to

take care of children while you go down town to see the show, or to spend a few hours in the billiard hall; before marriage you could not spend enough evenings with her.

Don't think the woman you promised to love, cherish and protect becomes your slave as her part of the contract. Don't think that board and clothes are sufficient returns for all a wife does. Don't expect your wife to love and honor you if you prove a brute. Don't caress your wife in public and snarl at her in private. Don't, if your wife has fault, be continually reminding her of them and never have a word of commendation for her virtues. Don't expect your wife to have no failings: for not to have them would not be human. Remember you married a woman and your wife thought she married a man—don't deceive her.—Sel.

SWEARING.—When men tell the truth they do not need to swear to make men believe it. When Peter lied and said he did not know the Saviour, then he had to swear to make men believe him; it is just so now, men lie and then swear to it, to make men believe it.

God may let the sinful world succeed in their forbidden schemes, but, blessed be his name! He does not allow his chosen ones to prosper in the path which leads them out of His holy will. He has a storm to send after every Jonah, and an empty net for every unbelieving and inconsistent Simon.—A. B. Simpson.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.... and, lo, I am with you alway, even unto the end of the world."

God is the only one in the universe that loves to listen to your tale of sorrow.—Sel.

The Sunday School Lesson.

Subject for August 7: GOD TAKING CARE OF ELIJAH. 1 Kings 17: 1—16. GOLDEN TEXT: He careth for you. 1 Pet. 5: 7.

LESSON TEACHINGS.

Introduction. Elijah was the most famous of O. T. prophets. Our Lord in Luke 4 refers to the drought in this lesson in connection with the prophet, thus attesting the truth of the story. The sturdy faith of Elijah and the spiritual power which was its fruit became an ideal for future men of God to strive after and no greater thing can be foretold of John the Baptist than that he should come "in the spirit and power of Elias." It was for a double portion of this spirit that Elisha prayed. James (5: 17) cites him as a typical man of prayer, whose petitions were intelligent and practicable because founded on God's word, persistent and prevailing, and this notwithstanding the fact that Elijah was "a man of like passions," subject to spells of weak faith (see) 1 Kings 19: 4). For his superb faith, nearness to God, dependence in Him, fearlessness and the far reaching fulfilment of his prophecies, the prophet Elijah stood forth in subsequent Jewish history as a typical prophet; John the Baptist became his Antitype. According to Malachi 4: 5, 6, he will be the herald of the universal earthly judgments that are to punish and sweep away all ungodliness from the earth. Of this the drought in v. 1 is prophetic.

Such a man was not raised in King's palaces. His home was Gilead, a country of wild, rugged scenery. He was a Tishbite, perhaps a native of the town of Thishe near Kedesh in Naphtali: He prophesied during the reigns of Ahab and his son Ahaziah. He is mentioned only once in Chronicles(2 Chron. 21: 12—15), and there he prophesies to the king of Judah. His dress is that of a mountaineer and his parentage unknown. After many prophets had in God's sparing mercy, warned Israel, Elijah at last emerges suddenly from obscurity, "a soul all on fire with zeal for God."

1. Elijah serves God (v. 1.). First he became God's zealous prophet, willing to bear the diyine message. He saw the idolatry around him and he longed to testify against it. Are we willing to testify against the evil we see around us? Do we have courage to warn men of the consequence of their sins?

Elijah was a man of prayer. According to James 5: 17 he prayed for the drought and when its object was accomplished, prayed for rain (1 Kings 18: 41-45). His prayer was within God's will because warranted by God's word, of which he must have been a student. He knew that drought was the threatened curse for apostasy (Duet. 11: 16, 17; 28: 23. Also 1 Kings 8:35). Again, we see that prayer is only "God's promise or threat pleaded," and that if we ask according to His will He heareth us. His prayer was fervent and importunate. Being a praying man he must have had much communion with God, and thus learned to look upon sin in its proper hideous light. We often are indifferent to sin because we are not close to God ourselves and in so far we lack the holy vision. Two important results followed his devotional life: (1) he received the assurance of faith that bare him up throughout the trying times before him, and (2) he was not afraid to stand before Kings and proclaim the wrath of God. He could say "the Lord God of Israel before whom I stand," and being a servant of God he did not fear the King. It is only when we are conscious of our high calling as God's ambassadors that we lose all fear of man and have the stuff in us that makes martyrs. Then we will dwell in secret places and under the shadow of the Almighty's wings (Psa. 91: 1). 2. God cares for Elijah (2—16). Because Elijah cared for God, God cared for him. This is self-evident. If we walk in His ways He will give His angels charge over us to keep us safe in those ways. Christ knew this. For three and a half years Elijah could now put his own faith and God's word to the test. We find the prophet at two places, first at the brooks (or wady) Cherith, second at Zarephath, in Sidon Jezebel's home. The first was east of the Jordan. He went there to hide himself. God became his security. Then the ravens fed him with bread and flesh. God sustained him by suspernatural means. He "went and did according to the word of the Lord" (v. 5), thus showing the obedience of faith. This is the way faith tests God by obeying, not by a skeptical waiting or by unfair temptation of God. His faith was rewarded as faith always is. But faith and obedience are easy when one knows God (Mk. 9: 23). "He was tried by the result of the answer of his on prayer." But the stream was to dry up because the curse rested upon it. Elijah was to see the blighting effects of sin, for he could learn some profitable lessons from it. He thus got experimental knowledge of the bitterness of the judgment he pronounced. From Cherith God takes him to Zarephath, where a poor widow was to sustain him. Supernatural means gave place to natural that the infinite resource of God might be revealed. God is thus seen to be at the back of supernatural and natural alike and this "keeps faith from sinking to second causes." Up in Sidon also the famine prevailed. Something in the woman led her to give up her desperate purposes and give heed to Elijah's word. God spoke to her heart. When we believe God's word it is because the Spirit convinces us of the truth of it. Notice that she was to feed the prophet first before satisfying the appetite of herself and son. It was, first give, then take. This is the secret of enjoying our means. See Matt. 6: 33. Then the little becomes inexhaustible, as did the widow's.

Marriages.

STAUFFER—URMEY—at 527½ Union St., Allentown, Pa., by Rev. W. H. Grubb, on July 23, James G. Stauffer to Mrs. Lizzie Urmey, both of Allentown.

Deaths.

ROHRER.—At Berne, Indiana, Lydia, daughter of Mr. and Mrs. Christian Rohrer, aged 23 years, 6 months and 24 days, of pneumonia. Deceased was born in Berne, Switzerland, Jan. 7, 1881, emigrated to America with her parents in 1883, was baptized and received into the Berne congregation on Feb. 9, 1902, being one of the ninety-two that were baptized then. She had been ailing several weeks with dropsy, then took severely sick on July 31, and was relieved of her suffering by death within 48 hours. She leaves her aged parents, one sister and four brothers, two brothers and six sisters having preceded her in death. Funeral services were held at the Mennonite church Wednesday afternoon, Aug. 3, by Rev. S. F. Sprunger.

PHILIP ROULET—was born in Switzerland, April 16, 1828; died July 14, 1904; at the age of 76 years, 2 months and 29 days. He was united in marriage April 16, 1859 to Marrianne Schindler, to which union were born eight children. This companion was also born in Switzerland and emigrated to America, with her husband, where she died May 31, 1870. Two of the children preceded their mother in death. On Feb. 1, 1872 he was married to Fannie Hondrich, of Clinton, Ind. To this union there were born nine children, six of whom are living, making a total of twelve children and twenty-three grandchildren who survive him. Rev. Roulet was loved by all who knew him; he began preaching at the age of twenty-eight years and of the forty-eight years in the ministry he devoted twenty-seven years of his life to pastoral work in Davis Co., Iowa, for the Mennonite church near Pulaski. He died in active service, being still pastor emeritus, which position he has held since the spring of 1897 when Rev. W. W. Miller took his place for the active church duties. The funeral was conducted from the church which he had so faithfully served. The funeral was conducted by Rev. W. W. Miller assisted by Rev. J. W. Kliewer, of Berne, Ind. An unusually large number of people gathered to pay their last tribute of respect to their former pastor and friend, and followed the remains to their resting place in the beautiful cemetery near Pulaski, Iowa.

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News of the Week.

Foreign.

THE RUSSO-JAPANESE WAR.

RUSSIANS MUST EITHER FIGHT OR RETREAT.

LONDON, Aug. 1.—The correspondent of the Daily Mail at New Chwang, in a dispatch dated July 31, says there has been heavy fighting for two days in the marshes south of Hai Cheng during the gradual retreat from Ta Tche Kiao of five thousand Russians forming the rear guard and that the peril of this force increases daily.

The enveloping movement of the three Japanese armies of General Kuroki, Nodzu and Oku around General Kuropatkin's position appears to be almost complete and the extended line of the Japanese was to be the only drawback to concerted action. It is realized here that the Russian general must now either fight or withdraw the whole army northward. He is being closely pursued at Hai Cheng. At that place General Kuroki's northern column makes it extremely dangerous to remain there, because, while holding the position to give battle against the Japanese, whose advance is notoriously always slow and careful, General Kuroki might push through and cut his lines.

There is no inclination here to doubt that there may have been pretty severe fighting at the outer positions of Port Arthur, possibly accompanied by a bombardment from the sea, but it is not believed that the Japanese are yet ready to storm the fortress. While no definite information is obtainable, the report that the fortress is short of ammunition is considered by the public as the most disquieting feature of the situation there.

DECISIVE BATTLE OF CAMPAIGN IN PROGRESS.

ST. PETERSBURG, August 1. — At last the decisive battle of the campaign seems to be in progress Having completed his enveloping movement of the Russian position, General Kuroki has ordered simultaneously an advance from all points against Hai-Cheng and Liao-Yang. Fighting is raging on both fronts and still continues.

The latest reports contain nothing yet confirmatory of the rumors that General Kuropatkin has been defeated. According to Kuropatkin's official dispatch to the Emperor, the battle began for the possession of the important position at Simou-Cheng, which is located at the juncture of the Feng Wang-Cheng and Siuyen roads.

Two separate armies were launched from the east above the two roads, while a third, under General Oku, moved up east of the railroad from Ta-Tche-kiao, to try to cut off the Russian force there from Hai-Cheng. If the latter move is successful this force will be crushed. A portion of General Kuroki's army at the same time advanced against Gen. Count Keller's position at Ikhavuen, east of Liao-Yang, trying the favorite Japanese plan of outflanking him on the right. Still farther north, on the Saimatsza-Liao-Yang road, the Japanese moved forward against Houtsiatze, twenty-five miles from Liao-Yang. At all points the Japanese employed artillery to the best advantage.

General Kuropatkin's situation will be desperate in the event of his defeat. The keenest anxiety is felt at the war office for news of the progress of the battle. The general staff seems utterly dumbfounded at the number of men the Japanese possess, and consequently Kuropatkin's statement that they are landing another heavy force at the port of New Chwang adds to the solicitude.

ST. PETERSBURG, August 1. — Official news has been received that Count Keller was killed July 29, while resisting the preliminary attack of General Kuroki's army on the Yanse pass, thirty miles east of Liao-Yang.

General Keller was the first high Russian military commander to lose his life in this war. He resigned the high and lucrative post of governor of Ekaterinoslaff to go to the front, and exchanged with General Zassalitch, who may now resume the command of the First Siberian army corps.

The loss of General Keller is deeply felt in court circles. He was a personal favorite of the Emperor.

MINISTER PLEHVE ASSASSINATED.

MOST POWERFUL MAN BEHIND THE CZAR KILLED BY A BOMB THROWN AT HIS CARRIAGE.

ST. PETERSBURG, July 28.—Minister of the Interior von Plehve was assassinated this morning at 10 o'clock, while driving to the Warsaw station to visit Krasnyo Selo, where the Grand Duke Vladimir's birthday was to be celebrated. When the news was received all the festivities of the day were immediately countermanded and instead a requiem service was held. When the body of M. von Plehve reached his residence a requiem mass was celebrated in the private chapel. Another one will be celebrated tonight, and two masses will be celebrated daily until the funeral service occurs. A bomb was thrown under the minister's carriage, completely shattering it. M. von Plehve was terribly mangled. The coachman was also killed and the wounded and maddened horses dashed wildly away with the front wheels of the carriage the only portion of the vehicle remaining intact. Immediately there ensued a scene of the wildest confusion. Police and gendarmes hurried up from every direction and vast crowds gathered about the spot where the mangled body of the minister lay weltering in his blood. The assassin was arrested.

The prefect of police notified the Emperor of the tragedy immediately upon its occurrence. The Emperor, who was at the Villa Alexandria, at Peterhof, was greatly affected by the news, coming as it did atop of the bad tidings from the seat of war, fears of international complications and the strain incident upon the hourly expectation of an event so close to the father's heart. The Emperor almost broke down when he was informed of the minister's murder. Nothing but the utmost indignation and condemnation of the assassin's act was voiced anywhere. Even in the midst of the consternation produced by the tragedy, everybody is talking of Von Plehve's probable successor. Only the assassination of the Emperor could have created more of a sensation, as next to his majesty himself, von Plehve was regarded as the most powerful personality in the Russian government.

In May, 1903, M. von Plehve was appointed president of the imperial commission, appointed to carry out the Emperor's reform decree. What part, if any, he actually played in the Kishineff massacres will probably never be known, but his enemies have claimed that he had full knowledge of the plans leading up to the massacre through his political friend and agent, Kroushevan, known as the most extreme anti-Semite in Russia and proprietor of the Bessarabetz, a newspaper of Kishineff. The latter is said to have prepared the minds of the people of Kishineff for trouble by publishing a series of strongly-worded anti-Semite articles. The object of M. von Plehve in this matter, according to the charges made at the time, was to divert the attention of the people at large from the government.

It should be added that the allegations made against M. von Plehve have never been proved to be founded on fact, and in view of the Emperor's inquiry into the matter and the fact that M. von Plehve retained the Emperor's confidence it is only just to assume that the charges were unfounded.

The last great public work of M. von Plehve, so far as known, was the drafting of the peasant code, early this year. This is a scheme for peasant reform ordered by the Emperor in his recent manifesto.

M. von Plehve was appointed Minister of the Interior April 18, 1902, succeeding M. Sipiaguine, who was assassinated April 16, 1902 by a student named Balmashoff. He had formerly been director of the department of police, which position he practically assumed of his own accord when in charge of the department of political prosecutions, owing to the incompetency of the official who was in charge of the police when Emperor Alexander II was killed, March 13, 1881. M. von Plehve conducted the prosecution of the regicides and afterward organized the police. From that time on his power increased until it became only second in importance to that of the Emperor. Several plots to assassinate the minister have, according to reports, been discovered during the last two years, which period has been marked by strong political rivalry between the interior minister and the foreign Minister of Finance, M. Witte, now president of the committee of ministers.

M. von Plehve was not a scholar, but from his youth he had been brought up in official circles, and he slowly but surely pushed himself ahead. Before the Emperor called him to take the portfolio of Minister of the Interior he had already spent about forty years in official work and at the time of his death he was sixty-six years old. The educated youths of Russia are said to have been bitterly opposed to him, owing, it has been claimed, to his turning on his own people and to the drastic changes which he inaugurated or advocated.

He is said to have regarded the common people as either dangerous criminals to be repressed or as innocents to be ignored. He was largely of Polish blood, yet, it is alleged, no man in Russia had so signalized himself for severity against the Finns as M. von Plehve.

He was regarded as in many ways being the power behind the throne, and was dreaded on account of his control of the third (secret) section of police, and also owing to the fact that he controlled the press of Russia through the censors, who, it has been understood, did his bidding without question. He was laborious in the extreme, but was an indifferent conversationist. He was, however, fond of music, and was accustomed to read many French novels during his leisure hours.

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More Trouble with Venezuela.

WASHINGTON, August 1.—The first official account of the action of the Venezuelan government in respect to the seizure of the properties of the New York and Bermudez Asphalt Company has come to the State Department in a cablegram from Minister Bowen at Caracas. Mr. Bowen says that suit was brought by the Venezuelan government against the asphalt company on the ground that it had failed to carry out certain portions of its concessions, especially those requiring it to dig canals, dredge channels in the rivers and export other products than asphalt. Because of the company's failure in these matters, the Venezuelan government asked the court to order an embargo (corresponding to the ordinary American injunction) and to appoint a custodian or receiver. The court granted this application, laid the embargo and appointed A. H. Carner as custodian. He sailed on a Venezuelan warship for the nearest port to the asphalt lakes before notice of suit was served on the defendant company.

WASHINGTON, August 1.—Jackson Ralston, of this city, has just signed his final award as umpire of the Italian-Venezuelan commission, and this completes the labors of all the recent Venezuelan mixed commissions. About 360 claims, aggregating $6,000,000, were filed with the Italian commission, there being many more Italian claimants than of any other nationality. The government will soon publish a complete report of the decisions of all of the Venezuelan commissions.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, AUGUST 11, 1904. No. 35.

Forgiveness.

Now bury with the dead years conflicts dead,
And with fresh days let all begin anew.
Why longer amid shrivelled leaf-drifts tread,
When buds are swelling, flower-sheaths peeping through?
Seen through the vista of the vanished years,
How trivial seem the struggle and the crown.
How vain past feuds, when reconciling tears
Course down the channel worn by vanished frown.
How few mean half the bitterness they speak!
Words more than feelings keep us still apart,
And, in the heat of passion and of pique,
The tongue is far more cruel than the heart;
Since love alone makes it worth while to live,
Let all be now forgiven and forgive.

—Alfred Austin, Poet Laureate of England, in "The Independent".

Items of News and Comment.

Twenty-four congregations are now comprised in the Mennonite Union in the German Empire.

On last Monday the German Teachers' Institute opened at Hillsboro, Kan., with a good attendance.

The aged Missionary Peter Jansz, pioneer missionary for 50 years on the island of Java, died on June 7.

Prof. J. W. Bixel, of Bethel College, is spending part of his summer vacation with his folks at Pandora, Ohio.

Bro. J. F. Funk left Elkhart on July 28th, on a three weeks' trip to the Russian Mennonites in Kansas.—Herald.

The 22nd annual convention of Christian workers is in session at East Northfield, Mass., since July 29, until Aug. 14.

Rev. H. R. Voth visited the brethren at Klein and Starkweather, N. D., the latter part of July and preached for them.

Bro. C. K. Hostetler, of Goshen, Indiana, business manager of Goshen College, is making a tour through Pennsylvania and Virginia in the interests of Goshen College.

The "Leipziger" Mission numbers now 55 stations, 44 in India and 11 in East Africa, with 67 missionaries, besides 8 lady missionaries.

Prof. E. J. Hirschler, of the C. M. College, delivered a lecture on the subject, "The Making of a Man" at Hillsboro, Kan., before a men's gathering.

The annual Bible conference at Winona, Indiana, will be in session from August 21st to 31st. Dr. J. Wilbur Chapman will superintend it again.

David Moser, deacon of the Dalton, Ohio, congregation, who injured himself severely by falling from a cherry tree a few weeks ago, is slowly improving.

Rev. A. A. Sommer, of the Dalton, Ohio, congregation, spent Sunday, July 31, at Bluffton, Ohio, where he addressed the joint meeting of the Bluffton, St. John's and Ebenezer C. E. society.

Francois Coillard, the founder of French missions on the upper Zambesi, died last May 27th of fever. He labored with great success among the Bassutos since 1857.

The Rhenish Missions baptized last year 5314 heathen converts. The total number of heathen-Christians belonging to this mission is 96,881. The mission has 108 stations.

Rev. A. J. Wiebe, accompanied by four other brethren from California on a home seeking tour, visited the Dallas, Oregon, congregation and preached for them the latter part of July.

Bro. and Sister Detweiler are expected home from Dhamtari, India, where they were engaged in mission work, on account of failing health of Sister Detweiler. Their home is in Topeka, Ind.

The Mennonite Harvest Home services on Aug 4, were well attended. The attendance was an evidence that those people are really thankful for the gifts of God which is often noticed lacking in similar services. Revs. A. K. Bean and Mr. Schurman preached. — Schwenksville, Pa., Items.

Prof. A. J. Gerber, of Mt. Eaton, Ohio, formerly a teacher at the C. M. College, has been engaged as teacher in Bethel College, Newton, Kan., for the coming year. Prof. H. O. Kruse, formerly a teacher at the latter school, is slated to a chair in the Kansas State University.

Sister Schorman, wife of Rev. Albert Schorman, was baptized in the First Mennonite church of Philadelphia last Sunday morning, by Rev. N. B. Grubb, and admitted into full membership. She joined her husband on these shores about three weeks ago, and is studying English with him at Perkiomen Seminary, Pennsburg, Pa.

The sacred cantata, "The New Jerusalem," was rendered by the choir of the Berne, Ind., Menn. church Sunday evening, Aug. 7, with charming success. The cantata contains inspiring choruses and beautiful solo parts to the text taken entirely from Revelation. Professor Latchaw, of Findlay, Ohio, teacher of music at Bluffton College, directed the choir and drilled the choruses with a choir of over 100 voices in three weeks.

Missionary H. R. Voth arrived here from N. Dakota on Tuesday, Aug. 2, preached in the Bethel church that evening and left again on Wednesday for Nebraska, where he intended to spend one or two days before going to his home in Newton, Kansas. Missionary Voth and several other gentlemen met this week with the Ladies' Sewing Society and the Young Ladies' Sewing Circle and had their picture taken, which he will take to the Indians under his charge to show them who has been sending them such beautiful little dresses. —Mt. Lake, Minn., View.

The Waldensian Church of Italy is not dead. Strong efforts were made during the Reformation period to exterminate these simple people, and while thousands of them were slain by the agents of the Catholic Church, a remnant survived. Some emigrated to South America, and so large has the colony grown there that the Italian Protestants have established an institution of learning among them. These faithful people are active in preaching the word, and in many places in Italy they are organizing new churches. They will play a prominent part in the conversion of Italy to evangelical Christianity.—Ex.

Berea's Present Course.

As has been referred to frequently in this and other papers during the past few months, Berea College, Kentucky, is passing through a serious crisis. The legislature of that state passed an act, aimed at Berea, which in substance prevents colored students from attending a college with white students.

The college has carried the case to the United States Supreme Court, and pending its final decision, is arranging to have its colored students continue their studies in other institutions of high grade, such as Fisk University, Nashville, Tenn.

Should the law be upheld, the trustees will decide upon some means of enabling the college to do its full duty to both races. No plan has been announced, though the papers have hinted at a possible removal of the college from the state. It would seem, however, that this would be the last solution to be favored, as it would involve the loss of the present buildings and a vast trouble and expense.

The Christian public will watch with interest this struggle between an institution established and maintained for the uplifting of young men and women, and an unsympathetic and hostile legislature. The trials of President Frost—already bearing burdens far beyond the average man's strength and courage—have been much increased by this matter, but both himself and the college will be the richer in the sympathies and help of good people everywhere for passing through this experience.—Union Gospel News.

An Explanation.

I presume quite a number of the readers have been dissapointed in not seeing any report in these columns of the annual Convention of the Young People's Union of the Eastern Mennonite Conference, which was held recently at West Swamp. The paper read on "The Quiet Hour"

and "How can enthusiam be created in the individual for Committee work?" were forwarded for publication, but through an error on my part they went forward to Elkhart, Ind., and the paper "The Quiet Hour" was published in the Young People's Paper published at Elkhart. I however had the papers returned to me and am sending them to "The MENNONITE" and presume they will appear in these columns in due course.* This explains the reason why, if some of the readers saw "The Quite Hour" published in the "Young People's paper." As the paper is a good one the repetition I trust will be pardoned. I regret the delay the occurrence of this error has caused and I hope the Endeavorers will pardon me.

A. A. MOYER. Corr. Secretary.

P. S.—Below is a list of the officers elected for one year.

President, A. S. Bechtel, Philada.

V. Pres., Rev. H. S. Gotshall, Schwenksville, Pa.

Treasurer, D. M. Landis, Richland Centre, Pa.

Rec. Secretary, Miss Adelaide Roth, Quakertown, Pa.

Corres, Sec., A. A. Moyer, Philadelphia.

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C. A. Pfænde, Washington, D. C.; Gus Pfænde, Chicago, Ill.; A. Pfænde, Shiner, Tex.; Mrs. N. E. Blacket, Geary, Okla.; O. O. Whited, Minneapolis; Daisy Wright, St. Paul; E. W. Wright, Monroe, Wis.; Mr. and Mrs. C. Christensen, Memphis, Tenn.; Anna Klein, Lebanon, Ill.; Albert Soldner, F. F. Ayres, R. L. Ayres, N. A. Bixler, and Albert Huser, Berne, Ind.; Clara Luginbill, Magdalena and Harry Welty, Fort Wayne, Indiana; L. L. Schindler and S. Augspurger, Geneva, Ind.; Mrs. H. and Lillian Schrœder, Quincy, Ill.; Laura and Emma Bixler, Berne, Ind.; E. W. Schacht, Racine, Wis.; Otto Bauer, New York City; M. C. Schmekle, F. A. Kolb, Carl and Carrie Kackenmeister, Anna Kahler and Maggie Crowmiller, Williamsport, Pa.; Mr. and Mrs. J. Nolte and Lulu Nolte, Boring, Md.; Robert Neuenschwander, Berne, Ind.; Mr. and Mrs. C. Wirkler, Newton, Kansas.

Respectfully Submitted,

EDW. D. KREHBIEL.

Spirituality Versus Fanaticism.

The spiritual man is not a mere development of the natural man, he is a new creation born from above. The natural man cannot comprehend the things that are spiritual. To be spiritually minded is life and peace; to be carnally minded is death. The apostle also speaks of having our spiritual understandings enlightened. Peter tells us to arm ourselves with the mind Christ had when He was crucified. Nothing but the baptism with the Holy Ghost will clean out the natural darkness, and carnal reasonings of the intellect. A spiritual man is apt to learn, has a taste for spiritual reading, and sweet relish for the Psalms, Prophecies, Gospels and Epistles. A spiritual mind will find many a sweet morsel, where a carnal mind sees nothing but dry theology, or history; it is quick to see a truth, and also an error. A spiritual mind takes hold of truth with vigor, goes to the bottom; it is not the lazy, trifling, wabbling intellect that we find in halfhearted Christians. A spiritual mind will not make too much of non-essentials, such as modes and forms and ceremonies like children that will fight for trifles, and let great treasures slip away from them.

A spiritual mind is stored with solid ideas, held in proper order; it will not be duped by some heresy, or religious fad, such as spiritualism, Mesmerism, Hypnotism, Christian Science, wildness or fanaticism. It will see moral and spiritual qualities, such as humility, love, perseverance, gentleness, meekness, patience, long-suffering. The drunkard in his tremens has visions of snakes and monsters that are the foretaste of hell. A spiritual mind will have glorious visions in the Holy Ghost, of the good things that now are and are to come. A spiritual mind has a fixed habit of mental prayer. The body may be engaged in lawful things, but the heart is always in a kneeling posture before God. A spiritually minded person's will is the will of God and God only. The soul must choose to be holy, or it never will be holy. If the soul chooses to be pure and holy, and perseveres in that choice it surely will develop in spiritual things. In all religious societies fanaticism comes to our view. The question will then arise, What is it to be fanatical on religious lines? A fanatic is said to be one who is actuated by extravagant, or intemperate zeal; one who is moved by a frenzy of enthusiasm: a religious zealot: to a zealot every one of his own sect is a saint, while the most upright of another sect are to him children of perdition. Bigotry is narrow; fanaticism is fierce. Bigotry has not the reason to reason fairly; fanaticism has not the patience to reason fairly. Fanaticism is a perversion of religious sentiment. Some suppose that it is an excess of good things, as if an excess of good things should destroy reason. It is impossible to have any virtue or grace of the Holy Spirit in too great a degree. No amount of increase of gold would turn into lead. So no degree of increase of any virtue could turn into fanaticism. Fanaticism is like a clown trying to play the king. It expects effects without the proper causes—a counterfeit of real faith. Some think they can neglect the proper means, take an idle, shiftless attitude, and expect marvelous results, such as expecting a large congregation without an announcement, expect money to flow in without proving themselves efficient workers in the Lord's harvest field, to go into the pulpit without preparation through meditation and much prayer, and then pride themselves that they have more faith than such who make necessary preparation. They think they can be successful in any spiritual work and need not study language or theology or any book treating on religious lines.

Some must have special impressions, or they can do anything. It is not enough for them to do what is commanded in Holy Writ. For instance a man will not give to God's cause without special impressions when God says plainly, "Thou shalt not muzzle the ox that treadeth out the corn." Some think that they need not study God's Word, nor pray unless especially impressed, when God says, Study, pray, search, etc. In all these things an evil spirit has attempted to play the part of the Holy Ghost, and gets people to ignore their common sense, under the delusion of extraordinary sanctity. Results are disastrous. The Holy Ghost is above reason and outside scripture, but never contradictory to either.

Another way fanaticism shows itself is in love of leadership—an itch to be boss of something or somebody. Because God has given some gift to be used for His glory, the evil one sees his opportunity, and comes with sweet flatteries, and makes fanatics to believe that they should startle the world with something new, that is far ahead of the ordinary Christian and tame affairs. Genuine leaders are always of a humble nature; lowly, loving, praying, cross-bearing, suffering, tried ones; they never attempt to boss others, or to cut their brethren with swords. If they have to use authority they do it in love.

The fanatic has a principle of braggadocio and strut, dictatorship and threatening, hinting, driving in a round about way, a love to be over others. Of course the fanatic is never the guilty one; it is always the other person (?). The desire to be great is dreadfully dangerous. The secret desire of being or doing something great is always born of Satan, and is of short duration. It makes a display of skyrockets, and ruins and hinders many a soul from coming to God.

A soul that is called to a great work, and keeps in union with God goes slow, prays much, makes little noise over it, and seeks to keep in the background. A fanatic is always apt to exaggerate; a little thing in a fanatic's friend's favor is colored very highly and must often be mentioned. It finds mountains in molehills. The building of a theology or experience on a single text or Scripture is very often noticed in religious fanatics, just taking one line of thought or doctrine and neglecting others of equally as much importance. I do not care what the subject is. It may in itself be a good one, and of great importance, but if any persons just adhere to one theme they will make shipwreck in some way.

"A fanatic is apt to make bitter and harsh denunciations; usually when such statements are made, the maker has something about him that is crooked. A person is a fanatic when by thinking too much of the other world he becomes unfit to live in this world."—Bovee. "Fanaticism is such an overwhelming impression of the ideas relating to the future world, as disqualifies for the duties of this life. The cause which has given birth to fanaticism in all ages, is the facility of mingling human errors with the fundamental truths of religion."—Sidney Smith. "Fanaticism is a fire which heats the mind indeed, but heats without purifying. It stimulates and ferments all the passions, but it rectifies none of them."—W. Waburton. "Fanatics are pitiless; all who are not with them they treat as enemies, considering all not orthodox who do not embrace their dogmas. Fanaticism arrays father against son, mother against daughter, disregards all the ties of consanguinity, all the bonds of former friendship, and all whom it cannot control endeavors to destroy."—L. C. Judson. "The blind, foolish fanaticism of one foolish man may cause more evil than the united efforts of twenty rogues."—Baron H. Grim. Fanaticism is one of those evils from which society is never wholly exempt, but which burst out at different periods with peculiar violence, and sometimes overwhelm everything in its course.

Perhaps in our own society we are not altogether clear of it now, and perhaps never will be, but let us beware and watch and pray, and not only teach others but also be willing to be taught. May we study our own individual character more than we do our class mates and we will be on a safer course than if we should watch others, and judge others in their spiritual realm. Nothing but the genuine love of Jesus will keep us on the right side of the balance. Our prayer to God is that we may not be found wanting on that great day of days. We are indebted to different authors for various thoughts given, such as G. D. Watson, and others whose names were given as we went along.

—S. Crestman in Gospel Banner.

*The publication of the articles will begin in this issue.—Ed.

How Can Enthusiasm Be Created in the Individual for Com. Work?

Paper read at Young People's Union of Eastern Mennonite Conference at West Swamp, Pa.

BY ADA M. LANDIS.

Might one not as well ask how can enthusiasm be created in the farmer for his labor, in the mechanic for his trade, in the lawyer for his profession.

Enthusiasm for any calling in life is generated by natural aptitude, acquired knowledge, and the demands of necessity.

"Where your treasure is there will your heart be also." We are enthusiastic when we are deeply interested. And we are most interested in that to which we devote most largely of our time, talent and means.

The farmer who is favorably disposed towards the calling, who has made a careful study of the same, and who is fully alive to the needs, demands, and possibilities of good farming, will till the ground and sow the seed, and will not be in need of any creative agency employed in his behalf. The same is true of all other forms of labor and activity.

The command is given, "Go ye into all the world and preach the gospel," and "Whatsoever thy hand findeth to do, do it with thy might," since C. E. Com. work is one of the best methods by which young people can engage in religious activities, their duty in the matter is selfevident.

Never-the-less one is often painfully conscious of the lack of earnestness and zeal in this the blessed Master's work. This is often due to careless methods, or what is still worse, no method at all, in the official work of the society; and still oftener, to the individual himself.

If the best results are to be obtained, in Com. work, great tact, discrimination and judgment should be used in the selection of the Committees. Since this devolves upon the nominating Com. it behooves the Society to appoint as a nominating body a company of consecrated, God-fearing, praying people, who will discharge their duties in a fearless manner.

In the selection of Com. it is generally considered best to select members who are in a measure adapted and interested in the work to which they are assigned. The selection of a member who does not know the difference between a whole note and a half note, upon a music Com. or one who is very timid and reserved upon a Social Com., certainly seems absurd. But such oddities are not unknown.

It is also a great aid to harmony, cooperation, and enthusiasm to aim to place on the same Com. those who are congenial. Study human nature, study the individual, and above all study the needs of your *society, church and community.* A Com. may do much for their own advancement, by procuring books and informing themselves where they find their knowledge deficient. It is the part of wisdom to be able to see our own faults and seeing them to correct them.

The general experience has been that the assembling of large bodies of workers, is one of the *greatest* sources of inspiration.

We would urge then that you bring as many of your members as possible under the stimulating influence of C. E. Conventions, Branch Meetings, Conferences, and Union Meetings. Such gatherings are helpful and inspiring and often prove effective, where all else has failed. A single delegate, *well filled, pressed down, and running over,* with good things from one of our great Conventions, may be the means of kindling the enthusiasm of an entire Society.

While the foregoing suggestions are doubtless an aid to successful Com. work, we would emphasize the need of *entire consecration,* without which all else is as sounding brass. If we were fully alive to the *great need* of the sin, steeped world around us, if we realized the awful responsibility resting upon us as professing Christians, we would not need so many stimulants to duty. The need would be a sufficient stimulus for untiring devotion and sacrifice. The Macedonian cry would be answered by thousands upon thousands of voices saying, "Here am I, send me, send me." And an army, whose name is legion should march with unfaltering step under the banner of Christ our King.

Phila., Penna.

Our C. E. Topic.

TOPIC FOR AUGUST 14. —Obeying when obedience is hard. Gen. 22: 1—18.

Our first duty is to obey. Ruin is the natural and inevitable result of all disobedience. To disobey the laws of the physical universe is to jeopardize existence there. The reign of law is absolute, and every violation of its demands is punished by a corresponding loss. Intelligent creatures though we are, we are no exception to the rule. In fact, our very elevation subjects us to a multiplication of laws to which less developed forms of life and existence are not exposed. The higher we ascend in the scale of creation, the more minute and exacting are the corresponding regulations. It follows as a natural sequence that man, as the climax of creation and development, is subject to a greater variety of laws, and should, as a matter of greater excellence, excel in superior obedience to them.

In view of the above, it is not difficult to conclude that the whole duty of man is embraced in the "keeping of the commandments." Obedience, to be real and meritorious, should be free and spontaneous. The defection caused by sin is easiest understood when examined in its relations to obedience. Sin, as originally conceived, consisted in an act of disobedience, and the whole brood of sins today in their infinite multiplicity are in essence only so many different abuses and violations of God's law. We vaunt much our boasted freedom, when of a truth we are the slaves of sin. Freedom, in its highest development, consists in hearty and spontaneous obedience to the greatest possible number of laws. Every effort on the part of natural man to yield to moral and spiritual laws is connected with more or less discomfort and inconvenience; hence all our obedience, however beautiful it may appear, is to a greater or less extent constrained, and lacks that freedom and spontaneity which alone can make it meritorious. Therefore, obedience is always attended with some hardship, and its exercise is ever without merit before God.

Fashion is a tyrant who revels in disobedience. This Parisian idol is more strongly fortified behind the prejudices and caprices of the human world than Gibraltar or Port Arthur is, although supported by almost unsurmountable natural defenses, strengthened and reinforced by the most accomplished engineering of modern warfare. Custom is her ablest ally, and she understands how to use and abuse this prince of deceptions to the undoing of multitudes. Every rule of decency and propriety is shamefully abused, every law of health and good morals put under ban, and every sense of piety and devotion is peremptorily nipped in the bud. It takes courage to oppose this modern Appollyon. And few indeed are they who in our day dare to battle with the brute, and fewer still who ever reach the levels of true humility which, after all, is only the common level of willing and hearty obedience. It takes courage to deal honestly, it takes courage to refuse to go with the crowd; in short, it takes courage to obey. And why? because in this effeminate day it is no longer fashionable, and fashion rules the world. To be in the fashionable set is to be without the kingdom.

"Blessed are they who suffer for righteousness' sake." It costs something to obey. Nevertheless, it is the blessed privilege of the righteous to find a compensation far superior to the sacrifice. Obedience is its own reward. It brings us in harmony with the divine. Heaven, which was lost through disobedience, can only be approximated by our capacity to obey. Our measure of spiritual peace is in proportion to our willingness to obey. To suffer for Christ's sake is the privilege of the believer; but to obey is greater than sacrifice, because sacrifice is the result and not the cause. "Christ was obedient unto death," and since "the disciple cannot excel his master," this is the only limit set to our measure of service. Blessed, however, is the child of God who can and is permitted to make the sacrifice.

However difficult, obedience is the most practical. Good hard business sense should indicate to any one the superiority of obedience over any other accomplishment. Physical health and development are only secured by conforming to natural laws. Moral growth and strength are absolutely incompatible with disobedience. To understand the laws of our natures and obey them, is the part of wisdom and a sure index of culture. Hearty loyalty to the Decalogue, and Christ's later and greater commandment, is a sure sign that "the kingdom of heaven" has left its impress upon our lives. Truth and beauty wait upon the obedient, and the understanding of heavenly things is one of its products.

As the one act of disobedience on the part of Adam revealed the awful depths of depravity to which it leads, so the one great and final act of Christ's obedience reveals to the world the supreme beauty of absolute fidelity to duty. His example is ever before us as the ideal towards which we should struggle. And though we connot hope to attain to equal perfection, we have the comforting assurance that what we lack will be compensated us. May we ever find ourselves growing in hearty and willing obedience.

—Christian World.

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Editorial.

"He clung to the cross and was saved." These few words summed up the story of the rescue of a "steeple-jack" from an awful death the other day. He was standing at the foot of the huge cross at the peak of a church spire, three hundred feet high, gilding the cross. When he wanted to descend for dinner the rope to which he was attached caught in the pulley, and he was forced to hold on to the cross till another rope could be sent up, a period of twenty minutes. "Cling to the cross" should be the message rung out from every pulpit.

President Roosevelt, it is reported, has made a few disparaging remarks about the non-resistant sects such as the Mennonites, Dunkards, etc. If our memory serves us aright he believes such doubtful citizens are not worthy of a country. This fling might not without truthfulness, be reversed. This country is not worthy of the high-minded souls who advocate national and international peace. Peace at any time is ten thousand times nobler than war. Count Tolstoi is the noblest figure on the black steppes of Russia, and long after the Czar and his cabinet are forgotten will the name of the greatest preacher of peace of the century be enshrined in the hearts of his countrymen. There may be a few wars that are unavoidable, but by far the greater majority of armed conflicts between nations during the nineteenth century (to go back no farther) were wars of conquest and dispute over territory.

We are not called to quarrel with the President on the merits and in the name of Mennonitism. He is President and we are—nobody. Yet at the same time it will not be amiss to give public expression to our confidence in the Prince of Peace and in His gospel, knowing that it is greater and more permanent than a president of the United States reinforced with all the "jingoism" this country can produce.

It is a pleasure to listen to the healthy, Spirit-filled evangelical sermons of Dr. A. C. Dixon, of Boston. He is at present filling the pulpit of the Rev. Kerr Boyce Tupper, pastor of the First Baptist church of Philadelphia, who is absent on a vacation. Last Sunday morning Dr. Dixon preached on "Types of Faith, Ancient and Modern". His text was "By faith", and in the sermon he reviewed the personalities of some of the heroes of faith in that Sacred Hall of Fame, the 11th of Hebrews, and analyzed the types of faith represented. Among the types were these: the Scientific, that which is necessary to understand the creation of the world; the Evangelical, the faith of Abel, while that of Cain was faith in "character" instead of the blood of atonement; the Mystic, as embodied in Enoch; the Puritan, as seen in Moses. He called Moses, "that grand old Puritan", who esteemed it "greater riches to suffer the reproach of Christ than to enjoy the pleasures of sin for a season". He thought Bishop Potter was not quite ready to renounce one of the works of the devil.

Dr. Dizon is an eloquent man. He is a staunch old-fashioned preacher of the gospel, and that is one reason we like him. He says to modern theology that apotheosizes the Christ while denying the genuineness of almost all He uttered—Dr. Dixon says to it, "Not so fast! You have not proved your point."

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalendar" for 1905 as complete and correct as possible.

As to a "Successor of the Apostles".

Bishop Potter, or as he would rather have it, the Rt. Rev. Henry C. Potter, of New York city, and also of the Episcopal church, dedicated a saloon yesterday in New York. The air is already thick with missiles. We do not mean to add to the collection. Bishop Potter is otherwise known in New York as "The Apostle to the Genteels." We wish to be "likewise", as Ah Sin would say. The gentleman, who recently married a second wife worth several millions, and who dwells in one of the finest palaces that front the Riverside drive, not a great while ago publicly announced that he did not blame a workingman for getting drunk. He pictured a man working for a dollar a day, or thereabout, coming home every Saturday night the year round, without relief, and wound up with excusing such a man for getting drunk occasionally for relief. (He did not say what relief the man's wife ought to have.)

Now this fatuous functionary has been beguiled into making the opening address at the "Subway Tavern", a saloon where "pure" liquors are to be furnished with innocuous surroundings—guaranteed proof! The mere statement "physics the subject". It is difficult to have patience sufficient to discuss it decently. The bishop announced that the saloon keeper meant to furnish pure liquor and the place was to be something which, for the poor man, would take the place of the dozen clubs to which the right reverend gentleman said he belonged. The poor man, he said, who lived in two rooms and had five children had no club. (Has his wife got a club?) And this new saloon, which has got the biggest "ad" that a saloon ever got, was to take the place of the club for the poor man and supply him with "pure" liquor amid "decent" surroundings. Manifestly the "Apostle to the Genteels" has got completely out of touch with human nature. He has looked at the world through stained glass so long that he has lost sense of the relation of things among men as they toil and suffer and are tempted and fall and are saved again.

It is hardly worth while to follow the gentleman in his talk about "old village taverns", which he seeks to revive in this saloon. If he does not know that the "old village tavern" of a century ago created and harbored more drunkenness than any modern saloon, he knows very little of history. Men have got soberer since the early decades of the last century. In spite of the manifold temptations of modern life, in spite of the besotted complacency of a whole lot of people, the world is getting soberer every day. Nobody is proud of the other thing as everybody was a century ago, when the "old-fashioned inns" flourished.

Here is a case like the abolition of slavery. If the law did not forbid it so much the worse for the law. If the church does not set its face against drinking and the saloon so much the worse for the church.—Editorial, Indianapolis News, Aug. 3.

Correspondence.

HENDERSON, Neb.—Bro. J. H. Epp and his newly wed bride, the former a missionary student of Bethel College, were ordained as missionaries in his home congregation at Henderson, Nebraska, Sunday, July 31. The services were very impressive and to accommodate the big audience, were held under the shady trees around the church. After an introduction by Bro. H. H. Epp and an earnest sermon by Bro. P. J. Friesen, Elder Peter Balzer, of Alexanderwohl, Kan., president of the Mission Board, performed the ordination act. In the afternoon the Brethren Albrecht and J. K. Penner, of Beatrice, and Bro. Wiens, missionary student at Bethel College, spoke at a Mission service.

It is said of Fenelon that he had such communion with God his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." Fenelon's manner was full of grace, his voice full of love, and his face full of glory. The invitation, "Come to Jesus", was in every act. He was a "spiritual magnet." That is what God wants us all to be. That is what we all can be by just yielding up all to Him, and letting Him live in us. Under no other condition can this transforming power fulfil its own mission to our souls. — Christian Work.

The Infidel's Sermon to a Preacher.

Never shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he to me: "Did I believe, as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all the pathos I could summon. I would warn and expostulate and entreat my fellow-men to turn unto Christ and receive salvation at His hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believe your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed

away since that remark was made. I bless God it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—Armory.

Jean De Bloch and "The Future of War."

(CONTINUED)

The life began at Radom in Poland, perhaps a hundred miles south of Warsaw. It began in 1836, more than a generation after Kosciusko fell wounded in the last heroic struggle and Poland's independence was finally destroyed—"Oh, bloodiest picture in the book of time!" It was not till 1817 that Kosciusko himself died in exile; and the young Polish Jew must have grown up among memories still strong of the "assassination of the nation" and among men not a few of whom in their youth had taken part in the tragical resistance. Born in 1836, Jean de Bloch lived till 1902; and into the sixty-six years there went, as one of his friends well said, practical activities which might have profitably occupied a dozen lives.

His first activity was that of a peddler. He actually earned his bread, we read, by hawking his wares about the streets of Warsaw. Saving a little money from his earnings, he set up shop as a money broker. But he was cut out for something very different from this. By sudden fortune he won ten thousand dollars in a state lottery. Many another Polish Jew would have counted this the providential foundation for bigger brokerage. Jean de Bloch hailed it as foundation for larger life; and he knew that the way to larger life was the way of knowledge. "The first observation I made in life," he said to a friend in his last years, "was that education, culture, is the only passport to success; and as it was not bestowed upon me by others, I resolved to obtain it for myself." He had not even been taught by others to read and write; he had taught himself. He had read such books as he had been able to buy or to borrow; but his education when he now left Warsaw for Berlin was the slightest and rudest. In Berlin he spent three years, working with all the force of his intense nature. For languages he had a special passion; and he was finally able to speak English, German, French and Russian, and to write rapidly and correctly in the last three, while in his own Polish, which he always loved the most, he was forcible and eloquent.

Returning to Warsaw, he obtained a position in a bank, and soon had a bank of his own. With the passports of success denied to most men of his race in Russia, his rise was now rapid. He married a rich heiress, a daughter of the house of Kronenberg, famous bankers; and this alliance greatly strengthened his financial resources and his social prestige. It also greatly stimulated and enriched his personal life; for his wife was a woman of rare beauty and accomplishments, and their home became a brilliant social centre. More and more it grew to be the recognized headquarters of every high philanthropic and intellectual interest. It is largely due to M. de Bloch, said one who knew him well, after his death, that Warsaw, in spite of many disadvantages, has kept its position as the most civilized and social community in the Russian Empire. His interests almost from the first were worldwide. He was a constant traveller —he visited England nearly every year from his early manhood till his death—and his business relations ramified to every European capital; and there was no narrow nor provincial thinking in that Warsaw home.

The banking business grew until Bloch became the very Rothschild of the Polish metropolis. A deep student of finance, his views were sought by the Russian government. He was raised to the nobility. He became a financial intermediary between the Czar's ministers and the banking fraternity. He financed thousands of miles of railroads for the State. More than that, he built and administered them. The organization and working of railroads had been the first subject of large practical importance to which he had devoted thorough study; and it was his exhaustive work upon "Russian Railways," published in two volumes, in both Russian and French, which first drew to him the attention of the imperial government, as it had done that of the leading critics and students of railway science in and out of Russia. He was recognized as one of the foremost men in the railway world. The vast railway enterprises which he carried out successfully were triumphs over difficulties almost unknown in western Europe. He was appointed manager-in-chief of the entire railway system connecting the Black Sea and the Baltic. He was made member of the Learned Committee of the Ministry of Finances, which post he held to the end of his life; and for many years his influence upon the economic legislation of the empire was constant and far-reaching.

It was not railways and banking alone which occupied him. He became the head of the lumber and sugar trades of Poland. He was the employer of thousands of men and president of many great industrial companies. Every industrial interest of Poland had his interest and sympathy. The welfare of the poorer classes was constantly upon his heart; he carried out various great philanthropic projects; and his deep sense of the need of a better social and industrial order inspired many of his economic writings and was an imperative and pervading motive in his studies of war. When the awful amount, over a billion dollars a year, now wasted in maintaining the armies of Europe in readiness for a war which can never be waged, is liberated and applied to the education and general welfare of the people, he felt that a great constructive new era would dawn. The proportion of money now spent on education compared with that spent on war is small. Ninety per cent. of the Russian recruits cannot even read. "I have been attracted to this study of war," said M. de Bloch, "as much from the desire to improve the condition of the people as from any other source. Hence my book took in part the shape of an investigation of the moral, social and material conditions in which the masses of the Russian peasants pass their lives. It is a painful picture." Only a little less painful did he find the picture of the life of the poor the world over; and the resources of civilzation, he charged, have hardly yet been drawn upon to improve it. With such a picture ever before us, the waste of our resources in war and in useless armies and navies is a crime against humanity.

The man of affairs and and the student were indissolubly bound together in Jean de Bloch. His literary activity was enormous; and when we remember that this represented the hours of recreation snatched from the crowded business life which has been outlined, it is the more surprising. His first work on the Russian railways, two volumes, chiefly statistical, was published in 1875. Three years later appeared his more important work, in five volumes, on "The Influence of Railways upon the Economic Condition of Russia," a detailed study of the effect of the new railway system upon the social and industrial organization of the Russian people. Three years more, and there came his "History of Russian Finance in the Nineteenth Century," four volumes, revealing his extraordinary knowledge and grasp of the political and financial problems of the empire. In the same comprehensive way he treated "The Comparative Economic Conditions of the Russian Provinces"; and this four-volume work was followed by volumes upon the condition of agriculture in Russia and Poland — Bloch was an expert in anything relating to agriculture — and by a special volume on "Agricultural Banks in Russia and Abroad," the latter work proving the beginning of a great movement which has produced most beneficial results. All this amazing literary output falls within a period of fifteen years; and it was, as has been already emphasized, the accompaniment of a business life absorbed in enterprises of the broadest scope and making constantly the heaviest demands. But it was this immense experience and practical responsibility, conjoined with these searching and exhaustive studies of the economic and political conditions of Russia and Europe, which schooled and fitted M. de Bloch to write precisely the book which "The Future of War" is, a book not only to fortify and inspire the haters of war and the workers for international order, but to command the attention of the world's economists and financiers and startle all the crowns and cabinets of Europe.

From his youth Jean de Bloch had studied war, and many pamphlets on military problems had come from his hand. He was a lifelong advocate of peace. But it was his great experience as a man of affairs and his long contemplation of the economic questions of Europe that revealed to him the extent of the revolution in the conditions of modern life which affect the problems of war. It was while he was investigating Russian agriculture and publishing his books about it that he began to write "The Future of War." Agriculture, finance, transportation, the changed industrial system, the new social strivings, every field in which he had learned and labored, taught him the recklessness of the modern European nation which should provoke war with any of its strong neighbors. He had drawn up schemes for the provisioning of his own Warsaw in time of war, and finding what this involved had proceeded to the larger problems in the same field. War was no longer a mere military thing, in large degree distinct from the rest of a people's life. In the complex modern world it involved everything; and to showing the nations the

extent and manner in which this is true, Bloch devoted his labors as no man had ever done before. Some one has said that "The Future of War" might have been more appropriately entitled "A Cyclopædia of Modern Life," so sweeping and comprehensive is the range of its four thousand pages. Not only does it deal with war itself from every point of view, with the long history of the movement for its abolition, and with discussion of every probable cause of international strife, but it contains a thorough comparative exposition of the moral and political as well as social and economic conditions of the six Great Powers of Europe, with reference to the problem of war. "It sums up everything," says Bloch's English friend, Mr. Long, "from the consequences of Bismarckism to the nutritive value of a Russian navy's food. To use an expression invented by Macaulay, 'nothing was too great or too little for it.'"

(To be Concluded.)

Announcement.

The time for holding the 17 th Annual session of the Middle District Conference of Mennonites, which is to convene at Pulaski, Iowa, W. W. Miller, Pastor, has been determined, Providence willing, as follows: The opening service is to take place on Wednesday evening, Oct. 19 and the sessions in conjunction with the Sunday School Convention are to continue through Oct. 20, 21, 22 and 23, closing on the evening of Oct. 23.

The program and other information will appear later.

There are many reasons why this Conference should be the best in the history of our Conferences. To this end let us pray and plan.

S. K. Mosiman, Sec.

The Sunday School Lesson.

Subject for August 14: Obadiah and Elijah. 1. Kings 18: 1–16. Golden Text.—I, thy servant, fear the Lord from my youth. 1. Kings 18: 12.

LESSON TEACHINGS.

Three long, weary years have passed since Elijah predicted the drought. All this time the prophet has been a hunted man. He waited God's orders before speaking the word of power. God's word came at last. We here have the conclusion of the great drought which was sent by God in punishment for the idolatry of Israel and the reappearance of Elijah. Once more he is called to deliver a divine message to the people. God's command to Elijah was one that it demanded courage to obey. But there was no drawing back or hesitation on Elijah's part. Elijah had a heart right before God, and therefore did not fear the face of any man.

Ahab was a king of well known wickedness and unscrupulous cruelty. Jezebel, Elijah's queen, was one of the most dangerous women that ever lived. The people themselves were idolatrous. But with all these terrors in the way, Elijah was not left without some cheer. On this occasion he carries a very different prophecy; he is to make the joyful and welcome announcement of the coming of rain. Good news to the thirsty land! Elijah went—a marvelous proof of the natural intrepidity of this prophet, of his moral courage, and his unfaltering confidence in the protecting care of God.

Elijah found that the famine was pressing with intense severity in the capital. All was dry, and parched, and barren, and the face of the earth seemed to have been burned up by the wrath of God.

Ahab, with the chamberlain of his royal household, is represented as giving a personal search for pasture to his cattle. Corn must have been obtained for the people from Egypt or the adjoining countries, else life could not have been sustained for three years; on the banks of the rivulets grass, tender shoots of grass, might not usually be expected, and so they divided the land between them that the search be more quickly conducted: every sentence indicates the extreme urgency of the crisis.

All we know of Obadiah is contained in this chapter, and yet he was a great man in his day. He was, it seems, king Ahab's vizier, or prime minister, the first man in the country after the king. Of all his wealth and glory the Bible does not say one word. His wealth and power did not follow him to the grave, but by his good deeds (Vs. 4) he lives in the pages of the Bible; he lives in our minds and memories, and more than all, by that good deed he lives forever in God's sight. In the day when Elijah met him, Obadiah found that his prayers and alms had gone up before God, and were safe with God, and not to be forgotten forever.

Obadiah's was no half-way religion. He feared God greatly. He lived a religious life under difficulties. He was true to God when the majority were false. He maintained his faith in the midst of great temptations to idolatry, in a frivolous, idol-worshiping, licentious court, the hardest of all places. But even these will make faith stronger.

Obadiah was on his way out to find a spring of water when he found Elijah, who, by his prayer, should bring floods of water to the whole land. Obadiah expressed his profound respect for Elijah in the customary Oriental way. Seemingly, Obadiah had never met Elijah before; but he recognized him, partly from his strange apparel, and it may be by the majesty of his countenance. A man who lives so much with God becomes a marked man.

Deeming it imprudent to rush without previous intimation into Ahab's presence, the prophet solicited Obadiah to announce his return to Ahab. Elijah's word to Obadiah was short and to the point. "It is I." The prophet wastes no words over his terror and astonishment. "Go, tell thy Lord," who has been seeking me so long and far, "behold Elijah." The last two words are not in the Hebrew, and the sentence is much more graphic without them, "Behold Elijah."

Elijah had the courage of his convictions, but Obadiah had not reached the high plane of faith that Elijah had, or he would have obeyed orders at once and left the consequences with God. The commission with a delicate allusion to the perils he had already encountered in securing others of God's servants, was, in very touching terms, declined as unkind and peculiarly hazardous. But Elijah, having dispelled all the apprehensions entertained about the spirit's carrying him away, Obadiah undertook to convey the prophet's message to Ahab, and solicit an interview. But Ahab, bent on revenge, or impatient for the appearance of rain, went himself to meet Elijah.

Notice is hereby soon brought to Ahab that Elijah had sent him a challenge to meet him immediately at such a place; and Ahab accepts the challenge. Probably Ahab fancied that Elijah was afraid to meet him. He will find out shortly. Had he, by his spies, surprised Elijah, he would have triumphed over him; but now that he was thus surprised by him, we may suppose he even trembled to look him in the face, hated him, and yet feared him, as Herod did John; and so with a consciousness of his exalted position, Elijah confronts the king and makes ready for the mighty combat which we study next week.

1. Early religious training makes men firm in the midst of abounding iniquity.

2. Obadiah must be judged by the Old Testament standard. We are judged by the New Testament standard, and yet Obadiah was quite up to, if not beyond the average professing Christian of today.

3. God's methods for dealing with men are thorough and effective. It is always safe to follow his direction, and to be out on his side.

4. Every man has all the chance there is in the world to be brave and true. The question is, do we accept?

5. Men may occupy one of three possible positions: (1) Wholly surrendered to evil as Ahab. (2) Outwardly complacent, but secretly protesting, as Obadiah. (3) Courageously withstanding evil and separated from it; Elijah was for Jehovah out and out, where we all ought to be.—Christian World.

Deaths.

Strouse.—Katie, wife of Abraham Strouse, died of consumption on Thursday morning, August 4, at their home near Brick Tavern, Pa., aged 31 years and 8 months. Burial took place at the East Swamp Mennonite church.

Schantz.—Mrs. Catharine Schantz, (nee Weiss), widow of the late Rev. Joseph Schantz, died at the home of her son-in-law, Erwin Schantz, near Spinnerstown, on Monday, August 1, aged 76 years, 1 month and 10 days. The funeral took place on Friday at 9 a. m. Burial was made at the Upper Milford Mennonite church at Zionsville.

Contributions.

Foreign Missions.

In the month of July the following gifts were received:

C. M. College C. E. Society, Bluffton, Ohio, $11.25; West Zion congregation, Moundridge, Kansas, $11.65; Quiring's congr., Mt. Lake, Minn., $9.06; Zion congr., Donnellson, Iowa, $25; Arlington, Kansas, S. S. $12 25; Hillsboro congr., Kan., $25.30; Salem congr., Dalton, O., $9 60; mission collection, Freeman, S. D., $12.29; Alexanderwohl congr., Kan., $20; a brother from ditto, $35; Hoffnungsfeld S. S. Kan., $7; Hoffnungsfeld-Eden S. S., $13.50; a sister from Hoffnungsfeld-Eden congr., $25; H. Johannesthal S. S., Kan., $10; mission collection, Rosthern, Sask., $73; D. Loppky, Man., $5.

For India Missions.

Bethel congr., Minn., $74.40; ditto S. S., $45; Salem congr., Butterfield, Minn., $5.60; Topeka, Ind., congr., $10.

For Montana Missions.

Northern Dist. conf., $50; sewing circle, Donnellson, Ia., $20; children's day offering, Colfax, Wash., $16; Jacob Linscheid jr., Butterfield, Minn., $2; rebate on railroad fare for Brother and Sister Linscheid to Montana through the efforts of Bro. Von Steen, Beatrice, Nebr., $9.

For Indian Orphans.

Ulrich Amstutz, Ransom, Kan., $25; North Alexanderwohl Sewing circle, Kan., $3.82.

For India Lepers.

Ulrich Amstutz, Ransom, Kan., $25.

Gratefully acknowledged,
Gustave Harder, Treasurer.

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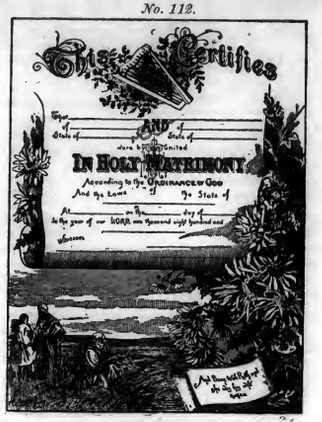

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News of the Week.

Domestic.

Train Crashes Through Bridge.

PUEBLO, Colo., Aug. 7.— Rio Grande passenger train No. 11, due to reach Pueblo at 8:15 p. m., went through a bridge at Pindon at 7:50 o'clock tonight. The engine and five coaches were wrecked and it is reported that between thirty and fifty people have been drowned, many of them Pueblo residents. A call for volunteers has been made on Pueblo and every available man is being sent to the scene. Details are very hard to obtain at this hour.

A local undertaker has gone to the scene on the relief train, taking all the coffins and stretchers available.

A message from the Pindon railroad agent, who returned to that place late to-night from the scene of the wreck, said that he could find no trace of three of the cars. He found the fireman wandering about in a dazed condition looking for the engineer and could hear the cries of the unfortunates in distress. He said that Conductor J. D. Smith, Engineer Hildmand and Brakeman Turner were among the dead.

The bodies of three young women, unidentified, washed down Fountain river, were found late to-night a half mile from the scene of the wreck. J. M. Killen, of Pueblo, a business man, injured but not seriously, was washed down the river a distance of a mile, when he was enabled to crawl out on the bank.

The prospects of recovering further bodies to-night seems slight. Fire Chief Ringer of Pueblo has gathered a force of men who will drag the river at daylight.

Farmer Boy Killed in Saving Train From Wreck.

CHICAGO, August 6.—James Jensen, a farmer boy, age eighteen years, was killed through his efforts to save a Chicago, Milwaukee & St. Paul passenger train from destruction, near Corliss, Ill. While the youth and his brother were crossing the track with a steam thresher the machine became stalled. When the Milwaukee-Chicago passenger train came on, James ran up the track, waving his straw hat, and so determined was he that he stood on the track, in the glare of the headlight until he was borne down by the locomotive and crushed to death. The engineer saw him in time to slacken speed, and though the locomotive crashed into the thresher, the train escaped a wreck.

Excursion Steamer's Life Preservers Found Bad.

NEW YORK, August 6.—A reinspection of the steamboat Grand Republic, sister boat to the sunken boat, General Slocum, owned by the Knickerbocker Steamboat Company, was made by United States inspectors, and after a thorough examination, lasting nearly yesterday, the steamer was passed, although, owing to the small number of good life preservers on board, its carrying capacity was reduced from 2,000 to 1,250.

The boilers stood all tests, and the hull was reported to be in first-class condition.

The inspectors then began an examination of the 3,700 life preservers, one by one. There are three varieties of preservers on board the Grand Republic, the cork life belts, made of solid slabs of cork; the round preserver of granulated cork, and the life belt of shredded fiber. As the examination proceeded the latter made the poorest showing.

Although the legal flotation weight for Government tests is twenty-four pounds, scores of the preservers sank when attached to fourteen-pound burdens.

American Warships to Persuade the Sultan.

WASHINGTON, August 6.—The European squadron has been ordered to Turkish waters.

The orders were cabled to Rear-Admiral Jewell, commander of the squadron, at Nice. His ships are the Olympia, the Baltimore and the Cleveland. It is understood that he will proceed to the eastern Mediterranean somewhere near the Black sea.

The destination of the fleet is Smyrna. The place was selected because it affords direct cable communication with Washington, and is only about 300 miles distant from Constantinople. The trip probably will be made in three days, and when he arrives there Admiral Jewell will put himself in communication with Minister Leishman and also report to Washington.

Foreign.

THE RUSSO-JAPANESE WAR.

LONDON, Aug. 8.— The Times' correspondent at Tokio, under date of August 7, says that there are unofficial reports that the Japanese have captured positions north and northeast of Port Arthur at a distance of 2,750 yards from the main line of Russian defenses.

CHE FOO, Aug. 8.—9. a. m.— The Japanese force which captured Wolf's Hill is now intrenched in the valley about two-thirds of a mile from the fortress at Port Arthur.

GENERAL STOESSEL REPORTS ON PORT ARTHUR.

ST. PETERSBURG, Aug. 7.— Lieutenant General Stoessel, commanding the Russian military forces at Port Arthur, in an undated dispatch to the emperor, says:

"I am happy to report that the troops repulsed all of the Japanese attacks of July 26, 27 and 28 with enormous losses.

"The garrison's enthusiasm was extraordinary.

"The fleet assisted in the defense by bombarding the Japanese flank.

"Our losses during the three days were about 1,500 men and forty officers, killed or wounded.

"According to statements of Chinese and prisoners the Japanese lost as many as 10,000.

"Their losses were so great that the enemy has not had time to remove the dead and wounded."

POSITION OF JAPS AT PORT ARTHUR.

ST. PETERSBURG, August 9. — A dispatch received here from Lieut.-Gen. Stoessel, commander of the Russian military forces at Port Arthur, confirms previous reports that the Japanese before Port Arthur are in possession of Wolf Hills. The general says that on July 30 the Russians withdrew from their positions on Wolf Hills before the numerical superiority of the Japanese.

General Stoessel locates Yupilaza mountain as situated ten miles northeast of Port Arthur and says that the Japanese attack on that position was only a demonstration, the real assault of the Japanese being made on the Russian position on Wolf hills, which he points out are only six miles north and near the railroad station. The general staff explains that this position consists of a long crest of hills offering a great advantage owing to their proximity to the fortress. The staff is unable to account for the presence of five divisions on the Kwan-Tung peninsula.

GEN. KUROPATKIN'S POSITION REGARDED AS FAVORABLE.

PARIS, August 9. — The Echo de Paris has a dispatch from St. Petersburg that General Kuropatkin reports that there has been no change in the district of concentration. He says that the Japanese have not yet crossed the Taitse river. The Russians still occupy the right bank. The Russians have reoccupied Siaosyn as an outpost, and General Kuropatkin has withdrawn as far as Saitse.

A staff officer stated to-day that a week ago much uneasiness was felt regarding the situation of the army. Now it is regarded more hopefully. The Japanese are in scattered groups, while the Russians are in one body. They are less in number than the Japanese, but their position is more compact. He regarded the situation as very favorable.

To Control Opium Selling Traffic in Philippines.

MANILA, August 6. — The opium committee, appointed last August by former Governor Taft, to investigate the laws and conditions with regard to opium in all Oriental countries, has rendered its report. The committee recommends that the opium traffic should be strictly a government monopoly at once, that at the end of three years the importation of opium should be absolutely prohibited, with the exception of medical requirements, only confirmed habitues of the drug who are over twenty-one years of age to receive a smokers' license, and that an educational campaign against the use of opium be started in the schools.

WASHINGTON, August 6.—The 100 young Filipinos, whose arrival at St. Louis has been reported to the bureau of insular affairs at the War Department, will be placed in educational institutions throughout the United States with the opening of the school season this fall, and then will go through a four-year course of study. They will spend six weeks at the St. Louis Fair.

Bloody Work in Turkey.

LONDON, Aug. 9.—The Tabriz, Persia correspondent of the Daily News, in a despatch dated August 6, says.

"On July 13 a band of Armenian revolutionists, appeared near Outchkilissa. Turkish soldiers and Kurds finding an excuse attacked and destroyed the villages of Outchkilissa, Koomlouhoujak, Gougan, Karabazar and Sayto, butchering men and outraging women.

"Two large Armenian bands marching to Sassum to help the insurgent leader Antranik, attacked the garrisons at Mossunzory and Goutchagh for revenge on July 25. At dawn bombs were thrown into these places killing many and severe fighting ensued. A majority of the soldiers were killed and the garrisons resembled grave yards. One band forced its way through the Kurdish tribes towards Arjess. The number of soldiers killed amounted to several hundred."

Old Strassburg is Burning.

STRASSBURG, Alsace-Lorraine, Aug. 8.—A great fire is raging in the old quarter of the city. A large orphan asylum and the Magdalene church have already been destroyed.

Strassburg is the capital of Alsace-Lorraine, and is one of the historic cities of the Rhine country. Its population in 1890 was 123,500. It is one of the oldest cities in Europe, having been founded early in the christian era. It has a famous cathedral, contains the tomb of Marshal de Saxe, erected by Louis XV., and is the seat of a famous university, founded in the first part of the seventeenth century. Strassburg was a leading bone of contention in the religious and political wars of the middle ages and its warlike history continued until 1870, when it was besieged by the Germans and captured after two months of bloody fighting. It was annexed to Germany with the province in 1871.

The Earth is Quaking.

WELLINGTON, New Zealand, August 9. — The heaviest earthquake which New Zealand has experienced in many years occurred at 10:22 o'clock this morning. Several public buildings were seriously damaged, and private firms also suffered heavy losses. The shock was general on both islands. No loss of life has been reported.

To Dictate Terms in Lhassa.

LONDON, August 6.—The British expedition to Thibet under command of Gen. MacDonald crossed the river Brahmaputra Thursday and is therefore within less than forty miles of Lhassa, the capital. Colonel Younghusband, the civil commissioner with the expedition, had two interviews with the Thibetan peace delegates from Lhassa, who were found to have abandoned their arrogant attitude.

They appealed to Colonel Younghusband to stop of Lhassa, saying if the British should enter the sacred city the dalai lama might die of shock to his religious feelings.

Colonel Younghusband replied that the proposed treaty must be signed in Lhassa.

He promised that none of the British would enter the monasteries if they were not fired upon from them, and that they would leave Lhassa as soon as the treaty is signed.

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Vol. IX. BERNE, INDIANA, AUGUST 18, 1904. No. 36.

Items of News and Comment.

"Obedience" says Robertson, is the organ of spiritual knowledge."

Bro. J. W. Kliewer, of the Berne, Ind., congregation, is at present soliciting subscriptions among the Bluffton and Pandora churches for the endowment of C. M. College.

Supplementary to the death report in last week's issue, of Katie Louisa Strouse, wife of Abraham Strouse, and daughter of the late Israel and Mary Hallman, the following is reported to us: The deceased was a faithful member, and a teacher in the Sunday-school, of the East Swamp church.

Bro. H. J. Krehbiel, of Trenton, Ohio, is at Berne, Ind., since last week soliciting subcriptions for the endowment of C. M. College and is meeting with good success. He preached for the congregation there Sunday morning and last evening and also addressed the Sunday-school and Young People's meeting, Sunday.

Our Brother H. G. Allebach, Editor of the Mennonite, is still under treatment at Philadelphia, though he is slowly improving. His present home, unless recently changed, is with his brother, Ezra, 2229 Camac St. He still edits the MENNONITE; but all contributions may be addressed to "The Mennonite, Berne, Ind.," and will be taken care of.

Pastor A. M. Fretz, of the Souderton and Deep Run churches, Pa., held Harvest thanksgiving services at the Deep Run church August 13, and next Saturday he will hold harvest services at Souderton. His announcement of services for last Sunday coming too late into our hands for last week's MENNONITE we give his announcement for next Sunday, namely at Saucon, 10. a. m. in German. Bro. J. S. Moyer will preach at Deep Run. English preaching in the evening at 7:35; C. E. meeting 7 p. m.

Professor J. Monroe Shelly, oldest son of Rev. A. S. Shelly, of Bally, Pa., was married last Friday noon (the 12th inst.) to Miss Ida S. Schultz, of Niantic, Pa. The ceremony was performed by Rev. O. S. Kriebel, principal of Perkiomen Seminary, assisted by Rev. A. S. Shelly. Professor Shelly graduated from Lafayette college, Easton, Pa., several years ago, and taught the sciences last year in a New Jersey college. He has just been elected principal of the Doylestown (Pa.) High School.

Pagan Rite at a Christian's Grave.

OSWEGO, N. Y., July 13. — At the burial of former State Senator George B. Sloan here to-day a pagan rite was observed at the grave by Kitawaga, a Japanese, for many years his valet.

At the conclusion of the Episcopal burial service Kitawaga appeared at the head of his master's grave, and after pronouncing an invocation to the gods of his countrymen opened a cage and liberated six pure white doves. The affair was arranged with the consent of the family.

The above, which we clip from a secular daily paper, forcibly reminds one of the no less heathen character of some of the lodge ceremonies performed at the graves of deceased members. Not long ago the writer of this attended the funeral of a professedly Christian woman, who had been a member of the so-called Daughters of Pocohontas. After the officiating clergyman had performed the usual church service at the grave the members of the lodge, to which the deceased belonged, had their services, than which the above service performed by Kitawaga could not be more heathenish, nor could the most ignorant pagan Indian perform a service less Christian than it was. Instead of six pure, white doves, as in the above service, *one* such was liberated as an emblem of the departed spirit of the deceased. And all this, not by a Japanese heathen, but by professing Christian women! —S.

From Our Mission Field.

Missionary R. Petter writes in his last report to the Mission Board, among other things, as follows:

During the past months we have been scattering the seed wherever it fell, some on the roadside, some on the stony ground, some among the thorns and the rest on good ground. It is only the last of which we have reason to hope, that it will bring forth fruit. Some of it is already sprouting in the hearts of the Indians developing an outward growth and preparing itself to bring forth fruit for the harvest of the Lord. In thus sowing the seed we, as usual, had to experience both storm and sunshine, both joy and sorrow. At times the storm would seem to continue longer than the poor heart was able to bear it. But just then, as all joy threatened to depart from us, the Master would part the clouds, thereby telling us: "I am with you." And what more could we desire! Kaoves, who was to have accompanied Brother Linscheid to Montana, had to pass through severe trials. After all the necessary preparations for the journey were completed, his four-year-old child was taken sick and after two weeks' illness died. Kaoves would then have started for Montana at once, if it had not been that his wife got so weak that she was barely able to stand. She is stronger now again, but by all appearance the improvement will only be temporary. She, however, as well as her husband, are both very submissive in their trials. Several weeks ago the wife had herself examined by a good physician. And as the physician did not give them the desired information as to her condition, Kaoves said unto him: "Tell us plainly what you think of my wife's condition. We are not afraid of death, we are Christians: Should she have to die before long we will endeavor to be prepared for the change. We have children with Jesus and the death of my wife will only be a going for her to them. Afraid? No! If I am to be left alone with my daughter I know it will only be for a time and then I too will follow them and meet with them again. Then will I know why I had to endure so much upon earth." The physician then told him that according to human calculations his wife cold not live any longer than until next fall. Since then the wife is more cheerful and seems to feel better.

One of our young sisters, a member of our little church, died a short time ago. During her sickness she was under heathen treatment, but she remained faithful and confessed Christ unto her end. Since her departure her heathen parents show more interest for the Gospel. With such cases as these one feels that our labors are not in vain nor without promise for the future. Other cases might be cited to show that many an ear is ripening among the Indians for the Lord's harvest.

Several months ago two girls presented themselves for baptism. After they had been instructed for some time one of them was baptized. The other one will have to wait a while yet. Weekly prayer-meetings are held since last spring with our Christian Indians for their spiritual strengthening. These meetings have proved a blessing both to the Indians as well as to ourselves. We contemplate holding a festival with our Indians some time during next month. Collections for the defraying of the expenses of the festival were lifted on Sundays, amounting to $27.95. The object of this festival is to give our Christian Indians an opportunity of being together for a few days, when the chief topic of conversation will be the Word of God. Naturally some heathen will attend and we hope that the occasion may prove a blessing for them also. This festival will be of no expense to the mission and it is to be a beginning on the part of the Christian Indians to do away with and to supercede the heathen gatherings as they are now held.

We would commit our Indian Christians to the prayers of all mission friends. May the kingdom of God develop itself, both from within and without, among our "Redmen", and may it bring forth an abundance of ripe fruit for the great harvest of the Lord!

FROM MONTANA.

Missionary G. A. Linscheid writes on July 11th, from his new station at Lame Deer, Montana, that he is busily engaged in procuring the necessary material for the erection of the station buildings. He has entered upon a contract with two men who agreed to do the work for the sum of $643.00, boarding themselves. As

the material has mostly to be brought a distance of 65 miles it costs quite an amount of time and money to make all the necessary preparations. In a later letter Brother Linscheid writes that the greater portion of the material is now at the place and that it is expected that the builders will soon begin their work.

Brother Linscheid writes that it is very hot at their place and that hosts of grasshoppers are destroying vegetation. Brother and Sister Linscheid are anxiously wishing to have their house finished as soon as possible, so that they can leave their tent for a more substantial and commodious dwelling. Besides this they are well and full of courage and long for the time when they can devote themselves more fully to the spiritual work among their Indians.

A Doctor's Religion.

It is often remarked that as a general rule doctors are skeptical or irreligious. Too often there are good grounds for csuh an impression. Young medical students, fresh from their studies, often affect to scoff at the simplicity of their mothers' faith and make light of piety and of sacred things. Medical professors frequently preach infidelity in their lectures to the students. But as they grow wiser and gain more practical experience, most young doctors lose their conceit and their cock-sure omniscience, and return more than half way to the creeds of their boyhood years.

On the other hand, there have been distinguished medical lights whose faith was never dimmed or eclipsed. In the Roman calendar the names of no less than twenty-nine physicians occur in the lists of saints and martyrs. Think of the hundreds of medical missionaries that are invading the heathen darkness with the sword of the Spirit, and dispensing healing for both body and soul. There is no brighter name on the annals of missions during this last century of missions than that of Doctor David Livingstone.

One of the most remarkable books on the Christian faith ever written is the "Religio Medici". It was first printed in England in 1642, and its author, Sir Thomas Browne, was a noted doctor settled at Norwich. It was originally written for his own personal satisfaction, but was so well thought of by several intimate friends among whom the manuscript circulated that it secretly crept into print seven years after its composition. Its popularity grew until it was translated into Latin, German and even into Italian, and it passed through eight editions during the author's life-time. It still holds its own in the literary market, and is prized for its profound thought, fervent piety and rare, happy style. The learning displayed in it makes it an acceptable book for the learned, while at the same time it does not repel the unlettered reader. It takes up the most important questions that are wont to occupy the thoughtful Bible reader and gives them such a happy solution in such a reverent spirit and such memorable phraseology that it has become almost a catechism. No more valuable book can be put into a church library, and at least all mature minds ought to make it part of their Sunday reading.

In order to give our readers a taste of this unique book we subjoin some quotations:—

"It is the method of charity to suffer without reaction: those usual satires and invectives of the pulpit may perchance produce a good effect on the vulgar, whose ears are opener to rhetoric than logic; yet do they in no wise confirm the faith of wiser believers, who know that a good cause needs not to be patroned by passion but can sustain itself upon a temperate dispute."

"Every man is not a proper champion for truth, nor fit to take up the gauntlet in the cause of Verity," he says; and sagaciously adds, "A man may be in as just possession of Truth as of a city, and yet be forced to surrender; 'tis therefore far better to enjoy her with peace than to hazard her on a battle."

"Heresies perish not with their authors but, like the river Arethusa, though they lose their currents in one place, they rise up again in another."

"So that I might enjoy my Saviour at the last, I could with patience be nothing almost unto eternity."

"Some believe the better for seeing Christ's sepulchre; and when they have seen the Red Sea, doubt not at the miracle. Now, contrarily, I bless myself and am thankful that I lived not in the day of miracles, that I never saw Christ nor His Disciples. I would not have been one of those Israelites that passed the Red Sea, nor one of Christ's patients on whom He wrought His wonders; then had my faith been thrust upon me, nor should I enjoy that greater blessing pronounced to all that believe and saw not. 'Tis an easy and necessary belief, to credit what our eye and sense hath examined. I believe He was dead, and buried, and rose again, and desire to see Him in His glory, rather than to contemplate Him in His Cenotaph or sepulchre."

"This I think is no vulgar part of faith to believe a thing not only above but contrary to reason, and against the arguments of our proper senses."

"God hath not made a creature that can comprehend Him; 'tis a privilege of His own nature. *I am that I am*, was His own definition unto Moses; and 'twas a short one, to confound mortality, that durst question God, or ask Him what He was."

"He [God] is wise, because He knows all things; and He knoweth all things because He made them all: but His greatest knowledge is in comprehending *that* He made not, that is, Himself."

"The world was made to be inhabited by beasts, but studied and contemplated by man: 'tis the debt of our reason we owe unto God, and the homage we pay for not being beasts. Without this the world is still as though it had not been, or as it was before the sixth day, when as yet there was not a creature that could convince or say there was a world. The wisdom of God receives small honor from those vulgar heads that rudely stare about, and with a gross rusticity admire His works: those highly magnify Him whose judicious inquiry into His acts, and deliberate research into His creatures, return the duty of a devout and learned admiration."

"For this is also a miracle, not only to produce effects against or above Nature, but before Nature; and to create Nature, as great a miracle as to contradict or transcend her."

So we might continue to cite gems from this noble book. But we will have accomplished our purpose if by these excerpts every reader will be seized with a desire to read the "Religio Medici", in other words, the "Religion of a Doctor." Especially every doctor ought to read it.

The Quiet Hour.*

BY ADELAIDE ROTH.

The quiet hour is a time set apart for personal communion with God. The covenant of the Comrades of the Quiet Hour is as follows: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning for quiet meditation and direct communion with God.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole running on for us, and that we cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. There is no road that is lighted farther than to the end of our present day. God knew that there was enough of labor, enough of care, bound like a fagot on the back of each day, and it may be enough of joy many times to keep the heart from failing. So He closed the door on the to-morrow, with the words, "The morrow shall care for the things of itself." Therefore we have a right to ask God for our present supplies only. God gives us grace just for the day. When He brings us to a new day, we can feel that the strength to meet it will be born of its necessities. God cannot forget how much we need His help to go safely over just one little day. When He enjoined upon us the wisdom of asking only for present necessities, He did not say that we were to ignore wholly what might be ours in the future, only that we were not to be "anxious" about it, that we were to learn the lesson of trust, considering that the love that had brought us thus far on the journey is able to shield us to the end. The manna may be found in our pathway for each new period that God marks off for us,—but just enough for that period. The manna that is gathered up and stored for many days too often becomes unwholesome. The sweetest bread that earth can know is that which comes fresh every day from our Father's House. God's world is not a world of chance—nor an undiscovered country, where we are in danger of being lost in some wilderness. God and the angels are familiar with every route that is trodden by human feet from the cradle to the grave, and we cannot reach a point beyond the power of love to come to our rescue. Why should we be anxious about the dim future that is still in the Master's keeping? While "the earth is the Lord's and the fulness thereof", we can be content with our daily supplies, not troubling the Master in advance for that which we may not need.

No special time of day is set for the observance of the Quiet Hour, but the first morning hour immediately on rising and before breakfast is the most advisable. Busy men and women will find this almost the only time of which they can be sure. The question may arise, How can laboring men, who have to be at their work at seven o'clock in the morning, and perhaps walk two miles to get to it keep the Quiet Hour? How can busy, tired mothers, who have little, or no

*Paper read at Young People's Union of Eastern Mennonite Conference at West Swamp, Pa.

privacy, keep it? But we believe that there are very few who cannot, if they will, get this quiet fifteen minutes and none who will not find vast profit in it. It will mean fifteen minutes less sleep, but ten times fifteen minutes of refreshment and physical, mental, and spiritual tonic. Our early hours tune all the rest of the day. Broken, discordant, or disfigured days are possibly largely because we have not learned to protect their beginnings. We trust to chance to get through the day. Against such dangers, a devotional habit is the surest and most natural protection. An appeal to our own experience reveals that only as we have made it a *rule* to pray, have we prayed effectively. To respect this rule rather than our *moods* is the only guarantee of secure and steady living. We may say as little as we please about our devotional habits, but a Christian life which can rely upon itself, is sure to have them. There is a sustained power in the life which carefully observes its devotions, and nowhere do we need them more than at the beginning of each mysterious new day, with all its unknown dangers and blessings.

As to how the Quiet Hour should be kept, each one must decide for himself. Subjects for meditation and directions for making most of the Quiet Hour are given each week in some of our weekly religious papers. Part of it will be spent in reading, with meditation and devotional passages of the Bible; part perhaps in reading some devotional book; part in petition for special blessing; but some part should be spent in sitting quietly before God, realizing, "practising" His presence; opening the soul to Him; listening to his voice. This is to be essentially a period of private devotion. Christ says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father." All distractions are to be shut out, and you are to be shut in, alone with God. Prayer is a communion of the individual soul of the believer upon earth, with his Father in Heaven. It must be "in secret"—not intended for the eye or ear of any others. This is an essential feature of God's way of accepting sinners. It ignores man's opinions altogether, but it brings men into the closest relations possible with God Himself. It is thus the secret spring of the grandest and best deeds of the grandest and best of men. When a man walks with God as unfallen Adam walked, what other men think of him will weigh but very little with him. Neither the praise, nor the scorn of men, can change his course, because he deals with Him "who seeth in secret". Mrs. Marr beautifully expresses what a peace and grandeur will be brought into our lives by communion and fellowship with God, when she says—

"Christ wants to come into our lives,
To walk beside us every day;
Into our household and our homes
He wants to come, He wants to stay.
How He would hush life's noisy din,
If we would only let Him in!
What sweet and true companionship,
What ready and sufficient stay;
What grand and glorious destiny.
We miss, we lose, we thrust away,
Because we will not take or see
The friend and help Christ wants to be!"

There is no dearer truth than this of prayer. To think that we can talk with God, and enter into close association with Him! To know that each child of His in all the whole world is known by name and can have at His command all of God's riches! To remember that at any time and all times we can ask the Father's help, and receive the Savior's peace, and know the Savior's guidance! Surely to believe this is to enter into life.

"One word with my God in the morning,
When the labors of life must be done;
One strong quickening word of the Father,
That my spirit may feed upon.
Let me hear then the voice that sayeth:
"This is the path and the way."
Let me see the clear light that shineth
Brighter and brighter each day;
That my feet may not stumble or falter
In paths untried and untrod,
And my soul go forth to the conflict
Equipped with the armor of God."

Growth in Grace.

The best helps to growth in grace are the ill-usage, the affronts and the losses which befall us. We should receive them with all thankfulness, as preferable to all others, were it only on this account that our will has no part therin.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases. If we suffer persecution and affliction in a right manner, we attain a larger measure of conformity to Christ, by a due improvement of one of these occasions, than we could have done merely by imitating His mercy, in abundance of good works. One of the greatest evidences of God's love to those that love Him is to send them afflictions with grace to bear them. Even in great afflictions we ought to testify to God, that in receiving them from His hand, we feel pleasure in the midst of the pain, from being afflicted by Him who loves us and whom we love.

The readiest way which God takes to draw a man to Himself is to afflict him in that he loves most, and with good reason; and to cause this affliction to arise from some good action done with a single eye; because nothing can more clearly show him the emptiness of what is most lovely and desirable in the world. True resignation consists in a thorough conformity to the whole will of God; who wills and does all (excepting sin) which comes to pass in the world. In order to this we have only to embrace all events, good and bad, as His will.

In the greatest afflictions which can befall the just, either from Heaven or earth, they remain immovable in peace and perfectly submissive to God, by an inward, loving regard to Him, uniting in one all the powers of their souls.

We ought quietly to suffer whatever befalls us, to bear the detects of others and our own, to confess them to God in secret prayer or with groans which cannot be uttered; but never to speak a sharp or peevish word, not to murmur or repine.

Be thoroughly willing that God should treat you in the manner that pleases Him. We are His lambs, and therefore ought to be ready to suffer, even to the death, without complaining.

We are to bear with those we cannot amend and to be content with offering them to God. This is true resignation. And since He has borne our infirmities, we may well bear those of each other for His sake. There is no love of God without patience and no patience without lowliness and sweetness of spirit.

Humility and patience are the surest proof of the increase of love. Humility alone unites patience with love, without which it is impossible to draw profit from suffering; or indeed to avoid complaint, especially when we think we have given no occasion for what men make us suffer.

True humility is a kind of self-annihilation; and this is the center of all virtues. A soul returned to God ought to be attentive to to everything which is said to him on the head of salvation, with a desire to profit thereby. Of the sins which God has pardoned, let nothing remain but a deeper humility in the heart and a stricter regulation in our word, in our actions and in our sufferings. The bearing men and suffering evils in meekness and silence are the sum of a Christian life.

God is the first object of our love; its next office, is, to bear the defects of others. And we should begin the practice of this amidst our own household.

God hardly gives His Spirit even to those whom He has established in grace, if they do not pray for it on all occasions, not only once, but many times. God does nothing but in answer to prayer; and even they who have been converted to God, without praying for it themselves (which is exceeding rare) were not without the prayers of others. Every new victory which a soul gains is the effect of a new prayer.

On every occasion of uneasiness we should retire to prayer, that we may give place to the grace and light of God, and then form our resolutions, without being in any pain about what success they may have.

In the greatest temptations a single look to Christ and the pronouncing His name suffices to overcome the wicked one, so it be done with confidence and calmness of spirit.

God's command, to pray without ceasing, is founded on the necessity we have of His grace, to preserve the life of God in the soul, which can no more subsist one moment without it than the body can without air.

Whether we think or speak to God; whether we act or suffer for Him, all is prayer, when we have no other object than His love and the desire of pleasing Him.

All that a Christian does, even in eating and sleeping, is prayer, when it is done in simplicity, according to the order of God, without either adding to or diminishing from it by his own choice. Prayer continues in the desire of the heart, though the understanding be employed in outward things. In souls filled with love the desire to please God is a continual prayer.—Rev. J. J. Tigert, D. D.

What to Preach.

Dr. Theodore Cuyler tells us he never preached a sermon in defense of the Scriptures. He preached the Scriptures themselves; and they proved to be "the power of God unto salvation."

We have forty new books upon "The Changing Viewpoint" where we need a hundred upon "Jesus Christ, the same yesterday, to-day, and forever."

The apostle told us many centuries ago, that there would be things to "be shaken"; but he also assured us that there would be things that remain." Whoever devotes his attention to the shaken instead of to the firm has mistaken his call if he remains in the ministry. "What the world needs," said Dr. Henry Van Dyke, "is not a new Gospel, but more Gospel." That hits the nail on the head.—The Interior.

The more men love the law of God, the more they will see the guilt of violating it.—Dr. Spring.

The Mennonite.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalendar" for 1905 as complete and correct as possible.

Father Roulett.

The death of Father Philip Roulett, of Pulaski, Ia., has removed from our Middle District one of the kindliest and humblest of God's children. He was not one of our foremost figures on the floor of Conference, he was not famous as an organizer or parliamentarian, but in his own home congregation he was a force and a leader. Gentle as John of Patmos, meek as Moses, he still was no weakling, managing to keep his own flock together, in a prosperous condition for many years, isolated though they were from other churches, and finally to add them to the conference body. His own people can best appreciate the work he accomplished among them, and those surviving members who labored with him in his prime followed his remains to the grave with sincere grief. It is sad to think that his last years were embittered with so many grievous afflictions. But he accepted his lot like a Christian soldier, with perfect equanimity. "Let me die the death of the righteous, and let my last end be like his."

Our Own Mennonite Church.

How many of our young English-reading Mennonites know of the MENNONITE? How many of them do not confuse Berne with Elkhart, and know for a surety where our publishing house is located and our church papers are printed? We have reason to believe that there are still young people here and there among our churches whose ideas of these things are more or less foggy. This is a shame, and a recent experience of the editor's, which he is too proud to narrate, mantled his cheeks with crimson blushes. At this rate, whither are our young people drifting? Are they catching the enthusiasm which our fathers had when they traveled hither and thither from Pennsylvania to Ohio and Iowa, founding schools and conferences, selecting mission fields and sending out missionaries? Are we passing on the traditions of our Mennonite elders? If we want to carry on our own Mennonite work, let us carry it on, and not be afraid or ashamed of introducing it to our younger generations. Let our ministers not hesitate to talk about Berne and our publications and our common interests and business when engaged in conversation with their people. If we feel a justifiable pride in our own church institutions, if we think it worth while to perpetuate what our fathers established with prayers and tears, if we feel called to erect a worthy superstructure upon the foundations our fathers have laid, let us not neglect carrying on a reasonable propaganda among the young Mennonites now growing into manhood and womanhood. We do not mean to imply by these remarks that this duty is altogether neglected, but we do believe that too little of it is done in some quarters.

Again, we need to follow up our young people more relentlessly when they drift into the cities to make their fame or fortune. If possible, we want to induce them to remain Mennonite at heart. If we cannot always make them the nuclei of Mennonite city congregations (though often we can and ought), we can do our part to keep them in touch with the church and conference of their childhood. We are too small a body to disregard individuals. We need every soul on which we have even the slightest hold.

The great lesson that Mennonites need to learn is that of cooperation and union. Up to a short time ago, history has revealed them as possessing a remarkable genius for splitting and self-division. The General Conference idea was an attempt to reverse the unfortunate tendency of centuries, and this worthy experiment will succeed only as the idea is kept alive and agitated. Our corporate life as a church depends upon this. United we live, divided we die. No conference, no future and no missions. Apathy is fatal. Eternal vigilance is the price of Mennonitism.

Trees.

Some one once wrote of flowers that they were "the sweetest things God ever made and forgot to put a soul into." I will not contend that flowers have souls; but I will stoutly maintain down to my dying day that God did not forget to endow a tree with a soul or the equivalent of a soul. I have never heard that a tree has a brain, nor would I volunteer to write a volume on tree psychology; nevertheless, I have held profound and delightful converse with trees, soul communing mystically with soul, evolving and exchanging "thoughts that lay too deep for tears". I am not ready to prove the immortality of a tree's soul, but neither can I prove the same of the soul of a dog or a horse. I do know, however, that many a patriarchal oak or maple or pine or cypress could recite to my great grandchildren chapter after chapter of family history. I know one superb maple that began to rear its majestic head and plume its mighty limbs when my sainted grandfather was in his teens. For forty years he preached God's truth from the sacred desk, and it is not fanciful exaggeration to say that that maple preached sermon after sermon to him and to his audiences. Shakespeare knew that trees and stones and running brooks contain sermons. Those matchless California Redwoods, lifting their gigantic frames straight as an arrow heavenward—what a wonderful cycle of historic evolution and revolution they could recount! What a pity they have not articulate language! They could begin their story with Sir Francis Drake spending a delightful winter in the elysian climate of the Golden Gate, over three centuries ago, while Indians and buffaloes were still the proud denizens of the continent. The story of Marcus Whitman, of Lewis and Clarke, of the Spanish adventurers and of the comedies and tragedies connected with the gold fever—all of these episodes are embodied in the voiceless traditions of these monarchs of the "forest primeval" on the slopes of the Sierra Nevadas and Cascades. They were already in their prime when Columbus discovered America. Yet old as they are, they are still young. The frosts of Time have not silvered their lofty crowns.

More wonderful still is the record of the cedars of Lebanon, a few gnarled survivors of which ancient race are huddled together in a ravine along the Syrian coast. They could tell of Solomon in all his glory, and could moralize on the transitoriness of that glory and say, "All is vanity" with far better grace and justification than Solomon himself. For three thousand years these old cedars have defied storm and weather and time and decay, have seen kingdoms wax and wane, dynasties born, flourish and die out, civilization succeeded by civilization. They have whispered their mysterious message into the ears of sixty generations, that are extinct, and they are saying to this generation: "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. He spends his years as a tale that is told. For there is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

Truly, to a tree a man's life is as transient and mortal as a flower's. And to man, whose days are swifter than a weaver's shuttle, a cedar of Lebanon or a California Redwood is deathless as the God that created them. If trees have no souls why should they with their eternal beauty put our ephemeral life to shame?

The poet Lowell writes in his "Under the Willows",

> "I care not how men trace their ancestry,
> To ape or Adam; let them have their wish;
> But I in June am midway to believe
> A tree among my fair progenitors".

It is a mean, despicable spirit that fails to gather inspirations and feel the flutterings of large aspirations at the sight of a full-grown tree in June. Whatever nobility of motive and purpose, whatever depth of thought and breadth of view, whatever warmth of heart and fullness of sympathy well up within me as I study the dignity of form, the exalted beauty of outline, of an elm or an ash, the wide-flung hospitality of its branches and its commanding outlook over nature, all this moral and spiritual uplift have been engendered in me by the tree, progenitor, not indeed of my flesh and blood, but of the finer and greater spirit that animates

them. Say what you will, the influence of a tree upon the human mind and feelings is subtle, profound and lasting. I go to a tree as to a companion, a wise, discreet counsellor. I seek spiritual intercourse with a tree to forget myself and my petty troubles, to drown my cares, soothe my melancholy, throw away the blue glasses of pessimism, catch the spirit of charity and gayety and feel at peace with my God, myself and all the world. When the Psalmist wished to draw an effective picture of a godly man, his imagination chose one of its most impressive objects in nature—"a tree planted by the rivers of water, whose leaf shall not wither." The susceptible heart of David must have thrilled as the symbol of all that is great and good and pure threw its beautiful image upon the sensitive plate of his sanctified imagination. God certainly has set aside trees to subserve important spiritual functions, for His Word often employs them as figures and symbols, and invariably waxes eloquent on the subject. God pays high tribute to trees; why should not I?

Solomon said, "Go to the ant, thou sluggard!" He might also have said, "Go to the tree, thou wretch! If thou would'st acquire character and get a taste of the divine imitate the birds and live in intimate neighborhood with the trees."

Jean De Bloch and "The Future of War."

(CONTINUED)

And what is its central thought and purpose? I have said that this great student of war was a prophet of peace. The main contention of his famous book, "The Future of War," is that war between any of the really great and equal powers has no future, that a decisive war between such powers has now become an impossibility. In the new condition of things war would imply suicide for almost every nation. Economic ruin would impose its cessation. Almost no great European state can now feed itself. Prolonged war would reduce a whole nation to the condition of a besieged city; it would bring industrial paralysis and a strain which could not be borne. Every European country is already honeycombed with social discontent and revolts against the burdens of militarism; and "no patriotism could be proof against universal starvation."

But while the new economic conditions tend to shorten war, making it a burden unendurable, the new military conditions tend to prolong it. With the new weapons and relations, war between two really great powers would last for years, if the economic conditions permitted, before decisive advantages could be gained. A war like that of 1870, between France and Prussia, is to-day a wild impossibility.

"The soldier by natural evolution," says M. de Bloch, "has so perfected the mechanism of slaughter, that he has practically secured his own extinction. He has made himself so costly that mankind can no longer afford to pay for his maintenance, and he has therefore transferred the sceptre of the world from those who govern its camps to those who control its markets."

He shows how for centuries after the invention of gunpowder there was next to no progress in firearms. The cannon used at Trafalgar differed little from those used against the Armada. The needle gun and breach-loading cannon marked the beginning of the end. The ordinary soldier fires twelve times as many shots per minute as in 1870; with its great precision and penetrative power, his rifle is forty times as efficient. The French artillery to-day is more than a hundred times as deadly as in 1870. A seventy-pound bomb thirty years ago would have burst into two fragments; to-day, charged with the new explosives, it breaks up into twelve hundred, hurled with much greater velocity, and destroying all life within six hundred feet of the point of explosion. Smokeless powder and the modern rifle make a thousand men in defence equal to ten thousand in offence. The modern army is immense. Germany could mobilize 2,500,000 men in a great European war, France as many, Russia more, the expense and magnitude of their operations being incalculable. Armies in battle can no longer mass in great phalanxes, as in the days of Waterloo and Leipzig, or even of Sedan and Gettysburg, no book on tactics ten years old is of any value, and the conditions which made battle thrilling and and picturesque for the individual soldier of but a generation ago have forever passed away. "At one time," as Bloch strongly states it, "war appealed to the imagination of man, and the poets and painters found no theme so tempting as depicting the heroism of the individual warrior, whose courage and might often turned the tide of battle and decided the destiny of nations. All that has long gone by the board. War has become more and more a matter of mechanical arrangement. Modern battles will be decided, so far as they can be decided at all, by men lying in improvised ditches which they have scooped out to protect themselves from the fire of a distant invisible enemy All the pomp and circumstance of glorious war disappeared when smokeless powder was invented."

"The Future of War in its Technical, Economic and Political Relations" is the full title of Bloch's great work; and the technical chapters, even to the untechnical man, are behind no others in interest. The Boer war brought impressive confirmation of Bloch's theories. A few weeks after the war broke out he declared in a pamphlet that a superiority of five to one would be necessary to break down the first Boer defence; this was when every one in England was confident that half the force ultimately employed would be more than enough to conquer the Boers. He told the British public that the warfare which would succeed the occupation of the Boer capitals would be vastly costlier and larger than that before. He was laughed at; but every prophecy was inexorably fulfilled. It was not the first time that he had proved a true prophet. When St. Petersburg and Moscow were planning to welcome the Russian army home after a month of spectacular war with Turkey, he told the ministers and generals amidst derision that a desperate year's effort lay before them. He knew in 1900 how unimportant comparatively artillery and cavalry are becoming; and he knew that the warfare of the future will approach more and more the conditions of guerilla warfare, in which the trained soldier will have no advantage over the quick-witted volunteer.

The fundamental change came with our Civil War. The American Civil War, Bloch shows, settled it that the alleged superiority of disciplined armies over volunteer troops amounts to nothing; the civilian soldier is as good as the regular, and often better. If this needed any confirmation, the Boer war has furnished it. The revolutionary character of this fact and its discernment can hardly be estimated. It will take years yet for the nations to grasp it; but when the man of insight has once grasped a fact, the commonalty must follow him in due course. Robert Peel divined it more than half a century ago. Instead of wasting its resources in maintaining great armies and navies, he told England, the sensible nation will rely upon its own latent energies, safely confident that if it has energies and resources it can at short notice improvise powers adequate for any necessary defence. The word finds echo in the French Assembly at this moment. "Give the nation the energy, its rights, liberty and justice," said M. Jaures in the debate on the army, "and if threatened by a foreign power the energies will convert themselves into the military virtues necessary for the country's defence." It was M. de Bloch's service that he corroborated this by the cumulative appeal to fact and new conditions, with the precision of the scientific man. He showed that the whole effort to maintain great armaments is a vain thing; that from the scientific point of view armies and navies are not a source of strength to any nation, but a source of weakness; that they do not chiefly defend, but instead drain and endanger.

(To be Concluded.)

"True and Tried".

Life's companionships are full of significance for the Christian as well as for the worldling. While the determination of character is ultimately found in the will of the indiyidual, it is nevertheless true that a man's companions, even his chance acquaintances, exercise a strong influence in directing, accentuating or modifying his dominant characteristics.

It is of the utmost importance, therefore, that a man should select his friends judiciously, and should deal with all transient acquaintances cautiously, not admitting any too close intimacy until their worth has been surely tested and their affection proved through extended trial.

One there is whose friendship for the soul is ever dependable, blessed, and in the supreme sense rewarding. God can be trusted. An old lady's Bible was found to be lettered on the margin every here and there with the characters, "T & T." Asked what the cabalistic signs signified, the old saint replied, "They are written after the verses which contain promises I have personally tested, and which I have therefore marked, 'True and Tried.'"

God is a Helper who is "True and Tried". All true human friendships, like that of David for Jonathan, are types, partial but significant, of that most blessed divine relation which subsists between the great Creator and the soul that humbly confides in him.—Zion's Herald.

How good is it that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. —Maltbie D. Babcock.

Announcement.

The time for holding the 17 th Annual session of the Middle District Conference of Mennonites, which is to convene at Pulaski, Iowa, W. W. Miller, Pastor, has been determined, Providence willing, as follows: The opening service is to take place on Wednesday evening, Oct. 19 and the sessions in conjunction with the Sunday School Convention are to continue through Oct. 20, 21, 22 and 23, closing on the evening of Oct. 23.

The program and other information will appear later.

There are many reasons why this Conference should be the best in the history of our Conferences. To this end let us pray and plan.

S. K. MOSIMAN, SEC.

The Sunday School Lesson.

Subject for August 21: ELIJAH ON MOUNT CARMEL. 1. Kings 18: 30—46. GOLDEN TEXT: If the Lord be God, follow him. 1. Kings 18: 21.

LESSON TEACHINGS.

Introduction. Elijah declared to Obadiah that he would show himself to Ahab, and so he did. Ahab was a bloody despot, but he cowered before such a bold voice from God as the skin-clad prophet, and he withered before the prophet's fearless rebuke. (See V. 18.) Wickedness is always afraid of Truth, ashamed of its own nakedness. So the princes in Christ's time feared to apprehend Him because they took Him for a prophet. If we are spokesmen for God we can always speak "with authority." Furthermore, Ahab was ready to follow Elijah's directions and make the necessary preparations for the experiment on Mount Carmel. All Israel and all the prophets of Baal were to be assembled on the mountain, and Ahab had it done. This took some time, perhaps weeks or months, which necessarily elapsed between the dates of last Sunday's lesson and to-day's.

The famine season is soon to be over, since the people are on the verge of repentance for their apostasy and idolatry. One more test is to be applied—the event of this lesson—and the people would acknowledge their sin and return to God. Then the rain, for which their hearts fainted, would come, but no sooner. They are still morally paralyzed, for when Elijah tells them to make a downright decision and choose either God or Baal, they are silent and have not courage of their convictions.

Elijah's experiment is of a two-fold nature. First, Baal is to have his chance. Opportunity is to be given him to display his power and right to pose as diety and divinity. (This part of the story is passed over by our lesson:) Baal was a sun-god, and fire was to be his symbol. The sacrifice was to be prepared, laid on the wood, and Baal was to send his symbolic fire to ignite and consume it. This proposition was fair, and the people replied, "It is well spoken." Christianity need not shrink from subjecting heathenism and infidelity to the fairest possible tests. God's cause will not suffer thereby. Baal is even to have the first chance, which is also eminently fair. The whole scheme of this great test is God's, not Elijah's, as is shown by its various wise features. Naturally, too, Elijah, always in close communion with God, would be filled with heavenly wisdom in all his dealings with his apostate brethren, to whom God sent him as prophet. The true God frequently manifested Himself by fire, for instance when He appeared to Moses in the burning bush, when He led the hosts of Israel at night by the pillar of fire, and especially when He consumed the sacrifice as a token of its acceptance in His sight (see Lev. 9, 24). The people were acquainted with these traditions, and Elijah so arranged the program that God would manifest Himself at the hour of evening sacrifice (see v. 36). The fire that came in answer to Elijah's prayer would then approve itself the manifestation of Jehovah.

The thought might occur that the whole elaborate experiment was uncalled-for, and that Jehovah would be justified in disregarding all. But God's grace knows no bounds, and He is always ready to encourage the least sign of repentance and conversion. Quite likely many of the people were idolaters not from conviction but because it was the royal religion and was popular. Human nature is much the same in every age, and many even in Christendom have never made an honest, independent choice. Such people are generally willing to be convinced, and miracles are not wasted on them. Elijahs or those representing the unpopular minority, are scarce in every age.

1. Elijah's Preparations (30—35). First, he invited the people to "come near" to watch closely his actions and identify themselves with what was being done. It was all for their benefit, and they were to be close to the man of God, who himself was close to God. Secondly, God's ruined altar must be repaired, His worship reinstated, and His name honored. "There can be no fulfilment of promise, nor outpouring of blessing until God is honored and His altar established." Thirdly, Elijah wants them to notice every move he makes so they cannot harbor any suspicion of deception. They are to see how Elijah, by ordering the wood and the sacrifice to be sodden with water, would draw upon the supernatural power of Jehovah, and thus preclude the possibility of the working of natural law.

2. Elijah's Public Prayer (36—41). Here we have an excellent concrete example of an ideal prayer and its ideal result. But let us first consider the personality of the man who prays. Elijah is a righteous man, and it is only the "effectual fervent prayer of a righteous man" that "availeth much." "God heareth not sinners" (John 9:31) but only those who do His will. Elijah was an *obedient* man, going to Zarephath when the Lord told him and facing the monster Ahab without flinching. Withal, he was a man in fellowship with God, and did much praying in secret (see v. 42). He restored God's altar and v. 31 shows that he believed in the unity of God's chosen people. Such a man is all powerful in his prayers.

The subject of the prayer is four-fold: God is to show (1) that He is the God of Israel, (2) that Elijah is His servant and therefore to be honored as such, (3) that he has been an obedient servant, and (4) that the people may know that God is melting their hearts. The prayer was short, and thus in prominent contrast with the "vain repetitions" of the prophets of Baal, who frantically called upon their god the whole day, and thought he would hear them for their much speaking as well as for their self-laceration. Elijah also believed his prayer would prevail, and there was not an "if" interspersed in his petitions.

The answer came at once. The fire from Jehovah licked up the water and consumed sacrifice and wood and even the stones of the altar. The futility and vanity of Baal-worship were exposed and the people, thoroughly convicted of their sin, confessed, "The Lord, he is the God." Another answer to the prayer was God's judgment on the false prophets, who had to be slain. Evil had to be put away, like so much leaven, before God's blessing of rain could descend. Then, and then only could Elijah say to Ahab (v 41) "there is a sound of abundance of rain."

3. Elijah's Secret Prayer (42—46). The prophet is again on his knees. While Ahab went to eat and to drink, the prophet with his servant secluded himself on the top of Carmel in patient waiting on God, and wrestled with Him until rain came. He might have made merry with Ahab, but he was not yet through praying, though he knew God would send rain anyway. How like our Savior, who spent whole nights in communion and supplication! Seven times did the servant look for the cloud in the horizon, but Elijah did not stop praying till the cloud was a reality. Prevailing prayer is persistent.

O that the church were filled with Elijahs, who would repair the ruined altars, prove mighty in prayer, purge out the old leaven that too much infests to church, and by whole-hearted sincerity and obedience and earnestness and separation show up the fallacy and hollowness of unbelief and the tremendous fact that there is a God in heaven!

PROGRAM

OF THE 31ST SUNDAY SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE, TO BE HELD IN SCHWENKSVILLE MENN. CHURCH ON TUESDAY, AUG. 23, 1904.

Morning Session.

REV. W. S. GOTSHALL, Musical Director.

10.00. Devotional Exercises
REV. W. H. GRUBB

10.10. Officers' reports, organization, appointment of committees, other business.

10.30. "Outline of Sunday-school Work in the Eastern District."
WM. H. GEHMAN.

10.45. The Lesson (for August 28.)
(a) How to prepare it,
JOSEPH BECHTEL.
(b) How to teach it,
FRANK H. BEAN.

11.15. FIVE MINUTE TALKS.
(1) Punctuality,
REV. HARVEY SHELLY.
(2) Rewards: Their merits and demerits, MISS SARA J. LANDIS.
(3) Reviews, WARREN OBERHOLTZER.
(4) Previews, SAMUEL W. GROSS.
(5) Punishments, JOSEPH H. MYERS.
(6) Illustrations: Historical or Practical,
CARRIE S. KULP.

11.55. Collection of Questions.

Afternoon Session.

2.00. Song service.
Prayer ELWOOD S. SHELLY.

2.15. OPEN PARLIAMENT: "Attention and How to Secure It."
JAMES A. ROSENBERGER.

2.45. The Promise of the Father'
REV. A. S. SHELLY.

3.15. "How to overcome the Indifference of parents to Sunday-school Work."
PROF. S. M. ROSENBERGER.

3.45. ADDRESS, Subject: "Wise as Serpents and Harmless as Doves."
PROF. MAXWELL H. KRATZ.

4.15. Question Box,
REV. W. S. GOTSHALL.

4.30. Unfinished Business.

4.45. Consecration Service,
REV. F. F. GABEL.

Pray for the convention.

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News of the Week.

Domestic.

Raises $44,500 for Missions.

OLD ORCHARD, Me., August 15.—At two sessions of the Christian Alliance camp-meeting yesterday, the Rev. A. B. Simpson got pledges to foreign missions aggregating $44,500. The first gift was $11,93 from a widow. Then other pledges poured in, the amounts ranging from 50 cents upward. One pledge was for $5,000, and many others were of large amounts. The names of the givers were not made public.

Warship Goes to Haiti.

WASHINGTON, August 15.—The Navy Department has been advised of the sailing of the cruiser Denver, of the Caribbean squadron, from Culebra for Gonaives, Haiti, where the American minister, Mr. Powell, has reported disturbed conditions. The Bancroft had left Monti Cristi for Guantanamo, by way of Porte de Paix, Haiti.

Minister Powell cabled the State Department to-day from Port-au-Prince that everything is quiet in Haiti. This was agreeable news, for the department had unofficial reports of serious disturbances even involving the flight of President Nord. In Mr. Powell's preceding reports as late as Saturday he referred to trouble at Gonaives and Jeremie and it is inferred that these have subsided.

Sacred Relics Shown.

NEW YORK, August 15.—In the smallest Roman Catholic church in the city, the Bohemian Church of St. John, a reliquary, said to be one of the most precious and representative of any in America, was shown at mass yesterday morning by the Rev. John Theophilus Prout. Authenticated by the Vatican and accompanied by a certificate signed in 1842 by Cardinal Patruzi, then in charge of the Vatican collection of sacred relics, there is affixed to a small gold and silver altar behind the sealed doors of the little cabinet a collection that can not fail to impress the devout. In the center, upon a silver cross, is a little piece of wood, said to be a portion of the cross on which Christ was crucified. Near this is a part of the red robe said to have been worn by the Saviour after the crucifixion, part of the sepulchre, a scrap of the title inscription of the cross, a chip of the table of the last supper, a shred of the rope used to bind Jesus, a piece of the pillar at which he was scourged, a splinter of the crip that held the Christ child, a bit of soil from the grave of the Blessed Virgin and a piece of the cloak of St. Joseph.

Philippine Measures to End Disturbances.

MANILA, August 15.—Governor Wright has issued an executive order directing the concentration of the inhabitants of the Banos, Cathalogan and Gandara river districts of the Island of Samar: ordering the island authorities to quell the disturbances there and to suppress the roving bands of natives, and instructing the authorities to provide shelter and food for the reconcentrados and to punish all engaged in the disturbances.

CHIEFS ACKNOWLEDGE SOVEREIGNTY.

WASHINGTON, August 15.—A mail report received at the Navy Department to-day from Commander Underwood, the American naval governor at Tutuila, announces that the native chiefs of the island of Manua, of the Samoan group, have acknowledged the sovereignty of the United States over that island.

Foreign.

THE RUSSO-JAPANESE WAR.

Both Russian Fleets (Port Arthur and Vladivostok) Defeated.

REPORTS OF DEFEATED RUSSIAN PORT ARTHUR FLEET.

Defeated and scattered, the Russian Port Arthur fleet has sought refuge in various Chinese ports, while several of its vessels have returned to Port Arthur. Rear Admiral Witthoft, who had command of the Port Arthur squadron, lost his life on board his vessel in the dash from Port Arthur, as did his predecessor, Admiral Makaroff, who went down on the Petropavlovsk. The fleet left Port Arthur August 10, when it was realized that there was no longer hope of holding Port Arthur, and intended to make a dash to Vladivostok, where by joining Skrydloff and his squadron one strong naval force would be formed. It was taking a desperate chance, and the Russians lost. The superior fleet of Admiral Togo met the enemy, there was an all-day battle off one of the Elliott islands, and although its complete results are still unknown, it is certain that it was a disaster for the Muscovite navy. As the reports of Wednesday's great naval struggle become more definite, they are increasingly unfavorable to Russia. The Czar has been notified of the killing of Rear Admiral Withoft, commander of the Russian Port Arthur squadron, who was on board the badly disabled Czarevitch. This battleship, on which 210 officers and men were killed, and several other Russian vessels took refuge in the German port at Kiao-Chou. The Russian protected cruiser Novik has left the port within the twenty-four-hour limit.

The Russian cruiser Askold, severely damaged, has taken refuge at Shanghai, where there is a dispute as to how long she may remain. A torpedo-boat destroyer is there also. Pilots report there that a Japanese squadron is on the watch off Saddle island outside Shanghai harbor.

Admiral Togo reports that five of the six Russian battleships engaged in the battle of August 10 were heavily damaged. Tokio says the Japanese losses were 170 men.

The Emperor of Japan has given orders to permit non-combatants to leave Port Arthur, thus indicating preparation for a severe attack on the stronghold.

Japan has prepared a circular note to the powers on the seizing of the Ryeshitelni at Che-Foo. Its nature is not revealed. It is reported that Japanese were seen towing the boat toward a Chinese port, indicating intention to make reparation for breach of neutrality laws.

VLADIVOSTOK FLEET ALSO DEFEATED.

TOKIO, Aug. 14.— 4 p. m. — Vice Admiral Kamimura encountered the Russian Vladivostok squadron at dawn to-day north of Tsu Island in the Strait of Korea and attacked the enemy at once. The battle lasted for five hours and resulted in a complete Japanese victory. The Russian cruiser Rurik was sunk and the cruisers Rossia and Gromobi fled to the northward, after having sustained serious damage.

Vice Admiral Kamimura cables the navy department that the injuries inflicted upon his vessels were slight. The fate of the crew of the Rurik is not known. It is presumed that many of them were killed or drowned. The strength of the fleet of Admiral Kamimura is not known, but it is presumed that he had the Adzuma, Idsumo, Iwate, Takeashio and other light cruisers.

Tokio is joyous over the news, as it gives the Japanese the mastery of the sea and restores commerce.

CHE FOO, Aug. 15.— 1:30 p. m.— A telegram just received here from a reliable source states that a general attack on Port Arthur began at 4 o'clock this morning.

TOKIO, Aug. 14.— 8 p. m.— Flags are flying, lanterns are glimmering and cries of "Banzai" are ringing in the streets of Tokio to-night in honor of the victories gained at sea by Admiral Togo and Vice-Admiral Kamimura. Underneath the jollity of the populace lies a feeling of gratification at the disposal of a desperately serious problem of the war.

The strength of the squadron which opposed Admiral Togo compelled him to draw vessels from the squadron under Vice-Admiral Kamimura, and this left the Japanese navy powerless to operate against the Russian Vladivostok squadron and unable to prevent the raids of these vessels. The raid conducted by the Vladivostok squadron in July was extremely expensive to Japan, and not only was retaliation tempting, but it was demanded by commercial interests.

The navy, however, grimly refused to make a diversion and stuck to Port Arthur. It was confident that the harbor soon would be untenable for the Russian warships, that it would eventually get a fair fight in the open sea away from the Russian land batteries and that the Japanese would win. These calculations of the navy were correct, and the Russians, with their chances even, have been hopelessly defeated when Vice-Admiral Kamimura, after months of weary and patient waiting, finally got his chance at the Vladivostok fleet.

JAPS ORDERED TO TAKE PORT ARTHUR.

ST. PETERSBURG, Aug. 14.— The Bourse Gazette has received the following from its Liao Yang correspondent:

"Twelve Japanese regiments have left in the direction of Port Arthur.

"It is stated on trustworthy authority that the mikado has ordered that Port Arthur must be taken at any cost, even if it necessitates the suspension of operations in Manchuria, and it is quite possible that the main Japanese force will proceed to Port Arthur within a few days.

"Rain has stopped all operations."

WHERE IS THE PORT ARTHUR FLEET?

ST. PETERSBURG, Aug. 16.—The exact whereabouts of the Port Arthur battleships is still a mystery on which hinges naval fortunes in the far east.

It is apparent that Vice Admiral Togo either cannot or will not say where they have gone.

Vice Admiral Togo's report of his own damage mentions only a few ships, which is believed to indicate that the others have not rejoined his fleet. It is more than probable that Admiral Witthoft, before going out, fixed a rendezvous to which the vessels would proceed if separated, and it is likewise more than probable that this rendezvous was anywhere except Port Arthur, the most likely point being between Shanghai and Kiusiu (the most southerly of the three principal points of Japan) which is on the circular route to Vladivostok.

The Czarevitch was evidently heading for this point when she was compelled by the damages she obtained to turn aside and enter Tsing Chau. In this connection it is interesting to note the presence off the Saddle islands of four battleships reported in a Shanghai telegram and later said to be four cruisers, presumably the Pallada, Diana and Novik, escorting the crippled flagship Askold. These vessels might take advantage of the fact that the Shanghai-Nagasaki cable is laid near the Saddle islands to sever Japan's communication with the continent. Persistent reports that the Russian vessels were coaling from colliers in these waters confirms the hypothesis that they had agreed to rendezvous at this point en route to Vladivostok if they failed to keep together and to rush the Korean Strait. A telegram from Che Foo says that three Russian cruisers at Tsing Chau had hauled down their flags was interdicted by the censor because the information reaching the admiralty is to the effect that only the Czarevitch is in that port.

ANOTHER NAVAL FIGHT AT PORT ARTHUR.

WASHINGTON, August 15. — The State Department has received advices from Che-Foo to the effect that it is reported there that a general naval battle at Port Arthur was begun at dawn to-day.

Junks which arrived at Che-Foo today say the Japanese recently occupied the Liaouti hills and Rushiyen, which is two or three miles north of the fortress Five warships and seven torpedo-boat destroyers, according to the junks, returned to Port Arthur the night of August 10.

CHINA IS ACCUSED.

Mr. Conger, the American minister at Pekin, has cabled to the State Department under to-day's date as follows: "The Russian minister has sent to the Chinese government a strong note charging it with complicity in the Ryeshitelni affair; charging the Chinese commodore with cowardice or treason and demanding a full explanation, the restoration of the destroyer and severe punishment of the commodore. The Chinese government has demanded from the Japanese the restoration of the destroyer."

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Vol. IX. BERNE, INDIANA, AUGUST 25, 1904. No. 37.

Items of News and Comment.

Four young people were added by baptism to the congregation at Rosehill, N. D., on July 31, Rev. H. R. Voth officiating.

Rev. David Goerz, of Newton, Kan., is traveling in Northwest Canada in the interests of some prospective settlers to that place.

The treasurer of the Dalton, O., Sewing Society reported at the last anniversary that during the seventeen years of its existence $572.44 were contributed.

Philadelphia has more Methodists than any other city on the continent of North America, and probably more than any other city in the world.

The Pandora, Ohio, correspondent to the Bundesbote reports that the work of building their new church building has already begun. The edifice will be erected with cement blocks.

The newly converted former Catholic priest, Bro. Leo Hillery, visited the brethren at Wayland, Ia., recently and addressed them on Menno Simon. He also takes a decided stand for temperance.

Bro. P. J. Wiens, who is on his way to Brooklyn to prepare himself for medical mission work, and who is stopping with several congregations on the way, will stop with the Pandora brethren next Sunday.

Bro. P. P. Epp, of the Ebenezer church, Kansas, has entered upon his work among the Oklahoma Indians. Bro. P. J. Wiens is on his way to Brooklyn to take a two years' course in medicine to fit himself out as a missionary in India.

Russell H. Conwell, of Philadelphia, it is said, has his church auditorium fitted up with megaphones which are connected by telephone with a hospital in the city, and by this means the patients are able to hear every part of the service.

Rev. S. K. Mosiman, of Chicago, preached for the Pandora, Ohio, congregation on July 31, and Rev. A. A. Sommer, of Dalton, Ohio on Aug. 2. Bro. Mosiman also visited the Bluffton (college) congregation once a month during the summer months, but will be unable to do so during the winter on account of his studies. Bro. L. H. Langenwalter, student at Oberlin, will visit the Bluffton brethren instead.

Announcements have been received by the friends of Brother James E. Sprunger, at present at Niagara Falls, N. Y., that he will be married on Sept. 5th next, to Miss Lizzie Ensign, of Hicksville, Ohio, the marriage to take place at Niagara Falls.

C. B. Antisdel, of Chicago, is so greatly disturbed over the Congo atrocities in the region where he was formerly a missionary that having resigned his pastorate he will devote himself wholly to efforts for the amelioration of the people who are victims of these atrocities.

Instrumental music in church is, it seems, still strictly tabooed in the Highlands. Sir Archibald Geikie says in his volume of reminiscences just published that the first notes of an organ would probably drive the majority of the congregation out of doors and lead to years of controversy.

The "Examiner" (London) states that the suggestion of Fr. Adderley and others, that a great Christian mission should be undertaken in London among "society" people has obtained a good deal of notice. The "Examiner" thinks that "the church has been inclined to neglect the well-to-do Pagans who abound in our midst, and who are equally in need of her good offices."

The Year Book for 1905, published by the Eastern Conference, is in course of preparation and will be ready for delivery by October 1. Any corrections of or additions to the list of ministers should be sent at once to Rev. N. B. Grubb, 715 Berks street, Phila. Historical sketches or personal reminiscences of interest are acceptable and should be sent to the same address. Orders should be sent in now.

The annual report of Moravian missions shows a heathen-Christian membership of 100,371, while the membership of this pioneer missionary denomination is only 94,995. The number of stations supported is 287, the number of mission workers 2189. This work cost the church in 1900 $475,050, or some $5 per member. $198,440 of this was contributed by the heathen-Christians themselves. But the denomination also has to wrestle with annual deficits ranging from $20,000 to $50,000. The last year's deficit amounted to $22,075.

"Saloons are rapidly multiplying" in Niagara Falls writes the correspondent from that place to the "Bundesbote". He thinks the Mennonites there ought also to multiply, and is so pleased with the labors of Bro. James E. Sprunger there that he wishes it were possible for him to stay. The attendance at the meetings is good, and a movement is on foot to establish a Y. M. C. A. reading room or something on that order.

The Duke of Norfolk, who is a very devoted Roman Catholic, recently brought before the House of Lords a resolution dealing with the royal declaration against transubstantiation — a declaration which he and his co-religionists resent as "deeply and needlessly offensive to many millions of his majesty's loyal subjects." The resolution was defeated. "Transubstantiation" is the doctrine that the bread and wine of the "Sacrament" is converted into the body and blood of Christ. This has to be denounced by any one who ascends the throne of England.

While the Czar of Russia may have Finland, the United States of America will, it is said, have the Finns. The initial decree of Nicholas II., depriving Finland of its constitutional liberty, was issued in 1899. The effect is that in 1904, 200,000 Finns are on this side of the Atlantic. In common with Scandinavia and Denmark, Finland is Lutheran, and among the 13,500,000 Lutherans of these north European regions other religious bodies have made almost no progress. Finns who come here labor in copper and iron mines, they are seamen and bridgemen, carpenters and dock builders, and farmers and fishers. Intelligent and religious, they are making the best possible citizens that any nation can be composed of. On the skyscrapers of New York, in the mines of Pennsylvania, on ranches of Wyoming, and in salmon fisheries and fir woods of Washington and Oregon they are active, not alone in making a living, but in building churches. There is a Finnish Lutheran synod, that is strong and growing stronger. Wherever the Finn is he is a tremendous worker. He makes a living, educates his children, and goes to public worship.—Ex.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., Aug. 7—14.)

J. E. and Edith Garrigus, Greeley, Colo.; Anna Guthart, Chicago; Mrs. Whiner, Mrs. Burklacker, and Mr. and Mrs. A. Waltz, Williamsport, Pa.; Fred Dietz, Monroe, Ohio; Mrs. J. and Sarah Brillhart, Hobart, Okla.; Mr. and Mrs. W. J. Baumgartner, Chicago; Mr. and Mrs. H. E., and Irwin Leisy, Wisner, Kansas; Mr. and Mrs. F. Souder, Philadelphia, Pa.; P. P. Buller, Lehigh, Kas.; Mr. and Mrs. E. Pluess, Geneva, Ind.; H. B. Haiken, Alma, Mo.; Oswald Risser, What Cheer, Iowa; Mr. and Mrs. Menno Burkhalter, Berne, Ind.; Mr. and Mrs. Noah Moser, Bluffton, Ohio; A. J. Krehbiel, Seville, Ohio; P. Baumgartner, Decatur, Ind.; H. F. and Rilla V. Rickert, Medina, Ohio; W. C. Andreas and H. A. Penner, Beatrice, Neb.; D. H. and David Smith, Alma, Mo.; W. Neuenschwander and F. Sprunger, Berne, Ind.; Henry Wittrig and C. C. Sommer, Crawfordsville, Iowa; Mr. and Mrs. P. Boegli, Fort Wayne, Ind.; Mr. and Mrs. I. Lehman and son, and D. C. Welty, Berne, Ind.; Karl Klein, Washburn, N. D.

Aug. 14—21.

Chas. Vandettum, Peoria, Ill.; Henry, and Mr. and Mrs. C. E. Ebeling, Quincy, Illinois; Emilie Birkholz, Mrs. C. Haas and Lena Goebel, Peoria, Illinois; S. E. Howells and H. H. Howell, Chicago; Clarice A. and Mrs. G. H. Ludde, Burlington, Ia.; Anna Guthart, A. B. Mackintosh, and A. H. Harris, Chicago; C. W. Schwab and C. E. Imhoff, Mid-

dletown, Ohio; Sam, Hugo J. and Lisetta H. Kinsinger, Collinsville, Ohio; Mrs. W. D. Farthing and Mrs. J. J. Fyke, Odin, Ill.; Lulu M. Chamberlin, Lebanon, Ill.; Caleb Sprunger, Otto Stucky, Eli Baumgartner, Rufus Sprunger, and Jonas Sprunger, Berne, Ind.; Walter Baltzell, Decatur, Ill.; H. P. Peters, Hillsboro, Kans.; Dr. Wm. M. Gregory, Berea, Ohio; Tom and Robert Brown, Spencer, Ohio; J. J. Bauman, J. H. Franzen, and P. P. Schrœder, Canton, Kans.; L. H. Beason and wife, and E. F. Palmer and wife, Salt Lake City; A. O. Haury, Moundridge, Ks.; Fred Nunzen, New Orleans, La.; J. K., Lydia A., and Lena K. Augspurger, Middletown, Ohio; Marie Schumaker, Hanford, Cal.; D. Bixler, wife and daughter, David and Mary Luginbill, Wm. F. Schug, and A. B. Beer, Berne, Ind.; Phil. and Noah Schumaker, Pandora, Ohio; Homer J. Webster, Quaker City, Ohio; Dora Hilty, Pandora, Ohio; H. S. Steinberg, Lorraine, Kansas.

Respectfully submitted,
EDW. D. KREHBIEL.

A Story of Rescue.

The Lord's work requires not only the Lord's power, but also the Lord's wisdom, for in dealing with the great adversary of souls we have to encounter the wisdom of the old serpent as well as the fury of the roaring lion. Hence, to accomplish the purposes of divine mercy requires the wisdom that cometh from above and the guidance which the Lord alone can give. But when a prayer-hearing God condescends to choose and call His messengers and guide them by His counsel, they do not run in vain neither do they labor in vain.

At one time when we much needed help we were led to ask the Lord to send us some one on whom we could depend to help in the various departments of our work. Years after we learned that during all this time a young woman whom we had never seen or known, in her Nova Scotia home was feeling led and drawn to come to our house. There was no need of her leaving her home, so all her friends thought. It was a home having abundance of the things of this world, but her heart was not at rest and she felt that she must go. She came to Boston, but hesitating, finally secured a position in a family in a neighboring town, where she spent two or three wretched weeks, after which she came to the Scriptural Tract Repository and offered her services. My husband said to her as she remembered,

"Little girl, there is just one place in this world where the Lord wants you, and He does not want you anywhere else. If you can find out where that is and be there, all will be well. If not, things will not go right."

He brought her home to me, and we soon came to an agreement, for she had found the place for which she started at the beginning. The work which she was enabled to do while with us will not soon be forgotten, and one of her experiences will bear repeating here:

"Going to bed one night as usual' in the upper chamber, I slept soundly till about two o'clock in the morning, when suddenly I heard my name called and arose, thinking that Mrs. Hastings, who had been ill the day before, must have been calling me. On going down to her room, I found that she was sleeping quietly. There was apparently no one stirring in the house. I went back to my bed again, feeling that I had been mistaken, and lay awake for some time thinking about it, for I was sure I had heard my name distinctly called twice.

"It was a chilly night in October. The moonlight was streaming into the windows of my room, when suddenly the clothing seemed to be lifted off from me, and I was called three or four times.

"I got out of bed feeling much frightened, for there was no one in the room, and went down again to Mrs. Hastings' room, and found her still sleeping soundly. I went back to my chamber, but feeling too frightened to sleep, dressed, and went down to the sitting-room and remained there until daylight. In the morning, I went up to Mrs. Hasting and carried her some refreshments, and asked her if she had been seriously ill during the night.

" 'No, but if there was any one calling you I want to have a talk with you alone.'

"Taking a letter from under her pillow, she said:

" 'I received this letter last night, and was not able to go to Boston, but husband and myself have been praying that God would lay the burden on some one under roof, for we did not know whom to send.'

"The letter read something like this:

" 'Dear Mrs. Hastings:—I heard you speak at L—— last autumn, and I was going down to Boston to look for a place to work out at service. My purse was picked from my pocket on the road, and when I arrived in Boston at eleven o'clock at night, I knew not where to go or what to do. A stranger who had heard me inquire of an officer in the depot as to where I should go or what I should do, stepped up and offered to escort me to a respectable boarding-house. I have been here four days, and have not been allowed to leave the house during the time. This man has compelled me to call myself his wife. When you come you will find the door open. Walk right up stairs to Room 14, Blank street, and ask for Mrs. Mary B——. For God's sake, come and help me, and try to get me out of this place.'

"This letter, as we afterwards learned, she had written by stealth, and flung it to the man who came to take away the ashes, begging him to put a stamp on it and put it in the post-office.

"I took the letter, and, following the directions, was soon at the door of Room 14, Blank street, Boston. Knocking at the door, a man opened it, with the vilest and most devilish expression in his face that I have ever seen in the face of any one. He asked me what I wanted, and I told him I wanted to see Mrs. Mary B——. She made answer when she heard the name and said,

"Oh, yes. I want to give her some things to wash. Just ask her to step into the hall for a few moments.'

"After waiting what seemed an hour to me, the woman came to the door partially dressed, and asked me to come in. After I entered the room the man went out, cautioning her to be there when he returned, and then she told me such a story as I had never before heard in my life. She was the daughter of a widow in one of the New England States, and had come to Boston to obtain employment. She was intending to make her way to the house of a relative in the suburbs where she could remain until she could secure a situation. Arriving at the railway station in Boston in the evening, she put her hand in her pocket and found that her purse was gone, and was horrified and confounded and knew not what to do. Just at this time this man came forward, addressing her courteously, inquired what the trouble was and expressed great sympathy for her, and said that he knew an excellent Christian woman who kept a boarding-house near by, and he was sure she would accommodate her for the night. Much relieved, she accompanied him to this house, and found shelter, and was assigned a room where she was bidden to make herself comfortable. The door, however, was not fastened, and later this wretch came to her room, and she was at his mercy. She had been there about a week and was heartbroken and crushed. Her trunks were at the depot. She had no money, no friends, and no way of escape. I knew not what to do. The work was new to me, and I went back to Mrs. Hastings and told the story.

"Her eyes flashed. It was the first time that I ever saw anything like anger about her. She said, 'You go right back this minute and get that girl and bring her to me. Don't you come back without her.'

"When I went back I found the door was closed, and when I rang the bell the woman who came to the door said there was no such person as Mrs. B—— in the house, and I must be mistaken. She would not allow me to enter the room. She said she knew every person in her house, and if there had been any such person there, she was gone.

"Being sure that the woman was still there, sick and unfit to leave her bed, I went to the police station and told the captain that a woman was kept in that house against her will, and that I wanted to see her. The captain was very angry; said there were no disreputable houses on that street, and said I was bringing a false report and slandering the house. I showed him the letter I had, and referred him to the Scriptural Tract Repository where he could learn all he desired about me. At last he said:

" 'Come inside this railing, and you shall be detained here until we find out if your story is true.' Then calling an officer he said,

" 'Go down to such a street and number, and investigate.'

"With fear and trembling I waited until the officer returned. When he came back he said,

" 'Yes, there is such a person there, but she is unable to come up to the station. She is sick.' The captain somewhat softened, and said,

" 'Well, you go down to the house with this officer, and if you have any difficulty in seeing the woman, come back and tell me.'

"I returned to the house, an officer following in the distance, found the woman as I left her in Room 14, dressed her as hastily as I could, and supported her, half carrying her, until I could get a car for Chelsea. The officer followed us, took the car and kept in sight of us until we reached Chelsea. I brought her to Mrs. Hastings, then, taking her checks I went back to Boston and got her trunks, packed with her working-girl's outfit. We gave her a room in the housetop. Broken in health and spirits, the most crushed and heartbroken child you ever saw, she remained with us for three weeks. I think no one but Mrs. Hastings and myself ever knew that she was in the house. She could not bear to see any one, but finally under kind and careful nursing she regained her strength, and a place of service was found for her in a respectable family in the city where she worked faithfully for

years. She showed her gratitude in many little ways to those whom God had used to deliver her from the gates of death and the road to hell, and learned to love the Lord who had so mercifully sent her deliverance in her hour of trouble and despair."

This account, which is literally true in all its details, may serve perhaps as a warning to some uncautious young girl who comes to the great city, ignorant of the traps and snares that are set for the unwary there; and it may also encourage others in the time of their distress to cry unto the Lord for help, assured that He who has so often delivered His people in the ages past, will not forget the cries of the helpless and the distressed, but will prove himself a present help in every time of need.— Mrs. H. L. Hastings in The Christian.

Home Religion.

There is no greater need today than a quickening in home religion. It is beyond question sadly true that we are now reaping all over our land the painful result of irreligious home life. It is evident in all social, domestic, and other crimes that shame us.

There is no safeguard of our civilization, of the state, or of the church that is nearly so strong as that which godly homes furnish. When unbelief or evil dominate here, the flood gates of iniquity are open and all wrong finds an ally. There is no institution in the world that can do or undo the wrong in equal measure with the home. The church is a great sufferer at the hearthstone to-day.

It seems an uneven task to teach children in the Sunday-school, when it is not supplemented by prayer and example in the home. The responsibility of parents, not of one, but of both, is very grave here. No condition or pretext can excuse us. It is easier to live right than wrong, to trust and obey God rather than the world, the flesh, and the devil, and the difference in the result is the difference between light and darkness. God's word puts a distinct mark upon the Christian and un-Christian home. There is no culture, or display of wealth, no earthly comfort that can substitute the family altar.

A prayerless home is like a house without a roof, wholly incomplete. There is no assured hope for the home as long as it is prayerless.

On the other hand, a family gathered about the altar of prayer in the morning, the father reading the Word of God, or the mother in his absence or refusal, and then commending all to God for the day, this is a most forceful example and testimony and one of the most beautiful pictures of Heaven ever witnessed on earth.

After that you may have equipage and splendor, put on diamonds and costly garments if you can, but without God's altar in the house they are mockery and a vain show. The merciful God increase the number of quiet Christian homes. — Rev. Dr. Rhodes, in St. Mark's Messenger, St. Louis.

Boys and Cigarettes.

The effects of cigarette using by young boys would be a startling revelation to many of their mothers if they understood the alarming proportions to which it has grown in this country.

A magistrate in Harlem court, New York, made the following significant declaration the other day:

"Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed cigarette smokers. To-day from a reliable source, I have made the grewsome discovery that two of the largest cigarette manufacturers in this country soak their product in a weak solution of opium."

The fact that out of thirty-five prisoners thirty-three smoked cigarettes might seem to indicate some direct connection between cigarettes and crime.

And when it is announced on authority that most cigarettes are doped with opium, this connection is not hard to understand.

The cigarette is to young boys very much like what whiskey is to grown men. If it does not directly cause crime it at least accompanies it in nine cases out of ten.

It must be universally admitted that the majority of young boys addicted to cigarettes are generally regarded as bad boys. It is an addiction that does not ally itself with the high virtues of manly youth. It leads to bad associations and bad environments. He must be a strange boy indeed who can derive moral and physical good from cigarettes.

Opium is like whiskey—it creates an increasing appetite that grows with what it feeds upon. Even pure tobacco has the same effect.

The growing boy who lets tobacco and opium get a hold upon his senses is never long in coming under the domination of whiskey, too.

Tobacco is the boy's easiest and most direct road to whiskey. When opium is added, the young man's chance of resisting the combined forces and escaping physical, mental, and moral harm is slim indeed.

It is a deadly combination in most cases. There are few, if any, cases in which it is not more or less harmful. Stomach and nerves and will power weakened for life is the common result, even though the habits finally be mastered.—Cleveland Press.

"We want our righteousness to be such a power as the world has never seen;" and "The Christian love of the United States should be the most formidable in existence." These words are not quoted exactly as two officers of "The Large-Navy Mania" recently published them. For righteousness and Christian love they put "fleet" and "navy". — Ex.

To give one's self to the work of the ministry, is not necessarily to quit the ordinary avocations of man, but it is to give himself to the operation of the Holy Spirit. The work of the ministry is all His. The first ministerial charge was, "whatsoever He saith unto you, do it." To this we believe nothing has ever been really added since.—Ex.

Our C. E. Topic.

Topic for August 28: NATIONAL MISSIONARY HEROES. Heb. 11: 32–40.

MEDITATIONS.

Our religious history is getting to be rich in missionary heroes, ancient and modern. Almost every Christian country has its national missionary hero, and some have more than one. They are worthy followers of those whose names are recorded in the Divine Biography. Almost every Christian country has its favorite hero who as pioneer missionary brought it the story of the cross, and can point with pride to the heroes it has sent out into heathen lands.

Beginning with Ireland we have St. Patrick who was taken captive from his Scotch home by an Irish freebooter and sold as a slave in Ireland. He escaped six years after and was seized with an irresistible impulse to return to the Irish with the gospel. He became their apostle, laboring among them about forty-four years. Clans and tribes were converted and Druidism was forever broken.

The great apostle of Germany was Boniface. He was an Englishman by nativity and at thirty-five he began to labor among the Frisians. He also labored in Hesse and Thuringia. After he was made a bishop he returned to Frisia and baptized a great number. He died a martyr to the cause, having been slain by a mob of pagans.

England owes the knowledge of the gospel to Gregory the Great, or Pope Gregory I, who was sent to the island St. Augustine with forty monks. King Ethelbert was baptized and a great number of his subjects.

Coming to modern times, we find no greater name in missionary history than that of William Carey. He was a shoemaker, but early became interested in missions. He had maps showing the unevangelized sections of the world posted up in his shop, and before and after he became a Baptist preacher his favorite subject was missions. Finally he was sent to India. He settled in Bengal, and translated the Scriptures into Bengali. For forty years he did missionary work, preparing dictionaries, grammars, and no fewer than twenty-four different translations of the Scriptures. His great merit is that he became the pioneer of modern missions. Before him the church had almost lost all missionary responsibility.

Scotland can boast of two great missionary heroes, Livingstone and Paton. The former was "heart and soul a missionary", the center of his activities being South and East Africa, where he labored from 1841 to his death in 1873. His great achievement was that he opened up the Dark Continent and made it accessible to succeeding missionaries. He had a wonderful control over the natives, who universally esteemed and almost worshipped him. He never ceased to fight the Portuguese slave trade.

Dr. Paton has converted the island Aniwa to Christianity. The first scene of his labors was the neighboring island of Tanna, one of the New Hebrides, in the Pacific South Seas. He had many hair breadth escapes from death at the hands of the natives, and finally had to leave that island. He tells his thrilling experiences in his autobiography, which every one should read. He is still at work, and a few years ago attended the Ecumenical Conference at New York.

America has had many missionaries, yet none more famous than Doctor Adoniram Judson. He translated the Bible into Burmese and also published a Burmese and English Dictionary. He was widely known among the Burmese as "Jesus Christ's man".

Time fails us to tell of Berkeley and Butler, of the Wesleys, of Morrison, of Gutzlaff, of Bishop Hannington, of Dr. Duff and Moffat and many others who lived heroes and died martyrs as "ambassadors in Christ's stead" to the heathen world.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalendar" for 1905 as complete and correct as possible.

Another Mennonite School.

It is "up to" the Eastern Conference now to establish a school. The Western District has its Bethel, the Northern its school at Mountain Lake, and the Central its C. M. College. This is an issue the Eastern District has got to face sooner or later. Mennonites from Pennsylvania will not as a rule come west for their education. It will be more or less risky to send Mennonite young men to other institutions, as has already been demonstrated in past experiences. What is left? Face the inevitable problem. We would like to hear from Eastern brethren on this matter. Possibly we are wrong.

In a recent number of the Philadelphia "Evening Bulletin" appeared a copyrighted article by the Right Reverend George F. Seymour, in which the Iroquois Theatre fire and the Slocum disaster are discussed in the light they throw on the goodness of God. The question, Why does God permit these things, is as old as Job, yet it is constantly recurring to mankind whenever a calamity startles the average man out of his spiritual indifference. Nor is this clergyman's solution of the problem a new one. He says that to prevent such disasters when they are simply the inevitable consequence of natural law, would call for a miracle. Such a miracle is not at all impossible to God, but He sees it wise and fit not to interfere, nor break the sequence of natural law by a higher law. God's miraculous interferences are only resorted to when some great ends are to be served—in short, when the end in His sight justifies the extraordinary means. Of this He is the sole judge; we have no right to dictate. This seems indeed the only reasonable explanation of the apparent difficulty.

But the Right Reverend goes a step farther and affirms that the reason why God allows pitiless Nature to take its course is because of sin. "God did not, in His infinite wisdom, see fit to interfere and save by miracle the lives of many hundreds of our fellow-beings, young and old, put in peril and lost by the greed for gain, the selfishness, the ignorance, the heartless indifference and cruelty of those directly or indirectly responsible for the terrific disasters which we all deplore".

Not all might possibly assent to this. Yet in the last analysis, is it not judgment for sin whenever God allows things to take their course? Men often complain against God whenever great calamities appal them and ask how such a sacrifice of life can be at all consistent with a merciful or just governing of the world by a gracious Providence. The fault is in themselves, not in God. Sin calls it forth. When this world is once purged of sin and God's will is done on earth as in heaven, these heart-breaking accidents will be unknown and impossible.

First Lost, Then Saved.

A writer says: "No man can truly understand or appreciate what it is to be saved until he first knows what it is to be condemned and lost." It is the privilege of a converted man to know he is saved—to be certain of it. But the reason why so many hesitate to say they are saved because they don't believe certainty is possible, is because they have not yet experienced the dreadful sense of being condemned and lost by the law of God. You must know you are lost before you care to know whether you are saved. Salvation is of great moment to a man who believes it to be far from him. Such a man longs for it and the one thing he desires is a settlement of the important question to a certainty. Paul felt the terrible weight of condemnation under a righteous law when he cried out: "O wretched man that I am! who shall deliver me from this body of death?" He appreciated the fact that he was lost. But presently he exclaims: "I thank God through Jesus Christ our Lord." By faith in Christ he also appreciates the fact that he is a saved man by grace. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Any one who through fear of the "wages" has longed for the "gift" is not satisfied until he has received the "gift". And the same gracious God who dispenses the "gift" will not allow any honest seeker to be deceived into thinking he has it when he has it not. It is not such a stupendous miracle for a lost man to become a saved man in an hour. It is only a matter of passing from the disfavor to the favor of God. Jesus can turn unbelief into faith as rapidly as He could enable a blind man to see. One needs only to cry out, "That I might receive my sight!" and it is done.

Correspondence.

SALEM CHURCH, Dalton, O., Aug. 14.—Rev. J. W. Kliewer, of Berne, Ind., who is traveling in the interest of the Central Mennonite College, occupied the pulpit Sunday morning and evening, the 7th inst. His text in the morning was Matt. 7: 13–14; in the evening 1 Cor. 15: 9. He spoke German in the morning and English in the evening. On Monday evening he spoke in the interest of the college.

Professor A. J. Gerber, who was teaching at Goshen, Ind., the past year, has accepted a position as teacher at Bethel College for the coming year.

Noah Amstutz, of Cleveland, Ohio, addressed the Sunday-school Sunday morning, Aug. 14th.

BERNE, Ind., Aug. 24. — This congregation was favored with a great spiritual treat through the presence of Mr. S. H. Hadley, Superintendent of the Water Street mission of New York City, who came here from the Winona Bible conference upon the invitation of Rev. S. F. Sprunger last Monday to address the congregation and the people of Berne and surroundings on his rescue mission work. Mr. Hadley gave the full house an object lesson at the very start of the meeting by starting in with a simple, rousing rescue song of "Jesus' wonderful, wonderful love" to save lost sinners. He told a graphic story how this wonderful love of Jesus saved the founder of Water Street mission, Jerry McAuley, his predecessor, how he himself was saved, and how the same old story of rescue work is going continually on. At the close of the meeting a collection was lifted for the benefit of Mr. Hadley's work, which amounted to some $78. Besides this he sold some 50 volumes of the book describing Jerry McAuley's Mission.

On last Saturday our pastor, Rev. J. W. Kliewer, returned home from his tour among the congregations of the Middle District conference, soliciting subscriptions for the endowment of C. M. college. In the meantime our former pastor, Rev. S. F. Sprunger, represented him here as pastor. The week before last Rev. H. J. Krehbiel, of Trenton, Ohio, took subscriptions here for the same cause. He preached for us on two occasions while here.

Last Sunday Bro. P. J. Wiens, of Russia, of late missionary student at Bethel college, stopped with us on his way to Brooklyn where he intends to study medicine, and preached for us.

Quite a large number from this congregation are attending the Winona Bible conference this week.

We are thankful to a gracious Providence for the timely rain last Friday that broke the drought here.

Jean De Bloch and "The Future of War."

(Concluded.)

From the United States Bloch drew another pregnant illustration, a reinforcement of his contention that war is usually the costliest as well as the most brutal way of settling people's quarrels. "If nations could count the cost beforehand, they would very seldom go to war. Take, for instance, the civil war in the United States of America. According to some calculations it would have cost the United States $800,000,000 to have bought up all the slaves at $1,000 a head, and emancipated them. The war occasioned the country losses of one kind and another amounting to $5,000,000,000, to say nothing of all the bloodshed and misery entailed. The cost of emancipation thus ciphered out $6,000 a head per slave instead of $1,000."

Against navies M. de Bloch inveighed as strongly as against armies. The creation of great navies was folly. We have never yet seen a great naval battle between equally matched powers. With the explosives now known to be developing, a fleet might be instantly annihilated. With the rapid process of invention, a battleship is now hardly launched before it is obsolete. To-morrow naval warfare will become as impossible as land warfare; and already the protest against the enormously increasing navy budgets in Europe is swelling to portentous proportions. The common people everywhere are waking to the preception that their substance is being wasted in what does not profit; and the governments are now divining that the growing social discontent cannot be longer trifled with.

Marshalling all these facts, Jean de Bloch declares the end of the war system of civilized nations in sight. "They call us Utopians, idealists, visionaries, because we believe this. What is a Utopian, in the opprobrious sense of the term? He is a man who lives in a dream of the impossible; and the real Utopians to-day are those people who believe in war, preparing for it, and basing all their schemes on the expectation of it. War is no longer possible." He did not mean frontier brawls or clashes with semi-barbarous people; these may still endure for a time. "The war which has become impossible is the war in which great nations armed to the teeth fling themselves with all their resources into a life-and-death struggle." He defines himself more precisely thus: "I do not for a moment deny that it is possible for nations to plunge themselves and their neighbors into a frightful series of catastrophies which would probably result in the overturn of all civilized and orderly government. That is, of course, possible; but when we say that war is impossible we mean that it is impossible for the modern State to carry on war under the modern conditions with any prospect of being able to to carry that war to a conclusion by defeating its adversary by force of arms on the battlefield. No decisive war is possible. Neither is any war possible that will not entail even upon the victorious power the destruction of its resources and the break-up of society. War, therefore, has become impossible except at the price of suicide."

When the impossibility of resorting to war for the decision of international quarrels becomes apparent to all, or to the controlling powers, then M. de Bloch saw that other means would be devised. The old court of appeal —the arbitrament of arms—having broken down, it was necessary to constitute another, whose proceedings should not be absolutely inconsistent with economic necessity or with the need of prompt and definite decision.

"The Future of War" was published in Russian, in six volumes, in 1897; and editions in French and German, prepared under the author's own supervision, soon followed. There is yet no complete English edition; but we are encouraged to expect one—and meantime we do have a translation of the last volume, in which the argument and conclusions are summed up, and which furnishes all that is necessary for the general reader. When the International Union was founded in Boston by Edwin Ginn, in the year of Bloch's death, to furnish to the people at trifling cost a great library of books in behalf of the peace and order of the world, this version of "The Future of War" was fittingly made the first volume in the series. One other work alone, Grotius's "Rights of War and Peace," had just claim to this preeminence. It is a misfortune and a shame that no cheap popular edition of Grotius's great work, of which Andrew D. White said at Delft in the year of the Hague Conference that, "of all works not claiming divine inspiration, that book has proved the greatest blessing to humanity," has ever yet been given to our people.

It has been commonly said that it was Bloch's powerful argument which impelled the Czar to call the Peace Conference at the Hague. Bloch himself knew better. It certainly did its part, undoubtedly a great part; it profoundly affected the Czar and his ministers. But the Czar's rescript and the Hague Conference came into being as the result of the same mighty evolutionary forces in our modern life which stirred Bloch's own mind and produced his great book.

The summoning of the Peace Conference was the occasion of profound happiness and hope to him. He came to The Hague himself, and remained throughout the session of the Conference, his great knowledge and devotion proving of inestimable service to its members. The failure of the Conference to take steps toward the reduction of the armaments of the nations was a bitter disappointment to him; but its establishment of a permanent International Tribunal was an inspiration and a joy indeed. Here at last was the rational Court of Appeal for which the world had groaned and travailed; and the task of the international man henceforth becomes that of so training and informing public opinion that recourse to the Tribunal for the settlement of the differences between nations shall gradually become universal, as instinctive and matter-of-course as the other legalities in good societies,— and the armies and navies shall then die a natural death.

Two years and more Bloch lived after the Hague Conference, often in London, Paris and Berlin, writing innumerable pamphlets and papers for the magazines, many of the latest drawing impressive lessons from the Boer war; addressing gatherings of trained military men, whose deferential hearing everywhere his scientific power commanded; planning the great War Museum at Lucerne, which has been opened since his death through his munificent endowment, bringing home to the very eyes of men the real character and meaning of modern warfare; and planning a vast scheme for a propaganda against militarism in Europe, a project which he did not live to carry out. It is for lovers of peace in Europe and America to take up more vigorously the work to which he devoted a life so rich in achievement, and to realize the dream which he dreamed so confidently, of a world in which war shall be no more.

Progressive Revelation.

Construction is the rescuer of thinking theologians environed by a rigid creed..... "Limitations," "definitions", "explanations" are so many doors by which man's reason escapes from the prison-house of extended creeds. This does not imply that the great confessions of Protestantism were not admirable in their day, that they did not contain great facts of religious truth, that they did not answer a grand purpose. No scholar can afford to be ignorant of the successive steps of unfolding or accretion which have befallen theological systems. And yet in the present state of human knowledge, a system of theology which has been especially adapted to a given period, will, by the vitality and growth which it imparts (i. e. sustains), compel a subsequent age to reconstruct it. If all truth has been revealed, and if all revealed truth has been dug from the Scriptures, then there may be no reason why a system of doctrine should not be speedily and finally finished. But if the nature of revelation is such that truth can never be more than hinted in words, and must wait for life-forms before it can be understood in its scope, variety and tendencies, then systems cannot precede experience, but must follow the ages and record results. The life of man is a continuous Divine Revelation. This without prejudice to Sacred Scripture. The Bible was lived before it was written. The noblest parts of it must always be lived again before they can be understood. The life will always be more than the letter. The very method of Divine Revelation included the living element outside of the letter, as indispensable to its vitality. It is the unity of written revelation with the life of man going on outside of it—the inseparable connection of the development of the race with the interpretation of parable, precept and prophecy, that made a complete and final science of theology in the earlier days of Christian civilization (as it is even now) impossible.—Christian Union.

No one truly enjoys himself, unless it is a good self.

The Sunday School Lesson.

Subject for August 28: ELIJAH DISCOURAGED. 1 Kings 19: 1–8.

GOLDEN TEXT: In my distress I cried unto the Lord and He heard me. Psa. 120: 1.

LESSON TEACHINGS.

1. Elijah Afraid (1–3). This lesson needs no introduction since it follows immediately on the last. We can readily surmise that no sooner had Ahab arrived at the court (see last v. of last lesson) than he told the queen the whole story. It was a striking—even an alarming story—the failure of Baal's prophets, the triumph of the hated Elijah, the impotence of Baal and the power of the true God, the conversion of the people and the slaughter of the prophets. Ahab may have been impressed, yet probably not very strongly, for there was little independence and strength of thought and character about him, being the passive tool of Jezebel. She ought to have been grateful for the rain, but on the contrary, she gnashed her teeth in positive hatred of the truth. Her rage was so much hotter because she was powerless to reverse the good that had been accomplished. For once she is balked. In her threat against Elijah she says "to-morrow". Had she retained supreme self-confidence she would not have procrastinated, but have sent the blood-hounds after Elijah at once. This ought to have convinced Elijah that his triumph was lasting and prevented fear from possessing him. Good things have a habit of spreading and striking terror into the hearts of evil-doers. Those who champion the right ought always to feel that right is might, and to fight on.

Jezebel sent a messenger to Elijah with her threat. This was God's doing. It enabled the prophet to flee and possibly save his life. God's hand was in the queen's vacillation. Had Elijah been keyed up to his former spiritual pitch, he would have seen this. For the fate of Jezebel see 1 Kings 21: 23 and 2 Kings 9: 30–

37. This is a picture of the fate of all who hate God and His truth.

Elijah was terrified at the queen's threat. This is strange, considering how bold and fearless he had just been. But this can be explained. The great strain on Carmel was having its reaction. It takes more than human energy and persistence to keep the soul on the mountain top of "great faith and moral valor". God was giving way to Self, and this exchange makes all the difference in the world between the Elijah on Mount Carmel and the Elijah under the juniper tree. It accounted for his fear. He began to be careful for his life, for which he had previously had such lofty unconcern. He saw failure written on his whole work on Carmel, and felt correspondingly the loss of his own honor. He forgot all about God's honor. Because God was out of sight, Jezebel loomed up large and dangerous. He was ready to flee from duty, leaving God's cause and honor to take care of itself. Elation or depression often thus follow spiritual exaltation. When the disciples, elated over the success of their missionary trip, said to their Master, "We beheld Satan as lightning fall from heaven", Jesus, seeing their spiritual peril, replied, "Rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." It was when Peter took his eyes off his Master and his thoughts reverted to himself that he began to sink. At such a time "man's extremity is God's opportunity". He wants us to look beyond the weak human instrument to the all-powerful efficient Cause. Though men are off their guard, one day strong and the next weak, God is the same, and without Him nothing would be accomplished.

Elijah fled to Beersheba, 95 miles away, but he was not out of danger. When we take our life into our own hands instead of placing it in God's we re never safe. Jehoshaphat, who had jurisdiction over Beersheba, may not have shielded Elijah against Ahab, since the two kings had made a mutual alliance.

2. Elijah Peevish (4). The wilderness is the place of temptation. Its desolation symbolizes the absence of God and the presence of all sorts of evil suggestions. It is the home of Satan. It was the proper resort of a man out of communion with God. "Elias was a man subject to like passions as we are", and here they found vent. "Let me die", he says, though he was engaged in saving his life. By so saying, he believed his life-work was done—or worse still, a failure. "I am not better than my fathers", he says, for it is probable he knew that he would be translated, since the other prophets knew it (2 Kings 2: 5). "They died; I am no better than they! Why should I have a more exalted exit?" In this way he expresses his dissatisfaction with himself and God.

3. Elijah Strengthened (5–8). Depression ends in sleep. Then God answered his prayer, but not according to the request. God's grace always corrects our unwise petitions. He sent His angel (see Heb. 1: 14; Psa. 34: 7). The first thing the angel suggested was food. This notonly proves that God cares for the body (Matt. 6: 25, 26), and that care for the body is a spiritual duty, but also that bodily recuperation is a good cure for "the blues". Most pessimists become optimists after dinner. A bath or a bicycle ride are as healthy for the mind as for the body. Twice the prophet had to eat. "He knoweth our frame; he remembereth that we are dust." Then also the angel sympathizes. He says, "The journey is too great for thee." God's provision and sympathy are at hand, even when we turn our back upon Him.

The effect of eating was supernatural. It strengthened him for the forty days in Horeb. There the normal condition of soul was restored. Like Moses, he is learning in God's school, and what the lesson was we will learn next Sunday.

Announcement.

The time for holding the 17 th Annual session of the Middle District Conference of Mennonites, which is to convene at Pulaski, Iowa, W. W. Miller, Pastor, has been determined, Providence willing, as follows: The opening service is to take place on Wednesday evening, Oct. 19 and the sessions in conjunction with the Sunday School Convention are to continue through Oct. 20, 21, 22 and 23, closing on the evening of Oct. 23.

There are many reasons why this Conference should be the best in the history of our Conferences. To this end let us pray and plan.

S. K. Mosiman, Sec.

PROGRAM

FOR THE SEVENTEENTH MIDDLE DISTRICT CONFERENCE TO BE HELD OCTOBER 20 AND 21, 1904, AT PULASKI, IOWA.

I. Wednesday evening, October 19, 7:30 p. m.
1. Conference sermon by the chairman, J. B. Baer, Bluffton, O.

II. Thursday, October 20, 9:00 a. m.
1. Devotional exercises.
2. Organization.
   a) Receiving of certificates of delegates.
   b) Reports of congregations.
   c) Admission of new congregations.
   d) Order of the day.
   e) Delegation of votes to visitors.
   f) Reading of the minutes of the previous meeting.
   g) Appointing of temporary committees.
3. Report of the conference treasurer, F. H. Krehbiel, Donnellson, Iowa.
4. Topics: Interdenominational Fellowship.
5. Bible study.

III. Thursday afternoon session.
1. Devotional exercises.
2. Topic: Systematic Bible study: Hindrances of; Methods of; Blessings of.
3. Report of committee on education.
   a) Discussion.
   b) Resolutions.
   c) Election of members of the Board of Trustees of the College.
4. Topic: What is the Biblical Teaching concerning Tithes?
5. Topic: A Ministerial Association for the Middle District Conference.

IV. Thursday evening.
Preaching services.

V. Friday forenoon session.
1. Devotional exercises.
2. Topic: Church Extension in the Middle District.
3. Report of the evangelization committee.
   a) Discussion.
   b) Resolutions.
   c) Election of members of the committee.
4. Topic: Die werden neue Gemeinden gebilbet?
5. Bible study.

VI. Friday afternoon session.
1. Devotional exercises.
2. Topic: Personal Work.
3. Topic: Church Hindrances: What are they? How overcome them?
4. Question box.
5. Selection of place for the next conference.
6. Election of conference officers.
7. Report of the committee on resolutions.
8. Closing remarks.
9. Adjournment

The Committee { C. v. d. Smissen. J. C. Mehl. N. C. Hirschy.

PROGRAM FOR S. S. AND Y. P. S.

TO BE HELD IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE, AT PULASKI, IOWA, OCT. 22, 1904.

1. Devotional Service by the Chairman.
2. Arrangement of time of sessions.
3. Appointment of Committees.
4. Topic—How can pupils be led to meditate:
   (a) On their own Salvation?
   (b) On that of others?
5. Discussion.
6. The value of a Christian Education:
   (a) As a S. S. worker?
   (b) As a citizen of State and Church?
7. Discussion.
8. The preparation of the S. S. Teacher:
   (a) For himself.
   (b) For the Class.
9. Discussion.
10. The S. S. as a training school for Character and Work.
11. Discussion.
12. Close of morning session.

AFTERNOON SESSION.

13. Devotional Service.
14. Why and how should we witness for Christ:
   (a) To bring others to Christ?
   (b) To enjoy Spiritual Growth?
15. Discussion.
16. How can we labor effectively against Sabbath desecration?
17. Discussion.
18. The Value of Prayer Meetings:
   (a) To local needs.
   (b) To larger Church work.
19. Discussion.
20. Advantage of beginning to serve God in youth.
21. How to reach those that do not attend S. S.?
22. Election of Officers.
23. Benediction.

Committee { E. A. Luginbill, Ed. H. Schowalter, D. S. Beesby.

Marriages.

Berry—Sheehan. — On July 26, 1904, at the residence of the officiating minister, Rev. N. B. Grubb, Everard H. Berry, to Miss Margaret Sheehan, all of Philadelphia, Pa.

Hayes—Godshalk. — On August 10, at the home of the officiating minister, Rev. N. B. Grubb, Leonard J. Hayes, to Miss Sadie G. Godshalk, all of Philadelphia, Pa.

Deaths.

Ewi.—At Moundridge, Kan., Aug. 3, Edd Ewi. of typhoid-malarial fever, aged 30 years. He leaves a young widow. Funeral on the 5th by Rev. Wm. Galle.

Dickman. — On August 15, at Mt. Lake, Minn., Mrs. J. H. Dickman, aged less than 29 years, leaving a sorrowing husband and three small children. Funeral services held on the 17th by Revs. J. J. Balzer and H. H. Regier.

Borneman. — In Philadelphia, Pa., at the home of her son-in-law, on July 16, 1904, of old age and general debility, Nancy Kulp Borneman, widow of the late Christian Borneman, aged 69 years, 4 months and 16 days. Funeral services were conducted by Rev. N. B. Grubb and Rev. H. van der Smissen. Interment was made at Boyertown, Pa., where Rev. Andrew Mack officiated.

Engle. — In Philadelphia, Penna., of old age, Rebecca Feather Engle, widow of the late Albert M. Engle, aged 78 years, 1 month and 28 days. Funeral services were conducted by Rev. N. B. Grubb. Interment was made at Pottstown, Pa., where Rev. L. K. Evans conducted the services.

Knabb.—Suddenly in Philadelphia, on August 3, 1904, Percy Knabb, aged 54 years. Funeral services were held in the immediate family circle by Rev. N. B. Grubb, assisted by Rev. J. B. Graff, on August 7. Interment was privately made in the family plot in Glenwood cemetery.

Heinrich. — In Philadelphia, Pa., of old age and general debility, at the home of her daughter, on August 7, 1904, Mrs. Rosie Heinrich, aged 81 years. Funeral services were held by Rev. N. B. Grubb. Interment was made in Glenwood cemetery.

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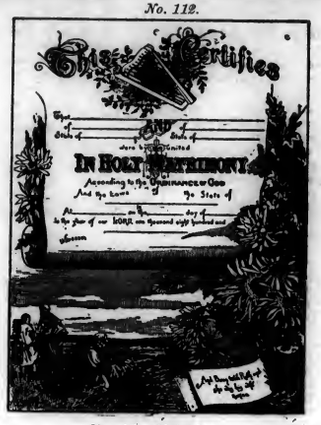
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News of the Week.

Domestic.

TORNADO SWEEPS ST. PAUL.

FIFTEEN DEAD AND SCORES WOUNDED, PROPERTY LOSS $3,000,000.

ST. PAUL, Minn., Aug. 22.—Fifteen people were killed in the fierce tornado which overwhelmed the Twin cities and which wrought devastation in this part of the state last night. The aggregate property loss is conservatively placed at $3,000,000. Of this amount St. Paul suffered to the extent of about $1,000,000, Minneapolis damage is estimated at $1,500,000 while the outside districts it is feared that $500,000 will not cover the damage done to crops and farm property.

From Lafayette park the tornado swept up Lafayette avenue to Payne avenue, the principal business street of East St. Paul, wrecking many business structures and unroofing and otherwise damaging residence property.

The damage to shade trees throughout the city was enormous.

Harriet Island and the Public Baths suffered far more from the fury of the wind than could be learned during the first hours following the storm. Nearly every one of the five hundred trees, comprising the big groves on the island, are either torn up by their roots, twisted off at the base or broken off half way up their trunks. The damage to the city buildings at the Baths is not severe.

The large dormitory of the House of the Good Shepherd, a two-story frame building adjacent to the institution, collapsed during the storm, burying fifty children in the ruins, Viola Robertson, twelve years old, was killed and a score of others were more or less seriously hurt, including one of the sisters of the house.

Mayor R. A. Smith said that he would issue a proclamation to-morrow calling a special meeting of the city council to provide aid for storm sufferers and for repairing the damage done to city property.

The tornado which struck this city, cut a path about a half mile in width and eight miles in length through the business and residence district, leaving ruin and devastation in its track.

The storm cloud, which came from the southwest, first hit the ground on the west side bluffs near the high bridge. Two spans of this structure, which is of steel and which crosses the Mississippi river at a height of 200 feet, were cut off as cleanly as though done with a knife, and thrown into the gulch below, crushing in the roofs of a number of small houses situated on the flats along the river bank. The storm kept on across the river in an oblique direction, levelling the numerous shade trees on Harriet island, where the St. Paul public baths are situated, but doing little or no damage to the buildings there.

BUSINESS CENTER HIT HARD.

It struck the city proper near the Wabasha street bridge, completely demolishing the Tivoli theatre, a frame structure on the sandstone bluff at the edge of the river. There was a vaudeville performance on at the theatre, which was fairly well filled. Two women were killed by the fall of the roof and about a dozen persons, women performers and others, were buried in the ruins. Many of them were severely hurt before they were extricated by the fire department, which rushed to the rescue. Across Wabash street the Empire theatre, a two-story brick house of the same character as the Tivoli, was unroofed and otherwise badly damaged. Nearly all of the business blocks on Third street between Wabasha and Sibley streets, a distance of five blocks, were damaged.

MINNEAPOLIS, Minn., Aug. 21.—The worst wind and rain storm in the history of this place broke here last night about 7:30, when three storms —from the north, west and east— gathered and broke over the city. Hundreds of buildings were badly damaged, all the great wire systems were paralyzed and thousands of beautiful shade trees uprooted. For three minutes the wind blew at the rate of ninety miles an hour and the rain fell in torrents. So far as known two people are dead.

Castro Dissents.

WASHINGTON, August 22. — President Castro has not favorably received Minister Bowen's request for restoration of the property of the New York and Bermudez Asphalt Company in Venezuela, pending legal proceedings. The minister cabled the State Department to-day from Caracas that President Castro thought the United States Government should await the conclusion of the legal proceedings, allowing the asphalt lakes and property to remain meanwhile in the hands of Receiver Carner. Nothing further has been done about this matter, but it is expected that the State Department will take some action to secure the asphalt company against loss until the Venezuelan court announces its decision next month.

Guerrilla Tactics.

MANILA, Augus 23.—The forces under Datto Ali, on the island of Mindanao, have adopted guerrilla tactics in fighting the American soldiers. To counteract this departure, Major-General Leonard Wood has organized four crack fighting companies of 100 men each, composed of infantry and cavalry, which are to operate independently and conduct a vigorous campaign for the capture or destruction of the enemy.

Attempt to Dynamite St. Marys Reservoir.

ST. MARYS, O., August 23.—An unsuccessful attempt to dynamite the lock at the bulkhead of the St. Marys reservoir has aroused the people to a high pitch. The charge was placed at the top of the front gates of the lock, the entire top being torn away and parts of the heavy stone abutments crumbled to dust by the force of the explosion. The shock came a few minutes after 1 o'clock this morning, and was felt for a distance of ten miles. Many houses in the city were severely shaken. The charge, however, was laid too near the stone abutment, which caused the force of the explosion to go upward. This is all that saved the city from being covered with water. A wall of water nine feet deep is standing above the injured lock, and the damage it would have done to life and property can well be imagined, as the city lies nearly twelve feet lower than the water level.

World's Peace Congress.

ST. LOUIS, August 23.—One of the proposals that will be made by the American group before the inter-parliamentary conference, which will be held in the Hall of Congress at the world's fair next month, is that the President of the United States be authorized to call a general peace conference some time next year. It is not the intention of the American group to have this conference along the lines of that at The Hague. The delegates wish to establish a system of arbitration among the countries which will bring about a reduction of armaments. Another proposition that will be made is that during times of war, private property on the high seas which is not contraband be declared exempt from seizure.

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Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE TORPEDO BOAT RUNS INTO SHANGHAI PORT—UNITED STATES TORPEDO BOAT PROTECTS NEUTRALITY.

SHANGHAI, Aug. 21.—Shanghai was thrown into a fever of excitement this afternoon by the arrival of a Japanese torpedo boat. The United States torpedo boat destroyer Chauncey slipped her cable and followed the Japanese destroyer. The Japanese boat was cleared for action. She anchored off Cosmopolitan dock, where the Russian cruiser Askold is undergoing repairs. The Chauncey came to anchor practically between the dock and the Japanese destroyer. A foreign pilotship reports having seen a Japanese battleship and two cruisers cruising sixty miles outside of Woosung.

There are at present no Chinese men of war in this port, but the taotai has telegraghed that a Chinese cruiser be sent immediately. The Russian consul general here flatly refuses to disarm the Askold and the Russian torpedo boat destroyer Grozovoi or to order them to leave the harbor.

The taotai has notified American Consul Goodnow, who is dean of the consular body, that China cannot protect the foreign settlements. He contends that Russia ignores the orders issued by China and that China has not the means of making her obey them.

Consul Goodnow has called a meeting of the consular body to take joint action for the protection of foreign inhabitants. The Askold has docked adjacent to the warehouses here of the Standard Oil company, which are valued at over $1,600,000. The Standard Oil company has demanded protection for its property from Consul Goodnow.

There are eight American, one German, two British and four French warships here.

WAR BULLETINS.

WASHINGTON, Aug. 21.—The state department to-day received the following cablegram from Minister Griscom at Tokio:

"The captain of the protected cruiser Chitose reports that the Chitose and the protected cruiser Tsushima attacked the Rnssian cruiser Novik at Karsakovsk, Sakhalin island, on the morning of the 20th. On the morning of the 21st the Novik, which has been heavily damaged, was stranded and partly sunk.

CHE FOO, Aug. 22.—11 a. m. —The Japanese have swept the Russians from Pigeon bay and captured the northernmost fort of the western line of inner defenses at Port Arthur. The Russian artillery prevents the Japanese from occupying the fort at Pigeon bay.

CHE FOO, Aug. 22.—10. a. m.—Information from Port Arthur up to August 18 shows that the besiegers have been reinforced by thirty regiments from General Oku's army.

PORT ATTHUR ALL BUT TAKEN.

LONDON, August 23.—3:35 p. m.—The Evening News this afternoon published a dispatch from Che-Foo under to-day's date, announcing that the Japanese captured "Chain Fort," or Etsesban, of the Port Arthur defenses yesterday, after a tremendous attack.

Etsesban fort is almost in the center of the chain of forts defending Port Arthur, from which it is only about a mile and a half distant. It occupies a commanding position, and is possibly only second in importance to the Golden hill forts.

Much Sympathy for Pope.

ROME, August 22.—Numerous telegrams have been received at the Vatican from bishops and leading Roman Catholics in France expressing sympathy with the Pope over the diplomatic rupture with the French government. It is predicted here that there will be great excitement when the French Chamber of Deputies meets in November. It is expected when Premier Combes opens the French chambers he will not propose the total abolition of the concordant, but will offer amendments to it which will recognize the preponderance of the Pope only in purely spiritual matters.

Divorce Laws Modified.

ST. PETERSBURG, August 22.—The rigor of the divorce laws, which formerly did not allow a husband or wife guilty of violation of the marriage vows to marry again, except after seven years' irreproachable conduct, has been modified by the holy synod, making the period two years in case the offenders agree to do public penance according to the direction of their bishops. The newspapers hail this modification as being a step in the right direction.

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The Mennonite.

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Vol. IX. BERNE, INDIANA, SEPTEMBER 1, 1904. No. 38.

Who Carries On Satan's Business?

Men don't believe in the devil now, as their fathers used to do;
They forced the door of the broadest creed to let his majesty through,
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,
And loads the brier of each passing year
with ten hundred thousand slain?
Who blights the bloom of the land to-day
with the fiery breath of hell?
If the devil isn't, and never was, won't somebody rise and tell?

Who dogs the steps of the toiling saint,
and digs the pit for his feet?
Who sows the tares in the field of time,
wherever God sows His wheat?
The devil is voted not to be, and, of course, the thing is true;
But who is doing the kind of work the devil alone should do?

We are told he does not go around like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in Church, and state,
to the earth's remotest bound,
If the devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith,
and make their bow, and show
How the frauds and the crimes of a single day
spring up?—we want to know,
The devil was fairly voted out, and of course, the devil's gone;
But simple people would like to know who carries his business on?

—Sel. by J. Bolwell.

Items of News and Comment.

Happy is the man who keeps "prayed up" and "paid up."—Sel.

The Winona Bible conference was again largely patronized by Mennonites this summer.

The Oklahoma congregations will hold their convention at Bergthal, Washita Co., Okla., October 23 and 24.

A. C. Kolb, agent of the Elkhart Mennonite Publ. Concern, is traveling in Minnesota at present in the interest of the concern.

Bro. J. F. Funk was expected to preach for the large Alexanderwohl congregation (Russian) near Goessel, Marion Co., Kan., on Sunday, Aug. 28th.

Rev. D. F. Driver, of Versailles, Mo., is traveling among Kansas congregations at present.

The Gotebo, Okla., congregation received an increase of eight members through baptism on Sunday, Aug. 21. In the afternoon of the same day the Lord's Supper was partaken.

Prof. C. H. Wedel, of Bethel College, Newton, Kan., preached for the Medford, Okla., brethren, on Aug. 2.— On Aug. 14 that congregation and the Deer Creek congregation exchanged pulpit occupants.

At Dallas, Oregon, the 3-year-old daughter of Bro. John Quiring died of the effects of drinking fly water. — The congregation there is being greatly depleted through members moving away. It also lacks ministerial help.

Sister Detweiler has just arrived safely at her home near Topeka, Ind., from Dhamtari, India, where she has been engaged in mission work. Her health has been failing but her home trip has seemed beneficial to her.

Some of the crowd that is everlastingly fighting the second blessling folks may have had the first blessing when they commenced the fight, but they have fought and fought until they have lost the first blessing. — Sam Jones.

The Mennonite Brethren in Christ denomination are holding a general revival meeting in a grove some few miles south of Elkhart. The meetings are conducted by ministers from various states in the Union and also from Canada. Some good sermons are preached.

The drink habit is becoming so great a menace to the national prosperity of the English people that scientific and business circles are both giving it their serious attention. No less than 15,000 English physicians not long since signed a petition to the Board of Education, urging that the nature and effects of alcohol be taught in the schools.

The German Teachers' Institute held at Hillsboro, Kan., in the early part of August was well attended. Able lecturers on biblical instruction, singing, psychology, pedagogy and methods of teaching lectured to the members; among them Professors C. H. Wedel, Newton, H. D. Penner, Hillsboro, E. J. Hirschler, Bluffton, Ohio, D. H. Richert and G. A. Haury, Newton.

The stranger does not always find the most open-hearted welcome in some churches. He finds it difficult sometimes to know just where to sit down. A benevolently inclined woman of New York City has endowed a pew in St. Peter's Episcopal Church in memory of her husband, and it is known as "The Stranger's Pew." It is marked with a brass cross. Any stranger is welcome to a seat in this pew. The idea is a good one. But strangers should be welcome in any pew.

I never saw a preacher in my life that was fighting the holiness crowd that wasn't a dead dog in his pulpit—can't bite. You may watch it. Every little preacher that you hear fighting the holiness people is a fellow that hasn't had a revival or a conversion in his ministry in years, unless he got somebody else to hold his meeting. God just won't honor any such a preacher. You never see a man in the Church who fights the holiness people, but what if you will search down far enough you will find him wrong in his life or rotten in his character.— Sam Jones.

A New England religious journal has been writing about the ideal minister; his qualifications literary and social. He is to know everything in the earth and sky, and in the waters under the earth. The paper does not say whether he is found in New England or not. Here is what it says: "In intellectual and literary lines the minister has also great advantages, not only over business men, but over most others in professional walks. It is not an indulgence, but a duty, for him to be well acquainted with all the great writers. He must know not only the historians and essayists and poets, but the chief novelists, who are prime revealers of heart secrets and instructors in human nature. It is his business to keep in touch with the best books of the day, to know all about current events, not to be ignorant as to political economy and the science of government and social questions." And all this for seven or eight hundred dollars a year.—Christian World.

Censure for Bishop Potter.

Bishop Potter has not greatly increased his reputation as a wise mind by his sanction of the Subway Tavern. In fact the criticisms that have fallen upon him rather place him in the light of an eccentric character who has about run his course.

Bishop Nicholson, of Milwaukee, also an Episcopal bishop of prominence has thus paid his respects to his brother of New York, in connection with this case:

"His attitude on moral questions never is high. His latest action is unfortunate, because it reflects on the church, although it is his own individual action, and the church is in no way responsible. Bishop Potter is not a great man in the Episcopal Church. He is regarded as influential by some outside the church, but not by those in it. He has no standing with other bishops and has no influence in church legislation. No action will be taken by the church, not even to the extent of passing resolutions of censure. It is not worth it. The only thing that any of us can do is to say that we are humiliated and ashamed." —Union Gospel News.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., Aug. 21—28.)

Isaac Lowen, Osler, Sask., N. W. T.; J. J. and W. Friesen, Tobias Unruh and Jacob Janzen, Rosthern, Sask.; R. A. Zeidler, Detroit, Mich.; J. N. Bradt, Minneapolis, Minn.; Peter Lichti, Lucien, O. T.; S. L. Stutzman, Pleasant Hill, Mo.; Mr. and Mrs. Albert Ebeling, Quincy, Ill.; Susie Basinger, Pandora, Ohio; Mrs. Lizzie B. and J. D. Basinger, Bluffton, Ohio; Mrs. F. Fabian and daughter Minnie, Upland, California; E. J. Howell, Fish, Idaho; A. J. Krahn, Huilsburg, Wis.; E. J. Frechtling and

L. J. Ziliox, Hamilton, Ohio; J. P. Latschar, Moundridge, Kas.; Mr. and Mrs. Albert Master, Chicago, Ill.; D. Knechtel, Hanover, Ont.; Mr. and Mrs. G. Regier, Whitewater, Kas.; Wm. H. Zittley, Gibson City, Ill.; Mrs. F. Hoffman and daughter Louisa, Elma, Kas.; Milton and Reuben Ropp, Pekin, Ill.; Mr. and Mrs. R. A. Camahan, Chicago, Ill.; D. A. Voran, Moundridge, Kas.; Louis Ful, Dillon, Kansas; W. Stegeman, Hore, Kas.; Frank Hoffman, Elmo, Kansas; Fred Frechtling, Shelbyville, Ind; Hugo, Marie and Minnie Hoelzen, H. J., Wm., Anna, Henry and Minnie Rieke, and D. J. and Mrs. Luebbers, Burlington, Ia.; Martha and Herman Ruth, Moundridge, Kas.; Chas. Graff and Geo. Dome jr., Middletown Ohio; Peter Schwarz, Altona, Man.; William, Paul and Chester Farthing, Odin, Ill.

Respectfully submitted,
EDW. KREHBIEL.

Is the Bible the Word of God?

ITS UPLIFTING POWER.

The proof that the Bible is of Divine origin and authority is the influence of the book.

The Bible has more power to save men, to gladden, beautify, and ennoble human lives, and to lift men up to God than any other or all other books. Now a stream can rise no higher than its source, and a book that possesses a power to lift men up to God that no other book possesses must have come down from God in a way no other book has.

I recollect an infidel in America, who was a man of brilliant gifts, but who had become stupified and brutalized and demonized by drink. He was persuaded to receive the Bible as the Word of God, and by the power of this book he was set free and transformed into a humble, gentle, pure, unselfish lover of God and man. Could any other book, or all other books, do that? What other book or books have the power to elavate, not only individuals, but communities and nations, that this book possesses? Why this unique Divine power? Because it is the Word of God.

ITS INEXHAUSTIBLE DEPTH.

I know the Bible is the Word of God because of its inexhaustible depth.

All that is finite is fathomable. The Bible is unfathomable. Whatever man has produced man can exhaust; but no man, no generation of men, not all the tens of thousands of men together that have devoted their best lives to the study of this book, have been able to exhaust this book. Men of the best minds that the world has ever known, men of widest culture, men of rarest intellectual grasp, men of keenest insight and profoundest ability have dug into the book for years and years, and the more they have dug, the deeper they saw the depths still below them to be, and the richer the golden ore. Vast libraries have been devoted to the exposition of this book, and still it is unexhausted.

Why cannot men exhaust this book in eighteen centuries of digging? There can be but one fair answer. What man has produced man can exhaust, and the only reason why the whole race is unable to exhaust this book is because it is not man's book, but God's and in it are hidden the infinite and inexhaustible treasures of the wisdom and knowledge of God.

GROWING TOWARD THE BIBLE.

Another proof of the Divine origin and authority of the Bible is the fact that as we grow in wisdom and holiness we grow towards the Bible. In other words, as we grow towards God we grow towards the Bible.

When I began the study of the Bible I found many things in it that were difficult to accept. But as I went on studying and growing in wisdom, the differences between myself and the Bible kept growing fewer and fewer. The nearer I got to God, the nearer I got to the Bible. Now, what is the inevitable conclusion? It is, that the Bible was written from God's standpoint.

Suppose that you are traveling through a forest under the leadership of an experienced guide, who had been brought to you by those whom you have every reason to trust, and they tell you how he has conducted them and many a party safely through the forest, and that there has never been a mishap to those who followed his leadership. After a while you come to a place where two paths diverge. The guide tells you that the path to the right is the one to take. But your reason and common sense, judging by all the indications, tell you that the path to the left is the one to take. So you turn to the guide and say, "You have been through this forest often, and have been highly recommended to me, and therefore I have great confidence in you. But in this instance my reason and common sense tell me that you are wrong. I know that my reason and common sense are not infallible, but they are the best guides I have, and so I must follow them." So you go down the path to the left. But you do not get far before you run into a morass, and have to come back and go the way the guide said.

Now, suppose this occurred fifty times, and in every instance the guide proved right, and your reason and common sense proved wrong. Would you not by the fifty-first time have sense enough to throw your "reason and common sense" overboard, and go the way the guide said?

This is just my experience with the Bible. I have come to the fork in the road more than fifty times, and in every instance where my reason and common sense differed from the Bible, the Bible has proved right and my reason wrong; and from this time on I trust I have sense enough, when a difference occurs, to throw my reason to the winds and go the way the Bible says.

THE HOLY SPIRIT'S EVIDENCE.

Lastly, I know that the Bible is the Word of God, because of the direct testimony of the Holy Spirit. What I mean by that is this: One can put himself into such an attitude towards God and His truth that the Holy Spirit will bear direct testimony to him that the voice that speaks to him from the Bible is the voice of God. Jesus said: "My sheep hear my voice" (John 10: 27). This is true. A real sheep of Christ has a power of discernment whereby he can distinguish the voice of Christ and the voice of God from other voices. Jesus said again, "He that is of God heareth God's words" (John 8:47). This also is true. The one born of God has an ear for the voice of God, and can tell it when it speaks, and he knows that the voice that speaks to him from the Bible is the voice of his Father.

The way into this position is very simple. Absolute surrender to the will of God is the path that leads to it. Many have taken this path, and all have come out at the same place, the place where they know that the Bible is the Word of God.

I was once speaking to a man of wide reading and wide experience. He had been through Unitarianism, theosophy, spiritualism, and much besides, and was then a thorough-going agnostic. He was a graduate of a British university. He had been present at a lecture upon "How to Deal with Sceptics and Infidels," in which I offered to lead any honest sceptic, infidel, or agnostic, into the light of faith in the Bible as the Word of God, and Jesus as the Son of God.

At the close of the lecture he came to me and said, "I do not wish to be discourteous, sir, but, really, my experience condradicts everything you have said today."

I replied, "Have you taken the steps that I have mentioned, and do you still remain a sceptic?"

"Yes."

"Let us be sure of this," I said, and called in my secretary and dictated something like this: "I believe there is an absolute difference between right and wrong, and I hereby take my stand upon the right, to follow it wherever it carries me. I promise to make an honest search to find if Jesus Christ is the Son of God, and if I find that He is, I promise to accept Him as my Saviour, and confess Him as such before the world."

When this was written out I handed it to the gentleman, and asked him if he would sign it. He said that he was perfectly willing to sign it, but that there was "nothing in it," as his case was "very peculiar." He signed it, however.

I then said, "Do you know that there is no God?" "No," he answered, "No man knows that there is no God. I am an agnostic, I neither affirm nor deny."

"Do you know God does not answer prayer?" "No. I don't know that God does not answer prayer, but I don't believe that He does."

"Well, I know that he does," I replied. "Will you pray this prayer: 'O God, if there is any God, show me if Jesus Christ is Thy Son, and if Thou showest me that He is, I promise to accept Him as my Saviour, and confess Him as such before the world?'" "Yes," he said, "I will do that, but there is nothing in it; my case is very peculiar!"

"Now one thing more. You have promised to make an honest search to find if Jesus Christ is the Son of God. This book was written for the very purpose of convincing men of this. Will you take it and read it thoughtfully and honestly, only a few verses at a time, meditating upon what you read to give you light, and promising Him to follow as much light as He gives you?" "Yes," he said but there is nothing in it; my case is very peculiar!"

In a short time we met again. Almost his first words were, "There is something in that." "I knew that before," I replied.

"Ever since I did what I promised you I would do, it is as if I had been caught up by the Niagara River and was being carried along, and the first I know I shall be a shouting Methodist." A few months later I met him again. His agnosticism had all gone, and things to which he had formerly listened, he said "are all foolishness to me now."

Any one can test the efficacy of this method by trying it for themselves. It never fails.

One evening I was speaking with another gentleman, who was a professed agnostic. Suddenly he turned to me, and said, "I am sixty-six years old. I can't live long, and have no children to leave my property to, and I can't take it with me. I would give every penny of it if I could believe as you do."

"I can tell you how," I answered.

"I wish you would."

"Let us go into the house."

We went in, and I asked the gentleman's wife for a sheet of paper, and wrote out a pledge similar to the other. He read it, and replied: "Why any man ought to be willing to sign that. You only ask me to agree to do what my own conscience tells me I ought to do."

"Will you sign it?" "Why anybody ought to be willing to sign that."

"Will you sign it?" "I will think about it."

He never signed it. He died as he had lived, without God and without hope. He told the truth about one thing; he did not take a penny of his money with him. He went to a Christless grave and a Christless eternity. But whose fault was it? He had been shown a way out of darkness into light, out of scepticism into faith, which he admitted his own conscience told him he ought to take, and he would not take it. Now, you buisness men, I want you to take this way out of your difficulties—those of you who have them. May God bless you and help you to take the right way, and find the light."—The Consecrated Life.

The American Bible League.

The American Bible League, not long since, held its first convention in New York. The league is composed of both clergymen and laymen who are concerned for the preservation of the old faith in the Bible, as opposed to the liberal views that have crept into the church through the spread of destructive criticism. Its headquarters are at 82 Bible House, New York. Among the leaders in the movement are such noted men as Daniel S. Gregory, D. D., LL. D., formerly editor of "The Homiletic Monthly;" Willis J. Beecher, D. D., Henry A. Buttz, D. D., LL.. D., Prof. G. Frederick Wright, D. D., LL. D., David J. Burrell, D. D., LL. D., Benjamin B. Warfield, D. D., LL. D., William M. McPheeters, D. D., Robert Russell Booth, D. D., and many others.

The convention above referred to attracted considerable attention, and numerous coments have been made in both the religious and secular press. Some of these treat the whole matter as though

a thorough-going faith in the Old Book was practically a thing of the past, and assume a rather patronizing air in discussing the proceedings. One might think that the league was composed of good old men who were the last of their race of believers, and whose views are to be regarded as mere relics of a by-gone day. The religious press is somewhat cautious in its reference to this institution and its convention, and seems to fear that the attitude against Biblical criticism is too pronounced.

However, from the official publication of the league, "The Bible Student and Teacher," we gather the idea that the league stands for a constructive, and, if we may use the term, a scientific study of the Word. That is to say, it does not oppose the employment of the intellectual as well as the spiritual powers in opening the Bible, but favors all information that can throw any light on its pages.

But it is opposed to the destructive criticism which is engaged simply in tearing down, and which is in itself divided into a a number of disagreeing schools.

The sort of thing the league opposes may be judged from this statement by one of the speakers at the convention:

"A minister in this city as prominent as there is in the land reads his apostles' creed: 'Jesus Christ, who, they say, was born of the Virgin Mary' and 'Jesus Christ, who, they say, was raised after the third day.'

"No wonder men find excuses for easy virtue when ministers ordained of God insert 'they say' in the apostles' creed. We are living in a time of financial morality appalling to old fashioned men. And there has come a change over our ministers which makes the people suspicious of their honesty."

The American Bible League has been called into existence by a need of the times, it is neither an artificial nor an arbitrary association, and we are not surprised at accounts of its rapid growth, and the encouraging support it has so far received.—Union Gospel News.

Better than wealth, better than applause, better than the world's honor, is the reign of Jesus Christ in a young man's heart.—Christian Cynosure.

If you were rightly appreciated perhaps you would not be thought of as highly as you now are. Esteemed in men's sight; abomination in God's sight.—"Christian Standard."

If we accustom ourselves to self-denial, we break the force of most temptations.—Bond.

It is a good thing that "the kingdom of God is within us;" for then we can carry it with us wherever we go, we need never leave it, we never get from under its benign administration.—E. I. D. Pepper.

Our C. E. Topic.

Topic for September 4: NEW COURAGE FOR NEW WORK. Ps. 144: 1–15; Acts 28: 15.

MEDITATIONS.

Work is a great tonic and a corrector of many evils. The busy mind is comparatively safe where the idle one is exposed to a multitude of temptations. This is aptly expressed in the well-known phrase, "An empty brain is the devil's workshop." But in spite of the fact that honest, earnest toil is a powerful foil against the tempter, it cannot exempt us entirely from the trials and disappointments of life. As a consequence the busiest Christians have their blue Mondays, and, unfortunately, some other blue days besides. It is a peculiar phase of human nature to build inordinately upon false hopes, and when our overgrown bubbles burst we collapse, crushed, as it were, by the very wreckage of our speculations. The very best of us have our cherished schemes, which we foster and pet inordinately. And what pangs and heartaches when God demands their sacrifice!

The very fact that we lack initiative and courage to begin a work is a sad commentary on our nature. Courage and innocence are synonymous. Sin produced fear; and the lack of courage is a standing witness against our guilt. Therefore to live close to God and enjoy a full assurance of forgiveness is the very foundation of true courage. Courage is a result, not a cause; fulfill the conditions and you will have the courage that knows no fear ingodly abundance. In the presence of God there is no room for fear, and he who lives wholly in this presence will never lack the courage to push ahead. It is only as we fall out of communion with God and build upon flesh and self that we are victimized by servile fears. Readjust your strained relations with God; kindle anew the fires of zeal and piety; renew your neglected prayers, and new courage will result in exact proportion to your measure of resignation and approach to God.

Discouragements are very human. Their force appeals to us all. Moses, Elijah and Paul, spiritual giants though they were, felt the crushing weight of discouragement. It should be noticed, however, that they grew weary and faint under circumstances of great bodily and mental fatigue. Great as were their souls, they were nevertheless limited and trammeled by the flesh and were sensible to the weariness of the body. Thus fear is frequently only an expression of physical exhaustion. Luther's indomitable courage was in no small measure due to his excellent physique and good digestion. A bad dinner may set the bravest heart to beating in an anxious measure. Trivial as such things are, they frequently hang like dead weights on the heels of progress and effectually block the wheels of reform.

New work requires courage to push and exploit it, because it is new. New roads are difficult to travel; new ideas must contend with old custom, prejudice and conservatism; new principles are always revolutionary and must be advanced at the point of the bayonet. The old never yields without a struggle. Existence is sweet even to fossils, and they are not lightly lifted from their ruts even though we would abandon them. All true advance is over new ground and offers its difficulties, which can only be met by heroic measures. Therefore if you would be in the van of the world's advance, gird yourself for the struggle. Put on the whole armor of God, but especially emphasize the breastplate of righteousness, which, after all, is only common, everyday purity. "The pure in heart shall see God." Courage and innocence are counter-supports to true manliness and true womanliness. They co-operate and mutually strengthen one another. Upright character is unsupportable without these two virtues as corner-braces.

Do you lack initiative? Do you lack courage to begin? There is a flaw in your mechanism; there is a screw loose somewhere. Examine your bearings. Look to the adjustment; re-set or re-connect; a stroke of the hammer, a turn with a wrench, a drop of oil, and the work is done. The conditions fulfilled, courage will flow freely and clamor for expression in new and active work. Great enterprises lose the name of action because the courage of their advocates is not sufficiently intense to set them in motion. More fire to raise the pressure in steam boilers; more power to increase the tension of the dynamos; more courage to do greater things, whether temporal or spiritual. New courage is renewed courage, and though our ardor may be dampened to-day, it is indeed new if it flame up again to-morrow. —Christian World.

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Editorial.

Local church bulletins are getting to be popular these days and are multiplying like the children of Israel in Egypt. The latest to heave in sight is the "Mennonite Herald," a monthly leaflet of four pages, in size and appearance like a program of exercises, issued by our brother, Rev. W. H. Grubb, pastor of the First Mennonite church of Allentown. The first number is that of September. It is brimful of church items and hints to his people by the pastor. It is a praiseworthy enterprise by a more than usually wide-awake and energetic brother, and will help very materially to stimulate church activity and fraternity and advertise the church to the outside world. Its literary parent is the Bulletin of the First church of Philadelphia, on which pioneer sheet it is a typographical improvement. Where will the next be born?

The Schwenksville Sunday-School Convention —a Retrospect.

The Eastern District has certainly not held a more successful S. S. Convention within recent years than this one at Schwenksville, Pa., on the 23rd inst. As one brother expressed it, "the cream of our Sunday-schools, was there." The program was good, the most of the announced participants were present, the papers and addresses unusually well prepared and meaty, and the discussions animated. The interest in the exercises was keen, reminding one of the old time popularity of the conventions when crowds came from various congregations and returned home tingling with enthusiasm to the fingers' ends, resolved that the convention was a red-letter day in their almanac. The editor was one of these. It was a pleasure to him to meet so many of the old Sunday-school workers, who carried with them the same glorified traditions as he, and who helped materially to make the occasion a success. We pray that their interest may never lessen and that they will follow up every convention from year to year.

The program was good, even though it may have been somewhat wanting in "originality", as the Committee on Resolutions intimated in its report. The Five-Minute Talks were well conceived and executed, the speakers as a rule giving of their best in the short time allotted to them— which they were compelled to do. The two addresses sandwiched between the topics for discussion, apart from their merits, imparted an agreeable variety and diversion. The topics were old, but very few Sunday-school subjects can be original, nor need they. Let the speakers take care of the originality, more than the program makers. But again, opportunities for originality in topics will offer themselves before many years. We personally believe that a great revolution will take place in the Sunday-schools of the land with respect to the system and method of presenting the word of God. The International scheme of uniform lessons selected from the old and new testaments, alternating during the year and designed to cover the most important contents of the Bible in from five to seven years, seems to be on its last legs. Prominent and thoughtful men have for some time been pointing out its defects and clamoring for Bible study on another basis, for graded schools and courses of Bible study. At their last meeting a few years ago the committee had to answer as best they could a number of troublesome questions that popped up on all sides. They won their case temporarily; but they failed to convince the rank and file, and there is no telling what they may have to face at their next meeting. So in a few years, topics will not lack novelty. We suggest a few, for instance: Of how many years should a graded Bible course consist?—What shall we do with these who have completed the course? Give them post-graduate lessons?—Will Lesson Helps or Quarterlies figure in such a course, or will text books take their place?—Will every teacher now good enough be fit to teach then? These questions are samples of the many that arise in our mind as it contemplates the probable new order of things.

One of the things that impressed us most was the amount of talent that attended the convention — Mennonite talent too. There were professors, experienced school-teachers, mathematicians, and no end of retired school-teachers present, and one was almost led to think that as a Napoleon characterized the English as a "Nation of shop-keepers," so one might sum up the Mennonite church as a community of pedagogues. Farmers and business men also asserted their presence, it is true, but some of these had been teachers. But whether farmers or teachers, the personnel of our church is composed of brainy, hard-headed, kind-hearted men of solid sense and genuineness, that sort that makes civilization, that forms the backbone of free institutions, that unites the home, the schoolhouse and the church into one three-fold bulwark of liberty and infuses character and integrity into any nation.

Correspondence.

DONNELLSON, Iowa, August 28, 1904.—We have been blessed with fine weather all summer, rather cool, especially at nights. Frequent rains came about as needed for the growth of vegetation and we are blessed with a good all-round crop.

Our meetings and S.-school attendance has been good. Last Monday my dear brother-in-law, was buried after an illness of only 6 days. (See "Deaths".) The time for our Conference is drawing near, at which we hope to meet many friends and brethren from the East and other places. F. H. KREBILL.

HILLSBORO, Kans., Aug. 24. We have recently had the opportunity to become acquainted with the Rev. J. F. Funk, of Elkhart, Ind., who has never been in this part of the country since the founding of Hillsboro. He preached in our church on July 31st. Besides Bro. Funk we have been favored with sermons by several other visiting ministers. Among these, Rev. C. H. Wedel, of Bethel College, who preached on Aug. 14th and delivered a very instructive lecture on Aug. 15th under the auspices of the German Teachers' Institute, which was in session here at the time.

The Institute started out with a rather small attendance this year, only 22 registering the first day, but later the number increased considerably, so that at the close over 40 were on the roll. The instructors at the Institute were Rev. H. D. Penner, of Hillsboro, Prof. G. A. Haury, of Bethel College, Prof. E. J. Hirschler, of the Central Mennonite College, Prof. D. H. Richert, of Moundridge, Kan., C. C. Heidebrecht, of Buhler, Kans., and others.

NIAGARA FALLS, N. Y., Aug. 27th, 1904. Every friend of Jesus is, or ought to be, a friend of missions, and I hope it can be truthfully said that every reader of "The Mennonite" loves the cause sufficiently so as to be vitally interested in home and foreign mission reports.

The efforts that have been put forth in a section of this city recently to revive the home mission cause, have resulted in a definite movement which promises to supply a great need. The work here has received new impulse and strength by the assistance of Bro. James E. Sprunger, of Oberlin, Ohio, who has so faithfully labored with us here about two months during his summer vacation. The Lord has blessed us and we have reason to be gratified with the results already accomplished. The Christian workers in this vicinity see more and more the need of united and systematic work against the strongholds of Satan, and consequently they have just formed a union, which has for its object the concentration of the forces of righteousness against the existing evils, and to do practical service in the Lord's vineyard here.

We are much in need of a few more workers to help along who are not afraid of self denial. From a natural standpoint it is so much easier to go with the majority in a life of ease, pleasure seeking etc. and for obvious reasons this temptation is particularly strong in this place. Unless young people come here with a fixed purpose and determination to live and work for their Master, and to identify themselves with God's people here, it would be much better for them not to come. Past experience shows that so many who drift into cities without any definite aim and who are careless and indifferent about their religion, soon find themselves going the easy road downward into the devil's territory and from bad to worse. On the other hand there are marvelous opportunities for energetic Christians here, who, instead of losing the opportunities are using them and become strong spiritually as well as more and more useful. Such characters we want and we need, and again the invitation is extended: Come over and help us. To any young earnest Christian people who are looking for new homes I would say: Come to the Electric City of America, where you will find plenty work to do for a living, and excellent opportunities to work for the Lord. We are especially in need of an able singing leader and a few Sunday-school teachers. The writer will cheerfully answer any inquiries about this place. C. U. WIDMER.

Want of care does more damage than want of knowledge.—Franklin.

The Churches and the Peace Congress.

ON Monday noon, June 20, a meeting of the ministers of Boston and vicinity, of all churches, was held to consider the most efficient means of coöperation on the part of the churches and religious men in behalf of the International Peace Congress, which meets in Boston the first week in October. Rev. Edward Everett Hale, "the Nestor of the peace cause in America," presided, and spoke vigorously upon the importance of the cause and of the coming Congress, as well as upon the remarkable advance of arbitration in the last half dozen years. He believed that the Boston Congress would prove the most important peace demonstration the world has yet seen. Edwin D. Mead and Dr. B. F. Trueblood, the chairman and secretary of the Executive Committee of the Congress, outlined the plans and program of the Congress so far as now perfected. Referring to the noteworthy expressions of sympathy and coöperation on the part of the great commercial bodies of the United States, the boards of trade and chambers of commerce, Mr. Mead urged that the common sense of mankind is now condemning the war system as reckless, wasteful and irrational, unfitting our industrial age and our civilization. It is the office of the organized conscience of the nations with equal power to brand it as unrighteous. The churches should speak as they have never spoken before. Dr. Trueblood said that he had been impressed in many of the European congresses by the testimony of the leaders in the peace work that they had received but slight assistance from the churches compared with what should rightly be expected from bodies existing supposedly for the very purpose of promoting peace and good will among men. Surely it would not prove so in the United States.

Warm speeches endorsing the Congress and the peace movement were made by Rev. Francis H. Rowley. Rev. Charles F. Carter, Rev. Frederick B. Allen, Rev. Charles G. Ames and others; and the following committee of eight, representing different churches, was appointed to carry out the purposes of the meeting: Rev. Francis H. Rowley, Rev. Charles F. Carter, Rev. Robert J. Johnson, Rev. Frederick B. Allen, Rev. Samuel A. Eliot, Rev. George L. Perin, Rev. W. E. Huntington and Rev. Scott F. Hershey. Each of these will associate with himself two other ministers of his own church to complete the work of the organization.

Resolutions were passed sending greeting and welcome to the ministers and churches of all countries, urging all to coöperate to secure the largest possible representation at the Congress, and offering hospitality to all who may come; also calling especially upon the churches of the United States for active interest, for delegations to the Congress, and for the organization of meetings in their own places at the time.

The Baptist ministers of Boston had already taken action concerning the Congress at their regular meeting, a week earlier; and their resolutions were read. They recommended the appointment of a delegation from their body to the Congress, a peace sermon by each pastor on the Sunday preceding the Congress, an appropriation from their treasury for the Congress fund, and finally "that a communication be sent to other metropolitan Baptist ministers' conferences in the United States, suggesting that they send some representative to the Peace Congress, and promote a peace meeting or rally in their respective cities at or near the time of the Peace Congress."

The triennial convention of the American Episcopal Church meets in Boston immediately after the Peace Congress; indeed it opens just before the Congress adjourns. This will bring to Boston not only many of the leading Episcopal ministers of the United States, but also leading representatives of the Church of England, a large number of whom are coming over to the Episcopal convention. It is hoped that among these may be some of the conspicuous workers in the peace cause, like the Bishop of Hereford, the Bishop of Worcester, the Dean of Durham, Canon Hicks and Canon Barker. These men are held in peculiar honor by the peace workers in the United States; and special invitations to attend the Peace Congress have been sent to them and others of their views.

The Congregationalists of America remember with special interest the English ministers of their faith who came over in 1899 to the International Congregational Council. It was while England was in the midst of the Boer war and the United States at the same time, by terrible fatality, in the midst of the war in the Phillippines. Public opinion was divided, in religious circles as in others, and there was much recrimination and heart-burning. Yet the strong and righteous words uttered that week in Boston, with exemplary courtesy yet with fearless firmness, by such English Congregationalists as Principal Fairbairn, Dr. Mackennal, Rev. J. Hirst Hollowell and Rev. Sylvester Horne rendered a service to our peace party which will not be forgotton, and which inspires all with a strong desire to have just such men in Boston next autumn at the great religious meetings to be devoted expressly to this commanding subject of the peace and rational organization of the world. Rev. John Hunter was not one of their number at the Congregational Council; but our delegates at the Peace Congress at Glasgow in 1901 heard the eloquent peace sermon which he preached on that occasion, and from that time he too has been one whose voice many of our circles have greatly desired to hear.

Boston, where the Peace Congress is to meet, is a particularly strong Unitarian city. The Unitarian ministers of the United States are almost all men of pronounced international sentiment. The Massachusetts' Peace Society, the first influential Peace Society in the world, was founded in 1815 by two Unitarian ministers, Noah Worcester and Dr. Channing. The present president of the American Unitarian Association, Rev. Samuel A. Eliot, is a member of the committee of Boston ministers just created to coöperate in the interest of the Peace Congress. He was present last Autumn, with a dozen other American delegates, at the great International Unitarian Congress at Amsterdam. There were probably two hundred English delegates there; and the American delegates were deeply impressed by the strong feeling against war in general, and recent English wars in particular, which almost all of them expressed in common intercourse. It is hoped that this great body of salutary sentiment will find strong representation and expression at the Boston Congress.

Rev. Francis E. Clark, the president of the Christian Endeavor Union, who is a member of the American Committee of the Peace Congress, writes from London that one outcome of the great Christian Endeavor Convention held there in May is an "International Brotherhood," organized for the express purpose of promoting closer and more efficient fraternity among the young people of the various nations. This movement, which revives memories of the "League of Universal Brotherhood," founded by Elihu Burritt in England in the last century, has been launched with great enthusiasm; and it is hoped that many of its earnest English representatives will be present at the Boston Congress. The zealous "World's Unity League," which has its headquarters in Chicago, which is an outgrowth of the World's Parliament of Religions, and whose purpose is "to develop the spirit of love and justice and altruistic relations between all peoples," will be well represented.

The Congress proper opens on Monday, October 3. Sunday, the previous day, will be the special religious day. Almost every important pulpit will on the morning of that day devote itself to the service of the peace cause. For the afternoon the great public meetings are planned. Many of the foremost preachers of the United States will be among the speakers. It is at these meetings that the European preachers who come to the Congress will chiefly be heard. Pastor Charles Wagner of Paris, the author of "The Simple Life," is one of the French preachers who is coming; and several French Catholics come also. The interest of leading American Roman Catholics is very warm, Cardinal Gibbons and Bishop Spalding being members of the Congress Committee. Some strong representatives of the German pulpit are hoped for. There is no more influential worker for the peace cause in all Germany than Pastor Umfried of Stuttgart. Effort is being made to secure the presence of some of the zealous clergy of Chile and Argentina, whose preaching has had so much to do with the recent disarmament of those two South American republics, and to whose influence is due the erection of the great statue of Jesus Christ in the Andes, to guard the frontier, instead of the line of fortresses that had been planned. In every strong way the managers of the Boston Congress aim to make the occasion an appeal to the conscience of men as well as to their sense of what is more fitting, practical and rational in political and commercial organization.

The Sunday School Lesson.

Subject for September 4th: ELIJAH ENCOURAGED. 1 Kings 19: 9–18.

GOLDEN TEXT:—Fear thou not, for I am with thee. Isa. 41:10.

LESSON TEACHINGS.

I. ELIJAH IN THE CAVE OF A BACKSLIDER. v. 9.

About forty days after the last lesson, Elijah goes to Horeb, and finds a cave there and lodges in it. What Elijah proposes to himself, in coming to lodge here, we cannot conceive, unless it were either to indulge his melancholy, or to satisfy his curiosity and assist his faith and devotion with the sight of that famous place where the law was given and so many great things were done, and hoping to meet with God himself there, where Moses

met with him; or was it because he thought he could not be safe anywhere else? Strange place for so large a man! Trying to get away from Jezebel and the world; trying also, to escape from conscience and from the guardian angel, from duty and from God, like the philosopher, Hobbes, he would, if it were possible, find a hole to crawl into out of the world. He is suffering the temptations of discouragement. What places discouraged men sometimes creep into!

II. A QUESTION FROM GOD. V. 9.

The "word of the Lord" had come to Elijah many times in the past, and at Horeb he hears that voice again, but now it speaks in gentle reproof. What doest thou? Is there no more work to be done? What doest thou here? Here in the wilderness, where there are no idolaters to win back. It is the voice of God or conscience. Your place is not in the cave, but on the mountain. Is this a time for such men to retreat, when the public has such need of them?

God is putting to many of us to-day the same question he put to Elijah. It concerns us often to inquire, where we be in our place, and in the way of our duty. We may consider this question as addressed to the deceiver in the cave of hypocrisy; to the notable sinner in the cave of supposed secrecy; to the converted sinner in the cave of non-confession; to the godly in the cave of luxurious retirement and easy seclusion; to the godly in the cave of misanthropy and disgust. Up, Christians, leave your caves, and do; evil to put down, good to build up, doubters to be directed, prodigals to be won back, sinners to be sought and saved. Am I where I may be most useful in respect to these things.

III. PERSONAL ACCOUNTABILITY. VS. 10, 14.

Elijah did not at first make a good honest answer to Jehovah's question. He excuses his retreat, and desires it may not be imputed to his want of zeal for reformation, but to his despair of success. He does not admit that he is running away from duty, but begins to talk of how loyal he had been, and how bad others had acted. He complains of the people, their obstinacy in sin, and the height of their impiety. The children of Israel have forsaken thy covenant, and that is the reason I have forsaken them; who can stay among them, to see everything that is sacred ruined and run down? He gives as his reason for retirement in the cave because he could not appear to any purpose. He only was left with none to second or support him in any good design. He thought Jezebel could do more to debauch than he could to reform. And so despair of success hinders many a good enterprise. He concluded that he would better spend his time in a useless solitude than use it in a fruitless endeavor to reform those that hate to be reformed.

It is a bad sign when a man gets to talking about his zeal. Actions speak louder than words. It was when he himself was backslidden that Elijah talked about his own zeal and of the faithlessness of every one else. So many are inclinded to reproach God because he does not follow their apparent zeal and service with adequate successess.

IV. A NEW VIEW OF GOD GIVES ELIJAH NEW COURAGE. VS. 11–13.

God did not at once tell Elijah that he was mistaken in thinking that he was the only faithful and loyal one. He told him to go out and stand before the Lord. That is the best place for a discouraged man to get, into God's own presence. And there he stands once more — on the heights. A tempest sweeps in furor down, the rocks are riven by the thunderbolt; but Elijah heeds it not. An earthquake follows the storm, and Horeb reels and staggers, but Elijah seems all unmindful of the awful and sublime spectacle. The fire leaps out of the sky and flames up from the bowels of the mountain as though it were an Aetna or Vesuvius, but Elijah stands unmoved. After the thunders are hushed, and the mountain has ceased to rock with earthquake convulsions, and the fires have subsided, there comes "a still small voice". The prophet starts from his reverie, hides his face in his mantle, and hurries toward the cave. A voice, the "still small voice" arrests him, and he realizes he is with God in that awful solitude.

There he learns a great and wholesome lesson, for he is given the assurance that he is not the only living man who is in sympathy with the reform movement. The silent prayers of 7,000 in Israel were daily going up to God, and in the scenes which he had witnessed on Horeb, the lesson was taught him that in those prayers there was more power than in all the fierce and awful demonstrations of Carmel, or in the outward pomp and ceremony of religious formalism, or even in the afflicting providences that had visited the land. In this way God taught Elijah that if it were His good pleasure to restore His worship among the apostate Israelites, it would not be by earthquake or fire, but by the gentle influence of his spirit, and by that voice of his which gently, but so that all can hear who will, speaks to every man born into the world.

Christ's servants must be taught to hear the still small voice saying to them, "This is the way; walk ye in it." They must learn that the quietest means are the mightiest, that gentle and loving acts are the best witnesses for the God of love. To-day God is not always in the men who make the greatest demonstration, but in the quiet, unobstrusive influence of the thousands of obscure men. Many are in danger of making Elijah's mistake and desiring the manifestations of God that arouse men's wonder and admiration, and are not content with the more silent, but none the less effective, forms of ministry of "a sound of gentle stillness."

V. INDIVIDUAL WORK WITH INDIVIDUALS. VS. 15–18.

Elijah was not to dwell on the abstract aspects of evil; he was to address himself to the practical duties that lay around his past. He was to begin his work with individuals. He was to deal with them one by one. He was bid without delay, return to the land of Israel, and prosecute the Lord's work there. To convince Elijah that an idolatrous nation will not be unpunished, he commissions him to anoint three persons who were destined in providence to avenge God's controversy with the people of Israel.

Elijah went from Horeb a braver, stronger soul than ever. He found in Elisha a sympathetic fellow reformer, and with him toiled, like Luther with Melanchthon in a later age, for the suppression of vice and unbelief, the overthrow of superstition, and the enlightenment of his country. By a variety of instruments God carries on his work. By them all together all Israel was to be reached. Undoubtedly the work of these reformers created such a reaction against idolatry and in favor of Jehovah-worship that new displays of God's favor and protecting providence followed as a result.

Having thus satisfied the fiery zeal of the erring but sincere and pious prophet, the Lord proceeded to correct the erroneous impression under which Elijah had been laboring, of his being the sole adherent of the true religion in the land; for God who seeth in secret, and knew all that were His, knew that there were 7,000 persons who had not done homage (kissed the hand) to Baal.—Christian World.

Invitation.

The congregation at Pulaski, Ia., sends a cordial invitation to the various churches belonging to the Middle District Conference of Mennonites, and to any others who feel like coming, to be present at its 17th annual session, which is to be held in the Pulaski, Ia., Mennonite church, beginning on Wednesday evening, Oct. 19, and closing on Sunday evening, Oct. 23. That the blessings of Almighty God may so attend this Conference session that all present may receive such spiritual nourishment as shall enable them to forever stand upon the eternal truth as manifested in Christ Jesus our Lord is the prayer of the writer.

PASTOR.

Deaths.

KOLLER.—On Aug. 18, 1904, near Donnellson, Iowa, Daniel Koller, after an illness of only 6 days with erysipelas and pneumonia. His age was 48 years, 2 months and 7 days. He leaves a wife, 4 daughters and 2 sons and relatives and many friends to mourn his departure. He was a faithful member of our church and we hope to meet him where there is no pain nor parting. The funeral was conducted by Rev. C. Schowalter who preached in German on Luke 21: 19. He was assisted by Rev. E. A. Bentzinger (a nephew of the deceased) who preached in English on Psalm 90: 1, first sentence. It was one of the largest funerals ever held at the Donnellson church.

SPRUNGER.—Near Dalton, Ohio, Mrs. Philemon Sprunger, nee Elizabeth Schneck, on August 24, 1904, aged 41 years, and 19 days. Deceased was born near her late home on Aug. 5, 1863, united with the Mennonite church on "Sonnenberg" in her youth, remaining a faithful member to her end. Was married to Bro. Philemon Sprunger, of Berne, Ind., about 16 years ago, where the couple lived a number of years, then removed to her native home where the family still resides. She leaves her deeply bereaved husband, one step-daughter and nine children, the youngest but 3 weeks old, four brothers, two sisters and her aged father and mother to mourn her early departure. Funeral services were held Friday, Aug. 26, Rev. A. A. Sommer officiating.

REUSSER.—Mrs. Katharina Reusser, nee Sprunger, wife of Jacob Reusser at Berne, Ind., died Aug. 27, 1904, after being confined to her bed nearly constantly during the last year. Mrs. Reusser suffered for the last thirty years from from tuberculosis of the skin and during the later years of her life she suffered severely. Mrs. Jacob Reusser was born November 10, 1833, in Switzerland, and early in her life united with the Mennonite church in which she was a faithful and devoted member to her end. She came to America in the year 1852 with her parents and many other immigrants being one of the pioneers of the Berne settlement. In 1861 she united in marriage with Jacob Reusser. Their union was blessed with 8 children all of whom are living. She brought her age to 70 years, 9 months and 17 days. Death had never entered her family during the 42 years of her married life. Funeral services were held Aug. 29, at the Mennonite church at Berne, Rev. J. W. Kliewer officiating.

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News of the Week.

Domestic.

Olympic Games Open at St. Louis.

ST. LOUIS, Aug. 29.—(World's Fair Grounds)—The first events of the Olympic games and world's championship contests were held to-day at the stadium and were witnessed by a large concourse of spectators. The day was ideal for athletic sports, being cool and cloudy. The games will continue all week with the exception of Friday, and are held under the sanction and rules of the Amateur Athletic Union of the United States.

John Flannagan, of the Greater New York Irish Athletic association, broke the Olympic record on his first throw in the sixteen-pound hammer event, with a throw of 168 feet 1 inch. The former record, 166 feet 4 inches was also held by him, having been made during the Paris Olympiad.

Pullman Shops To Close.

CHICAGO, Aug. 29.—The great shops of the Pullman company are to shut down on September 1 and thousands of men employed in the various departments of the car building corporation will be without work. Thirty thousand people at Pullman and in the surrounding towns will be affected. The plant may remain closed for more than a month.

First Snow of the Season.

DULUTH, Minn., Aug. 29.—A fall of snow, the first of the fall, occurred at Virginia early this morning. It lasted but a short time after the sun rose. Crops, flowers and garden products were damaged.

Philippine City Destroyed by Fire.

MANILA, Aug. 29.—The city of Binang, island of Luzon, has been destroyed by fire. One hundred persons perished in the flames, and 5,000 were rendered homeless. The loss is estimated at $200,000. The government is furnishing shelter and food to the people made destitude by the fire.

Foreign.

THE RUSSO-JAPANESE WAR.

PORT ARTHUR NEARLY GONE.

LONDON, Aug. 29.—The Chronicle correspondent with General Kuroki, cabling under date of August 24, via Fusan, August 25, says:

"The fall of Port Arthur is imminent. The Japanese are now within the main defenses and their guns command the town. Desperate fighting occurs night and day, and the losses on both sides are enormous.

"The Russians are making furious attack, but the Japanese are clinging to the positions they have won at so great a cost." Chinese say that twenty transports hearing 22,000 troops to reinforce the besiegers of Port Arthur have arrived at Port Daloy during the past fortnight.

FIGHTING FIERCE AND CONTINUOUS —LOSSES HEAVY.

ST. PETERSBURG, Aug. 28.—The emperor has received the following telegram from Lieutenant General Sakharoff, dated August 27:

"Yesterday the Russians retired slowly to Anshanshan.

"The Japanese bombarded the Russian fortified position and the Russians replied against the advancing Japanese with such effect that the Japanese were compelled to move their bivouac from Tamaema to Baceizai.

"Firing ceased at 6 o'clock in the evening.

"The hottest fighting occurred on the Russians left flank, where the Russians losses were 200.

"The Japanese have five divisions.

"On the southeast the Russians repulsed all the Japanese attacks, while our troops on the right flank assumed the offensive and drove the Japanese towards Tou Sinanu and Tasintpu. Our losses amounted to 400.

"Yesterday evening there was a vigorous engagement on the east front, the Japanese advancing on An Pinian. They were repulsed, however, though the Russians had no artillery, the battle being carried on at the point of the bayonet.

"The Russians finally retreated on their principal positions, supported by artillery.

"The Tamboff regiment defended one position from 1 o'clock in the morning until 4 o'clock in the afternoon when its colonel was wounded. The regiment was then driven out of its position by the fire of the Japanese guns from the heights.

"Six guns were abandoned. Our losses amounted to 1,500.

"On August 27 the Japanese did not take the offensive to any great extent. The Russians retired on their new positions while the Japanese advanced to Taempin by way of Yudiuklau."

TOKIO, Aug. 28.—8 p. m.—The general staff maintained silence throughout the day concerning the fighting in the vicinity of Liao Yang. It is reported that General Kuroki has seized and cut the railroad south of Mukden, thus separating the Russian forces and cutting Liao off from a direct line of retreat, but confirmation of this report cannot be obtained.

LONDON, Aug. 28.—According to a dispatch of to-day's date to the Central News from Liao Yang, an artillery battle has been in progress since 8 o'clock this morning near Liao Yang. After 3 o'clock yesterday the Japanese succeeded in compelling the evacuation of Anshanshan to-day. The Japanese south front, therefore, is several files nearer Liao Yang.

There is still heavy firing in the direction of Anshanshan.

JAPS CELEBRATE MIKADO'S BIRTHDAY BY GENERAL ATTACK AT LIAO-YANG.

LIAO-YANG, Aug 30.—The heaviest battle of the war is raging around Liao-Yang to-day, which is the Mikado's birthday. Following the rear-guard action which Kuropatkin fought in his retirement from Anping and Anshanshan, he has either elected or been forced to give battle and is meeting the attack of the combined armies of Kuroki, Nodzu and Oku.

Dispatches from the battlefield show that at dawn to-day the Japanese opened a terrific artillery fire, directed mainly against the Russian center and right. After four hours of galling shrapnel fire the cannonading slackened and at 9 o'clock the Japanese general advance began.

A dispatch sent from Liao-Yang at 6: 49 this evening shows that the battle was increasing in intensity, the Japanese pressing forward until at one point their advance developed into a hand-to-hand fight, the Russians repelling them with the bayonet.

The Russian official reports indicate that the Russians occupy a semi-circle of about nine miles in length, protecting Liao-Yang, the center and right of this line receiving the brunt of the fighting up to the last advices. Reports to the Russian War Office say the battle will extend over several days.

The combined forces engaged are estimated at between 300,000 and 400,000 of all arms.

The Japs lost 2,000 men in the battle of Anping.

General Stoessel reports many dead bodies between the fighting lines at Port Arthur. A number of big Russian guns have been put out of action.

JAPANESE RENEW THE BOMBARDMENT.

TOKIO, Aug. 30.—9: 30 a. m.—The Russians are concentrating at Liao Yang, either with the intention of giving a general battle or retiring. They were beaten at Lungtushan and retreated from Anshanshan and Anping.

Anshanshan was the strongest defense Liao Yang possessed, and it renders defense almost impossible It is believed here that General Kuropatkin cannot now avoid a fight and crushing defeat.

RUSSIANS LOSE ANOTHER 1,000 MEN.

ST. PETERSBURG, Aug. 29.—5:50 p. m.—Operations around Liao Yang have undergone a complete change. Owing to the delay in the concentration of General Kuropatkin's army as a result of the terrible conditions of the roads the Japanese seized the opportunity to attack the slowly moving corps and severe fighting occurred Saturday and yesterday in which the Russians lost another thousand men. They probably will have to accept a general engagement.

General Kuropatkin himself describes the latest phase of the hostilities in a long dispatch to the emperor from a point on the railroad a few miles south of Liao Yang, where practically the whole army was assembled and awaiting battle. The telegram filed early this morning, says:

"The Japanese began at dawn August 27 two movements designed to cut off the First and Fourth corps. The First stationed at Anshanshan, half way between Haicheng and Liao Yang, experienced the most serious difficulty, owing to bad roads. The Japanese under General Oku tried to flank this corps from the east. Meanwhile General Kuroki abandoning his pressure of Generals Ivanoff and Herschelmann, drove a wedge between the Second and Fourth corps, which were stationed west of Liandiansian, a strong defensive position in the hills twenty-four miles southeast of Liao Yang.

"The Russians, greatly impeded by their artillery and commissariat, fought a series of rear-guard actions to cover the retreat of their impedimenta to Liao Yang, in which they were successful.

The First, Second and Fourth corps, combined under the command of General Zaroubaieff, and the Tenth, Seventeenth and Third corps, under General Ivanoff, forming the eastern contingent, succeeded in effecting a concentration at Liao Yang without further loss."

General Kuropatkin has not far short of 170,000 men.

The whole six corps, of which two are European troops, have formed a semi-circle within a radius of six or eight miles of Liao Yang.

General Kuropatkin since yesterday morning has been drawing all his forces from his eastern and southern fronts toward Liao Yang, Anping, Tsegau, Liandiansian and Anshanshan, constituting the main positions of the outer defense Liao Yang, have been abandoned.

Found Rich Boer Treasure.

JOHANNESBURG, Aug. 29.—Mr. Kemp, a cousin of General Kemp, the Boer commander, has discovered beyond Shelonken, in the northern Transvaal, the treasure removed from Pretoria before the entry of Field Marshall Roberts. The value of the treasure is estimated at $1,250,000, of which the government will receive half.

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A Secret Sin.

"He that covereth his sins shall not prosper." Most men try to cover their sins. They shall not prosper in the effort to hide them. They shall not prosper in their prayers. The man with a secret sin, coming to the mercy seat comes in vain. Men may find no traces of his sin. He may persuade himself that it was not sin. But the power of prayer is gone. He shall not prosper in his attempts to serve God. He may hope to make amends by diligence in the vineyard of the Lord, but his service is not acceptable. There is a secret evil that neutralizes all his good deeds. He shall not prosper in his own soul. His effort to find happiness is vain. A drop of bitterness mingles with every draught. He does not grow in grace. His hope is vain. He is a stranger to peace. The hideous thing which he has hidden haunts him.

"I dug a grave and laid within
Its secret depths one secret sin.
I closed the grave—and know full well
That day I shut myself in hell."

—Sel.

Those with whom we can apparently become well acquainted in a few moments are generally the most difficult to rightly know and understand.—Hawthorne.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, SEPTEMBER 8, 1904. No. 39.

A Moment in the Morning.

A moment in the morning,
Ere the cares of the day begin,
Ere the heart's wide door is open
For the world to enter in;
Ah, then, alone with Jesus,
In the silence of the morn,
In heavenly sweet communion
Let your duty-day be born.
In the quietude that blesses
With a prelude of repose,
Let your soul be smoothed and softened,
As the dew revives the rose.

A moment in the morning
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land:
It will linger still before you
When you seek the busy mart,
And like flowers of hope will blossom
Into beauty in your heart.
The precious words, like jewels,
Will glisten all the day,
With a rare effulgent glory,
That will brighten all the way:
When comes a sore temptation
And your feet are near a snare,
You may count them like a rosary,
And make each one a prayer.

A moment in the morning—
A moment, if no more—
Is better than an hour
When the trying day is o'er.
'Tis the gentle dew from heaven,
The manna for the day;
If you fail to gather early—
Alas! it melts away.
So, in the blush of morning,
Take the offered hand of love,
And walk in heaven's pathway
And the peacefulness thereof.

—Arthur Lewis Tubbs, in "Christian Endeavor World".

Items of News and Comment.

The Statistical Report of the Sunday-schools of the Eastern District will be found on page 6.

The next Eastern District S. S. convention will be held next summer in the West Swamp church, Pa., of which Rev. A. B. Shelly is pastor.

Editor D. H. Bender, of the Herald of Truth, left Elkhart, Ind., on Aug. 22 to attend the annual conference at his old home in Pennsylvania.

The Anniversary at the Old Folks' Home at Frederick, Pa., will this year be held September 10th. Governor Pennypacker will be the chief speaker.

The Japanese war department has given permission for distribution of scriptures among the soldiers as they embark for the seat of war. A special edition of thin paper-covered copies of separate gospels is prepared and given to the soldiers, and a bound copy of the New Testament is given to each officer.

Sister Schormann, wife of our ministerial brother, Rev. A. R. Schormann, was received into the First Mennonite church, Philadelphia, Pa., as member last Sunday.

At a special session of the Eastern District Conference held in connection with the S. S. Convention at Schwenksville, Pa., Rev. A. R. Schorman was granted an evangelist's license until next session.

A few young men of the Mennonites of Southern Russia have enlisted in the Russian army to go to the scene of war in Manchuria to serve as transport men. They promised their elders, however, that they would not take up arms.

Rev. A. R. Shormann and Rev. Simon Sipple, the latter of Macungie, Pa., will give addresses at the Mennonite Home Anniversary at Frederick, Pa., September 10. It is also reported that Governor Pennypacker is on the program.

On Sunday, Aug. 28, Rev. J. F. Funk, of Elkhart, Ind., who is at present traveling among the Mennonites in the West, addressed a family gathering at Canton, Kansas, in honor of Bro. Peter Unrau, at the latter's 80th birthday anniversary.

A few weeks ago, at the close of the harvest home service, Rev. A. M. Fretz, of Souderton, Pa., was agreeably surprised by a gift from his members, of a carriage, harness and lap robe. Later on the Deep Run congregation presented him with a horse.

At a special session of the Eastern District Conference, held in connection with the Sunday-school Convention, on August 23d, Rev. Albert Schormann was granted license to preach in the Mennonite churches till the next session of Conference.

Dr. Edgar J. Banks, of the University of Chicago, has, with his force of 140 men, unearthed at Bismya, near the Euphrates, the remains of four temples, the lowest of which dates back not far from 5000 B. C. Bricks which have been found in this lowest ruin have inscriptions which show the temple to have been a part of the ancient city of Adab, now accounted the oldest in the world.

Prof. Seward M. Rosenberger, of Quakertown, Pa., for years an efficient principal of the public schools of that town, and a member of the Eastern District Publication Board, has accepted a position in the schools of Bustleton, Pa., for the ensuing year.

Elder John D. Bartel, of Langdon, N. D., died Aug. 20. Bro. H. H. Ewert, of Gretna, Mann., officiated at the funeral.—There are now 30 Mennonites living near Langdon. Brethren M. Fast and Isaac Friesen, of Klein, N. D., are serving this congregation.

Rev. H. G. Allebach, editor of the MENNONITE, preached in the First church of Philadelphia, the pastor being absent, attending the Bertolet family reunion, at Oley, Pa., the place where Jean Bertolet, a Huguenot refugee, settled, in 1726. Rev. N. B. Grubb, a descendent in the sixth generation, gave an address on the religious life of his ancestors.

On the cover of the Lend a Hand Record for July is a picture of the statue of Christ which was unveiled March 13, 1904, on a pinnacle of the Andes Mountains, 14,000 feet above the sea, and on the very demarcation of the boundary line between Argentina and Chile. The statue is twenty-six feet high, and stands on a pedestal of granite, symbolizing the world. The inscription, which is in Spanish, reads: "These mountains will crumble to dust ere Argentinians and Chileans break the peace which at the feet of Christ the Redeemer they have sworn to keep."

Bishop Rowe, of Alaska, has written from Sitka, July 19, telling of the epidemic of diphtheria among the Indians at Fort Yukon, and of the heroism of a Boston woman, Nurse Woods, at one of the Alaska missions. One hundred and twenty-five natives had already been seized with diphtheria, among whom twenty-five had died. Nurse Woods, on receiving the news, started to the rescue, making a journey of one hundred miles by canoe. Her presence at Fort Yukon, the bishop writes, has been spoken of as that of an angel. There are no physicians at Fort Yukon, and very little in the way of food, medicines, etc. The heroic conduct of this Boston woman, reminding one of the mission of Sister Dora, will stir many a heart to nobler impulses, not only among Nurse Woods' friends in Massachusetts, but generally throughout the country. — The Friend.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., Aug. 28 to Sept. 4.)

J. W. Bixel, Newton, Kans.; Milo and Sidney Easton, Peoria, Ill.; Otto Happel, Chicago, Ill.; Mr. and Mrs. Chris Wirkler, Newton, Kansas; N. P. and Philip Schumacher, Pandora, Ohio; F. Friebe, Quincy, Ill.; Theodore Frey, Rochester, New York; E. B. Moyer, Trevose, Penn.; Abraham and Eva Bixler, Pandora, Ohio; Jerry Sprunger, D. O. Lehman, J. and A. Winteregg, Berne, Ind.; J. A. Taylor, Berea, O.; N. Bassett, Brooklyn, O.; A. J. and Carolina, Elvin and Orin Moser, Fortuna, O.; L. M. Newcomer, Wadsworth, O.; David Scheidegger and family, Fort Wayne, Ind.; Jona Ruth, and M. H. Collins, Kingfischer, O. T.; B. R. Bohstedt, Victor, Ia.; Chas. W. Dietrich, Guernsey, Iowa; O. C. Funk, Palm, Pa.; C. J. Blazey and A. Billmann, Victor, N. York; Henry and Florence Althaus, Chris Klay, Bluffton, O.; N. E. and Peter Meixell, Milton, Pa.; Peter and Walter Staufer, Keams Canyon, Arizona; Mr. and Mrs. John Staufer, Deer Creek, O. T.; E. W. and Edna Schowalter, Halstead, Kansas; Wm. F. and George Lash, Williamsport, Pa.

Respectfully submitted,
EDW. KREHBIEL.

A Cheap Form of Execution.

The English people always had an aversion to burning heretics at the stake, and though many were consigned to the flames in "Bloody Mary's" reign, only a

few hundred were thus despatched and the total number of martyrs was small when compared with those burned in the Continental countries. Here follow several grim details taken from the "Philadelphia Evening Bulletin."

"To burn Ridley and Latimer at the stake," said an antiquary, "cost the English government $6.30. It required three loads of oil, and one load of fir faggots, together with the labor of two men.

"I have been investigating lately the hideous mania for burning people to death that used to prevail in England, and yesterday I found a copy of the actual bill of expense for the burning of Ridley and Latimer."

The antiquary read the bill. It ran:

3 loads of oak faggots to burn Ridley and Latimer.....12s.
Item 1 load of fir faggots..3s. 4d.
For the carriage of these 4 loads.....2s.
Item a post .....1s. 4d.
Item 2 chairs.....3s. 4d.
Item 2 staples .....6d.
Item 2 laborers .....2s. 8d.

"The total," said the antiquary, "came to about $6.30 for the two men, or $3.15 a piece. Maybe it was its cheapness that gave burning its popularity in the past. It was certainly popular. While Friar Forest, at the end of a chain fastened about his waist, hung roasting over a slow fire, Latimer in a gloating voice preached patience to him. It was Cranmer who brought about the burning of Joan Bocher, a poor lunatic woman. Queen Elizabeth burnt two Anabaptists to death, and Holinshed says naively that the men died 'with roring and crieing'"

Rewards, Merits and Demerits.

MISS SARA J. LANDIS.

[Paper read at Eastern District S. S. Convention.]

The subject of the good or questionable points of rewards to S. S. pupils at the various anniversaries and festivals is one that requires and deserves a rather broad discussion since so much can be said pro and con. The fact that the custom of rewarding pupils on these various occasions is so well established in our schools would at once indicate that the practice is a commendable one. Let us consider its merits.

If at the festivals of Easter and Christmas the reason why we give the children the box of candy and orange or the candy egg is made clear to the child in a little story of the significance of God's great gift to us at Christmas, and of the resemblance the birth of the wee chick in its newness of life has to the coming forth of Christ from the tomb, we have indeed a strong argument for the meritorious side. The power of illustration in telling anything to a child is well known. The child grasps the idea and can find the parallel in its own life easier. Thus the receiving of the candy and orange or the egg holds for the child a deeper significance than the mere pleasure the palate enjoys.

Then of the rewards for attendance and for proficiency in memorizing Scripture passages can be said that they cause the ambition and desire of the pupil to excel and to become possessor of the prize and consequently the glory attached thereto. Suppose in a large class of boys whose teacher desires them to memorize certain verses, probably one and two per Sunday, and offers that at the end of the year at Christmas, he will reward the one who excels with a new testament or something else useful and valuable, what do we find takes place? The earnest, studious boy who loves his teacher and his S. S. will try to please him and will desire to be worthy of the prize. At the end of the period he is the possessor of the prize and something that is incomparable with a material thing —a memory charged with the most beautiful portions of God's word, which will ever serve him well throughout his Christian life, in prayer, in testimony, in his daily walk and in his exhortation with others.

The main and most vital demerit of rewards is that they become an object for the constant attendance, for the student's diligence in memorizing, for his striving to always learn his lesson. If the reward does become the object and the pupil does come to see only it to strive for I think the responsibility can be laid at the door of teacher or in case of a general reward affecting all the school at the door of the school officers. It would be best were the reward unmentioned till the task is accomplished, were it not for the fact that it is hard to influence the child mind and to have it understand the value it receives, in Christian training, in knowledge of God's word. While giving the child something material to work for, and in some cases to come to S. S. for at certain times of the year, we as teachers should strive with all our forces to make the time spent by the child in S. S. so enjoyable and profitable to it that the reward is lost sight of in the delight at hearing the Truth in such a bright, pleasing way. If the reward is allowed to loom up before the real object sought after and the real duty of S. S. —to instruct in the Holy Writ—then is it full of demerits. Rewards should be the means toward an end and should never be allowed to become the end.

A Nickel for the Lord.

Biting sarcasm was never put to a better use than in the following satire by G. F. Raymond, in the "Toronto Star."

"Yesterday he wore a rose (25 cents) on the lapel of his coat and when the plate was passed he gave a nickel for the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and the nickel was on the plate—a whole nickel.

"And the man had his boots polished on Saturday afternoon, and handed out a dime, without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty piece of ribbon. Yes, and he also gave a nickel for the Lord.

"Who is this Lord?

"Who is He? Why, the man worships Him as the Creator of the universe, the only one who put the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

"And what is the Church militant?

"The Church militant is the Church that represents upon earth the Church triumphant of the great God the man gave the nickel to.

"And the man knew that he was but an atom in space, and he knew that the Almighty is without limitations, and, knowing this, he put his hand in his pocket, and picked out the nickel and gave it to the Lord.

"And the Lord, being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but He gives him this day his daily bread.

"But the nickel was ashamed, if the man wasn't.

"The nickel hid beneath a quarter that was given by a poor woman who washes for a living." —Sel.

The Sunday School Lesson.

Subject for September 11th: ELIJAH TAKEN UP INTO HEAVEN. 2. Kings 2: 1—11.

GOLDEN TEXT.— He was not; for God took him. Gen. 5:24.

LESSON TEACHINGS.

I. THE CLOSE OF A GREAT CAREER. v. 1.

We come now to the final scenes in the life of the greatest Old Testament prophet, one of the greatest men of all times. A revelation of this event had been made to the prophet; but, unknown to him, it had also been revealed to his disciples, and to Elisha in particular, who kept constantly beside him. Elisha seemed to be looking for an uncommon and triumphant close to Elijah's career, and he acted as though the glorious end were not far off.

Elijah is not to die of hunger in the wilderness, nor beneath the juniper tree of grief and disappointment, nor in the gloomy cave of the rocks, nor in dungeon and chains, nor by the fire or sword, nor even on the mountains, as did Moses in the olden time. Did his quick ear once catch the far-off sound of abundance of rain which no other ears could hear? And now, while walking on Jordan's banks with his loved disciple, and passing dry shod through the stream which parted its waters before the sweep of his mantle, does not the keen-eared old prophet catch the distant sound as of the opening of mighty gates, the trampling of swift hoofs, and the rumbling of golden wheels, beyond where the thunders sleep and the glorious stars keep sentinel?

When the Lord would take up Elijah: not when Elijah would go, but when the Lord would take him. There is no mistake about this doctrine of providence here. The Christian's work is finished before his removal, just as Elijah's was. Out of that sad, degenerate age rose the grandest character that adorns the history of God's prophets in the earth, showing that the grace of God may conquer circumstances and environment and make characters more just and noble than the times, and inspire lives which are in sublime contradiction of the false philosphy which may dominate society. Elijah had, by faith and prayer, conversed much with heaven, and now he is taken thither, to assure us that, if we have our conversation in heaven while we are here on earth, the soul shall continue in heaven a mysterious life, which death cannot interrupt.

II. A STRONG, OVERMASTERING AFFECTION. vs. 2—6.

Elijah, before his departure, visited the schools of the prophets, and took leave of them. In traveling to these places, which he had done through the impulse of the spirit, Elijah wished to revisit the scenes so dear to him, and it would also tend to fix upon his disciple's minds the principles and precepts he held most important. In this

part of the narrative we notice the strong, overmastering affection which bound Elisha to Elijah. In vain does Elijah entreat him to tarry here, and tarry there; he resolves to tarry nowhere behind his master, till he goes to heaven, and leaves him behind on this earth. Again and again Elijah said to him, "Tarry here, I pray thee," but just as often Elisha replied, "As the Lord liveth and as thy soul liveth, I will not leave thee." It was a relationship on the one side of fatherly affection, on the other of devoted reverent service; Elisha desired to be edified by Elijah's holy, heavenly converse as long as he stayed on earth.

Elijah had a keen sense of the claims and the nearness of God. Nothing is more needed in the daily life of religion than this, nothing so abundantly productive of strength, so potent in unfolding power, maintaining in vigor the sense of responsibility and keeping aglow the fire of purpose in a prophet's soul. Hence in such there is one all-absorbing fear; the fear of losing him—a mighty secret in a prophet's power. In the same way should we cleave to our Master to the end. If Elisha had given up the weary journey before its end, he would never have been a man of power. Let not those that follow Christ come short by tiring at last. If we follow our Master wherever He leads the way, a still richer reward awaits us in the confirmation of our faith and in a still more extended acquaintance with the invisible world.

III. A FAR-OFF VIEW. v. 7.

Fifty of the sons of the prophets stood on the heights behind the town to view afar off, intending to satisfy their own curiosity. But God so ordered it that they might be eye witnesses of the scene, to testify afterwards throughout the land to Elijah's favor with God, and to the reality of immortality. Too many in the church to-day, however, "stand to view afar off." They are interested, but they do not press on, do not keep close up to the master in his ascension, and they do not get the fulness of blessing,

IV. PASSING THE JORDAN. v. 8

The miraculous dividing of the River Jordan was the preface to Elijah's translation into the heavenly Canaan, as it had been to the entrance of Israel into the earthly Canaan. As Moses with his rod divided the sea, so Elijah with his mantle divided Jordan, both the badges of their office. When God will take up His faithful ones to heaven, death is the Jordan which, immediately before their translation, they must pass through, and they find a way through it, a safe and comfortable way; the death of Christ has divided those waters, that the ransomed of the Lord may pass over. The prophet's mantle, the insignia, which to-day as ever, when it falls upon any Jordan, divides its waters, is faith, strong, living and firm.

V. THE ELDER SON'S DOUBLE PORTION FOR SERVICE. vs. 9, 10.

The meaning of Elisha's request was not for a prophetical gift twice as great as Elijah's. It meant, as the Hebrew term implies, the double portion of an elder son. He asked it, not for himself, but that he might be able to do something for others. This offer of Elijah was not made until they had crossed Jordan. The sons of the prophets who stood to view far off, never got over the river. It would not be safe to make this offer to every man. He must first be tested.

Elisha's reply to Elijah's offer shows the manner of man he was; he asks not for wealth, or honor, or exemption from trouble but to be qualified for the service of God and his generation. Elijah promises him that which he asked but under two conditions: (1) Provided he put a due value upon it, and esteem it highly; and (2) provided he kept close to his master, even to the last, and was observant of him. Tenacity of purpose and spiritual vision are very suggestive conditions.

VI. ELIJAH'S TRANSLATION. v. 11.

The method of Elijah's translation was most fitting. He was a man of fire and whirlwind, and he went up in a whirlwind of fire into heaven. Like Enoch, he was translated, that he should not see death. Elijah had once, in a passion, wished he might die; yet God was so gracious to him, as not only to take him at his word then, but to honor him with this singular privilege, that he should never see death; and by this instance, and that of Enoch, God showed how men should have left the world if they had not sinned, not by death, but by translation. God also gave a glimpse of that life and immortality which are brought to light by the gospel, of the glory reserved for the bodies of the saints, and the opening of the kingdom of heaven to all believers, as then to Elijah. It was also a figure of Christ's ascension.— The Christian World.

Our C. E. Topic.

Topic for September 11: WHAT THE BIBLE TEACHES ABOUT HEAVEN. John 14; 1-3. Rev. 21: 1-8.

MEDITATIONS.

Heaven has always been a most attractive theme not only to ministers but to all Christians. We all love to imagine what it is like and to speculate on what we will be likely to see and experience there. The Scripture passages descriptive of heaven are invariably sweet and charming. While the details are meagre, enough about heaven is said in a general way to allow us to form some clear conceptions and sure conclusions. Many passages refer to earthly glory which are notwithstanding wrongly understood to refer to heaven, and we must avoid this mistake. Often, doubtless, the language is figurative, and dare not be accepted literally. Often, again, the figures do not forbid our taking them in their literal as well as their symbolic significance.

The foremost teaching about heaven is that it is the abode of God. David said that heaven was His throne. Jesus refers to heaven as "My Father's house". There God is, in the most absolute sense of the word, and there is His palace or "house". We might as well confess that we cannot conceive this—the best we can do is to believe it. We might put the idea in this form: Heaven is the place where we shall see Him face to face, whatever that means. On earth that is impossible.

Jesus says there are "many mansions" there—many apartments near the central palace of the King. This may be only a way of saying that we shall always dwell near God, and be provided for by Him, who will "feed us and lead us unto living fountains of water."

What will be the occupation of saints there? Worship in its purest form. Here on earth we must make use of symbols in worship, such as churches, organs, ceremonies, Lord's days, bread and wine, etc. In heaven we shall see the King in His glory, and our only vocation will be to worship Him. Our eternal lifetime will be praising Him. No doubt there will be a variety of ways to do this. It need not be a ceaseless singing and praising, in the sense in which we worship here. Our acts will likewise praise Him.

And then Jesus will be there. That was one of the most consoling thoughts He could leave His disciples. How wonderful to think that "where He is there we may be also"!—Nevermore to be separated, eternally sharing His joys, His labors, His honors! If His presence on earth was so delightful that Peter could say, "Whither shall we go? thou hast the words of eternal life;" if John loved to lean on that tender bosom of His perishable human frame; if human beings could be driven to Him with an irresistible love;—can we imagine the raptures which must fall to our lot when once we "see Him as He is in His glorified state? But such a sight of Him and such raptures will not be possible to us unless we shall first have been changed into His image and "be like Him". He prayed for His disciples, "that they may behold my glory which thou hast given me."

But we shall have other company besides Jesus. In the heavenly Jerusalem we shall meet the "spirits of just men made perfect"—all the saints of former ages, congenial company they ought to be. The most delightful fellowship is always enjoyed by those whose affections, interests, thoughts, temperaments, hopes, joys, aims, experiences and destinies are identical. It is already so on earth; what will it be in its heavenly perfection, when entirely free from all taint of selfishness, ignorance and other limitations! Besides these, there will be "an innumerable company of angels."

Another of the most common and popular ideas of heaven is that it means the perfection of happiness. And first of all, it must be a happy place and state when we consider merely what is absent from it—hunger, thirst, sorrow, crying, pain, death. It contains no night and no curse. All the blighting and woeful fruits of sin will be excluded. If all these things were swept off the earth to-morrow, earth would be a heaven. If we could walk abroad and sum up all the cares, miseries and afflictions in the world, count all the tears and witness all the heartbreaks, it would break our hearts. Like Elijah we would say, "It is enough; now O Lord, take away my life." If heaven meant only the end of all these curses, we should all want to get there. Another source of worriment and dissatisfaction here is our limited knowledge both of earthly and of spiritual things. It will be a great delight for all of us who chafe under imperfect knowledge, to be told: On earth you knew only "in part", but from now on you "will know as you are known." Such knowledge is divine. All the riddles and enigmas before which we now stand dumb will then be solved—and their name is legion.

We might say much more about heaven as it is portrayed in God's word. But after we have said all this verdict remains: "Eye hath not seen, nor ear heard, neither have entered into the heart of man what God hath prepared for them that love him."

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Editorial.

There is a topic on the program of the approaching Middle District Conference session which is worth discussing, and that is the one entitled "A Ministerial Association for the Middle District Conference." How new or old the topic is in the Middle District, we do not know. One thing is certain—it is timely. The Eastern and Western Districts have their Ministerial Conferences (if this is what "Ministerial Association" refers to), and doubtless the Middle District feels that it ought to fall in line. Of course the meetings of such an Association would mainly be held during Conference seasons, for the territory covered by this District extends from Ohio to Missouri and Iowa, and is the least concentrated of any of the districts. Now and then, possibly, the ministers may be willing to pay the expense of a meeting between conferences. To offset these difficulties of distance, local associations may be organized (why not?) in sections where two or more churches are in comparatively close proximity, like the three Iowa churches, the Berne and Goshen churches possibly, and the Bluffton churches. These may have their own meetings, and during conference all the local associations can meet and have a general session. Such convocations of the ministerial brethren will surely be blessed seasons of fellowship. Many timely topics can be discussed—topics related to the ministry and the profession in general.

Dr. Hillis stirred up no end of dissent when he proposed the union of all Protestant churches. In the September "Everybody's Magazine" is an open letter written by one Ray W. Tener, from Colusa, California, the leading and telling ideas of which purport to be borrówed from an old woman. Here are some of them:—

"If all the so-called churches with man-made creeds were united under a big tent, you would still not have the apostolic church, and they would still divide on the new creed as they have on their respective creeds."

"Lay aside all names and creeds of men and dogmas, and return to the Bible as the only rule of faith and practice, and instead of making sectarians let all the so-called churches make Christians only, and the old question will be settled."

"Unite Christians instead of so-called churches and the thing will hold."

"Union, not consolidation; union, not federation; union in Christ."

All of which is sound advice.

"Pilgrim's Progress" on the Stage.

It would break honest, unworldly old John Bunyan's heart if he knew that "Pilgrim's Progress" was about to be staged by a New York theatrical company. The incongruity of representing certain scenes in that masterpiece of allegory behind the footlights must certainly be apparent to the daring playwright and actor, and the ingenuity of both will be taxed to the utmost to avoid the glaring contradictions. How, for instance, will they represent the scenes of Vanity Fair and be able to enforce the deep and only moral of what stands for the world and its brilliant vanities? How, unless the stage by so doing confesses its own self-condemnation? If the audiences will, indeed, by a stretch of the imagination, be spiritually impressed by so unhallowed a device for enforcing and sanctioning truth, the effect will be to avoid the theater thereafter; and thus the theater will contribute to its own repudiation and downfall. If it is not the object of the stage to honor the serious purpose of the author, but instead to amuse merely where the Puritan author meant to instruct and to convert, then the pious pretensions often made by the stage and its clerical and lay friends, to preach God's truth side by side with the pulpit, will amount to the veriest humbuggery. It will be guilty of the deepest moral dishonor and moral wrong to the high and sincere motives of John Bunyan. Think of "Pilgrim's Progress" as the theme of an evening's diversion and entertainment for the gay and selfindulgent votaries of the theatre, some of whom at least are "lovers of pleasure more than lovers of God"! The very thought savors of blasphemy. Perhaps they will not attempt to dramatize the burning of Faithful; but if they should, the suggestions would be almost grotesquely self-contradictory. It was the world that burnt Faithful; will the world now attempt to show how bad the world was for burning a saint and presume to encourage the spirit of martyrdom? The moral effect of such a scene will inevitably be to enlist the sympathy of the audience either for Faithful and the unworldly spirit which he embodies or for the world that burnt him. There can be no halting between these two feelings and attitudes. What then? The theatre is again in a dilemma. It doesn't want to cultivate the former feeling and it doesn't like to pretend to cultivate the latter. It aims to steer a middle course between these two extremes. It is easy to see what the final situation will be—either the omission of this scene or its presentation in such a light as will entertain without appealing too strongly to the moral instincts. The same thing can be said of other scenes—in fact, of almost the entire play. The somber Puritan atmosphere is so pronounced in Bunyan's work that in order to be a success as a play, this element must be ignored and another more genial atmosphere and tone must take its place. But such a liberty will be unfair to the book and will be a violation of the ordinary sense of literary propriety.

If the projectors of this scheme seriously aim at moral teaching, they will find themselves hampered all along. It wont do to expect the audiences to take the play too seriously, for it will end in disappointment. To attempt to teach spiritual truths in the theatre is as hopeless a task as for a young woman to expect to reform a rake after she has married him.

Burning a saint in real life has always gained converts to the cause of martyrdom. Burning him in effigy on the stage will have the contrary effect.

Correspondence.

STERLING, Ohio, Aug 29. Rev. N. C. Hirschy, president of the C. M. College, was calling on friends in and around Sterling on Monday, he being sent out to solicit subscription funds toward the support of the College. On Sunday he occupied the pulpit at this place and delivered an able discourse, using as text, "Thou willt keep him in perfect peace, whose mind is stayed on thee." Isa. 26: 31. May this be true of us all young and old, as we go on throught life. Although we meet with trials and discouragements, may it only help to lead us on to God and bring peace and happiness to this life as well as to the life to come.

Illustrations: Historical or Practical.

CARRIE S. KULP.

[Paper read at Eastern Dist. S. S. Convention.]

In teaching a Sunday-school lesson we find it a very hard matter at times to keep the attention of the pupils, especially if they are little children.

In many cases the rooms are small and classes must be seated so close together that members of one class of ten give more attention to surrounding classes than to their own.

Or where Sundayschool is held before church services people may be coming in during the session, thus drawing the children's attention from the lesson. The question then arises, how, under these circumstances can the lesson be made so interesting that the pupil's minds can be kept right there with the teacher on the lesson? Surely in no better way than in making the lesson just as clear and practical as possible. When a public speaker wishes to make a certain point which he is presenting to his audience especially clear and interesting he usually does so by the use of an appropriate illustration.

We make a mistake when we go through our lesson simply explaining verse after verse in a dry, monotonous way, and the live teacher will soon feel it, too, because very soon she will find the attention of her class gone and all interest in the lesson lost.

If, on the contrary, when we teach the geography relating to the lesson, in teaching distances, compare with something which comes right near home to the pupils, what a marked impression it makes on the entire class.

The same way also in teaching time. Comparing a certain space of time with the present time as much as possible will clear away much of the mist that clouds the understanding of young children in their study of Bible history.

Our teaching is too vague and indefinite. The connecting links are too often lost, thus making the lesson stand by itself instead of keeping all the lessons relating to the same subject on one thread.

This subject comes very near to the subject of attention, in fact the use of illustrations becomes one of the chief means towards securing attention. But since that subject has been assigned to another speaker I will not trespass on those grounds more than necessary.

That illustrations are indispensible in teaching a Sunday-school lesson, then, becomes a settled fact. The question arises, which should they be, or of which should there be the more, historical or practical, that is, should they be taken from Bible history or from practical everyday occurrences.

With younger children I would say, let a great many be practical.

In picking out the leading thought of a lesson let it be brought right home to the child by the use of some common, practical, every-day occurrence. The same way in teaching the golden text or central truth.

Historical illustrations may be used with little children only so far as their own knowledge of Bible goes. It is time wasted to try to illustrate a point by the use of some Bible illustration which would be a lesson in itself for the child. So far as the scriptures are familiar to the child it may be quite profitable to draw illustrations because it may refresh the child's mind on some past lesson.

In teaching young children we can not be too careful about the manner in which we teach them. The young minds are immature and cannot assimilate a lesson in the way in which older persons can do it. So it becomes necessary to go step by step being as practical as possible and at the same time teaching as much from the Bible at one time as the young mind can profitably use.

With older people it is entirely different. They should be attentive from the desire to learn rather than from some fascinating illustration. They are also expected to be more familiar with the Scriptures and should some new fact be involved in the illustration they would be able to grasp it and give it its proper place. Here I would say, use historical illustrations to a large extent with practical illustrations once in a while. A little story of everyday life will often help to fix a certain point better than anything else and may be time well spent.

So then, from my opinion I would say, with younger pupils let the illustrations used be largely practical, while with older pupils let them be largely, yet by no means entirely, historical. Schwenksville, Pa. Aug. 23. '04.

Home Sectarianism and Heathenism.

At a conference held in Waterville, Me., a few years ago, fifteen representative men from the Congregational, Methodist, Free Baptist, and Christian Churches were considering the great waste of spirituality and money which has resulted from the overlapping of denominational work in the sparsely settled communities of Maine, and seeking some method by which it might be brought to an end.

C. S. Cummings, a Methodist pastor in Rockland, stated in his public address that for one hundred and forty-five years the church had been at work in Maine under the most favorable circumstances. Every phase of Christianity had been taught, and there were now seventy towns in Maine that have no religious service. At the same time there are scores of little towns in which two or more feeble churches are struggling for existence, calling for immediate aid, and barely keeping the breath of life within. Fifty-five thousand families, by their own confession do not attend those services; forty-five thousand school children are in no Sunday-school; and in one section of the country of 19,013 families visited, fifty-six per cent. are non-church going. "The fact that missionary money is appropriated by several denominational societies to maintain several churches in one little community while large tracts are wholly destitute of service even at the burial of the dead, is an indictment for which we must answer at the bar of God."

President William DeWitt Hyde, of Bowdoin College, said, "Two or three demoninations have no more right to divide a little village between them, than a great system of public schools has a right to divide a score of children into a half a dozen schools. Under these conditions a church that exists simply to gratify the theological fastidiousness of thirty or forty people, is simply a piece of wasteful extravagance, a wicked indulgence, a soul-destroying luxury. Such churches are standing monuments of the stupidity, and apathy, and utter lack of consecrated common sense, in the Christian community that tolerates their continued separate existence."

The settlement of this question, in President Hyde's opinion, will determine whether rural Maine in the twentieth century shall be a pagan or a Christian state.

This is the bitter fruit borne by the sectarian upas, which has attained such growth, and spread its branches everywhere. Is it not time to lay the axe at the root of the tree, and teach the people to rally to Christ who stands for an ensign of the people, and who prays for his disciples "that they all may be one?"

—H. L. H. in The Armory.

PROCEEDINGS

OF THE THIRTY-FIRST ANNUAL SUNDAY-SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE HELD IN THE SCHWENKSVILLE MENNONITE CHURCH, AUG. 23, 1094.

The convention opened with a song service conducted by Rev. W.S. Gottshall, after which Rev. W. H. Grubb conducted devotional exercises. After hearing the Secretary's and Treasurer's reports the convention organized by electing the following officers: Chairman, Rev. H. G. Allebach; Secretary, Wm. G. Moyer; Treasurer, Frank R. Rosenberger.

On account of the absence of Wm. H. Gehman, the first topic: "Outline of Sunday-school Work in Eastern District," had to be omitted.

A series of five minute talks were now given on the following subjects:—

1. Punctuality. Rev. H. W. Shelly, to whom the subject was assigned, was not present, but he had forwarded a paper to the convention. He said in part that punctuality is one of the first requisites of good breeding. Children are very susceptible to those whom they deem their superiors; therefore, officers and teachers should be in their places when it is time to open the S. S. and in that way help to form the child's habits. There is very little good done without sacrifice, and if we carefully weigh the responsibiltiy of teaching the child the story of our blessed Saviour, we will cheerfully give up our other engagements for the Sunday-school.

2. Rewards: Their Merits and Demerits. Miss Sara J. Landis said that rewards were good if the child understood what the present stood for and so long as they induced a better attendance at Sunday-school and created a deeper interest in the Christ story and its significance. Rewards become a demerit when they become the object for which the child strives instead of Christian training.

3. Reviews. Warren Oberholtzer said that reviews were invaluable in fixing the relation of the different lessons, also to help to retain them by impressing old facts. It is necessary to have the same teacher conduct the review that teaches the lesson.

4. Previews. S. W. Gross said that he foresaw danger in the tendency to use quarterlies in the Sunday-school instead of the Bible. It is necessary to make our Sunday-schools more Bible-schools. In looking ahead in our work we must always bear in mind what the lessons of the quarter and each separate lesson want to teach.

5. Punishments. J. M. Myers said: "The man that loveth his son chasteneth him betimes." We must punish out of love. The boy and girl must learn obedience but rather in the home from father and mother and in the public school, than in the Sunday-school.

6. Illustrations: Historical or Practical. Miss Carrie S. Kulp said, that practical, every-day illustrations should be largely used for children and historical, or Biblical illustrations only as far as the child's own knowledge of the Bible goes. For adults, use historical illustrations, with practical illustrations once in a while.

The next topic discussed was: "The Lesson." On account of the absence of Joseph Bechtel, "Its Preparation" was discussed by Rev. N. B. Grubb. He said that it must always be preceded by prayer and by meditation and communion with God. We must have a calm collected mind, study the preceding scripture and learn the ultimate truth of the lesson. We must always have some plan before we come before the class to whom we want to teach it. We must not forget the object of our preparation, which is (a) to honor God and (b) to help others.

After this Frank H. Bean gave a practical demonstration on: "How to Teach the Lesson." He taught the lesson for Aug. 28. He combined the didactic and recitation methods, which he said were the most practical for his own use. After this the convention adjoured for the noon intermission.

The afternoon session opened with a song service, after which Elwood S. Shelly led in prayer. James A. Rosenberger very ably conducted an Open Parliament on "Attention and How to Secure It." The interest in the discussion was keen throughout—no apathy was manifest. Prof. Kratz said the best way to gain attention was to be intensely interested yourself and think intensely on the subject. H. G. Allebach said we should let the pupils expect something from us and not dissappoint them. There must be personality in the teacher and contact between teacher and pupil. S. W. Gross, Rev. A. S. Shelly, S. M. Rosenberger, Rev. A. B. Shelly, E. S. Shelly, J. B. Epp, Rev. A. M. Fretz, Rev. F. F. Gabel, and J. A. Rosenberger also took part. Among other things these points were brought out: Do one thing at a time. Present the matter in such a way as to get the child's voluntary attention. We must come prepared to teach. Let not your language be above that of the pupil's knowledge. Be original, draw out what the child knows. Know what to do.

Next followed an address by Prof. Maxwell H. Kratz on "Wise as Serpents and Harmless as Doves." He spoke earnestly for loyalty to our church, our own Mennonite church, of which

we may justly be proud. He also appealed for loyalty to the Christ, for he said he had searched the whole realm of philosophy, nay the whole world and had found nothing so good, so beautiful as the simple Christ. Christ told the twelve that they must be wise, and He tells us the same. Our wisdom need not be that gained by a college or university training but must be a matter of standpoint, of brotherhood, of charity. We must be especially wise and careful in our defense of Christianity, for a poor, inefficient argument for it is the strongest assault against it. It is right to use all human effort in God's service but we must guard against doing harm, and be at all times tactful. Christianity is the best and truest, therefore let us be the biggest men and women in the service for God.

In discussing the topic: "How to Overcome the Indifference of Parents to S. S. Work," Prof. S. M. Rosenberger said we expected that parents should (1) favor the work, (2) send their children and (3) go themselves. The reason why we do not realize these three things, especially the last is: (1) Indifference to self, belonging to the A. D. T. Society (Always Dead Tired); (2) Lack of interest in spiritual things, narrow-mindedness; (3) Misconception, many supposing the S. S. to be a place for children only. The remedy is to instruct the parents on these points, create more fervor through the Christian Endeavor and other auxiliaries. Organization of the Home Department is probably the best remedy. Rev. W. S. Gottshall, Frank R. Rosenberger, Rev. A. M. Fretz, Rev. F. F. Gabel and Rev. Albert Shorman took part in a discussion of the subject.

Rev. Anthony S. Shelly now gave a very helpful address on "The Promise of the Father". Among other things he said that there is for every individual believer a baptism which comes at a time when we believe and accept. If we are believers and have received the baptism of the Holy Spirit it is not right to pray for any more baptism but for a re-filling. Therefore in the words of Dr. Erdman we receive "One baptism and many fillings". We must remember that the water baptism of John the Baptist is a baptism unto repentance only, and that through the baptism of Jesus only, who baptiseth with the Holy Spirit, we are baptized unto life and are saved. The church began on the day of Pentecost, therefore every true member of the church must have received this baptism. We must not be in haste, but like the disciples in the upper room, we must watch and wait until we have received this promise of God.

After we are thus filled, living water will flow from us unless we are blocked or clogged up by sin and unbelief, in which case we need to be re-filled. The Holy Ghost will give us power, wisdom, true, sanctified knowledge, will make us witnesses, and we shall have joy as we bear fruit.

After this Rev. W. S. Gottshall conducted a question box. Many questions, too numerous to mention, were asked and answered.

The treasurer reported a balance on hand on Aug. 23, 1904, of $9.49.

The auditing committee reported the treasurer's accounts correct and were discharged.

Resolutions were adopted by the convention, as follows:—

I. Resolved, That we extend thanks to our Heavenly Father for the beautiful day He has given us on which to hold our convention, and for all other blessings. Thanks also to the friends among whom we find such splendid hospitality, and to all who have in any way assisted to make this convention what it has been.

II. Resolved, That we emphasize the thought expressed concerning the use of the Bible in the S. S. instead of the quarterlies, using the latter for preparation only.

III. Resolved, That we urge the Sunday-schools to be more prompt in sending in the required statistics and to make such statistics as complete as possible.

IV. Resolved, That we recommend more originality in the programs for conventions like this, for this reason if for no other, that most of the topics discussed in our conventions are being treated very ably in almost all the printed lesson helps.

F. F. Gabel.
J. B. Epp.
D. W. Landis.

The chairman appointed the following executive commitee for next year: Wm. G. Moyer, Rev. A. B. Shelly, Carrie S. Kulp.

It was decided to hold next year's convention at the West Swamp church.

Wm. G. Moyer, Secretary.

Marriages.

Steiner—Krohn.—On Aug. 21 at the home of the bride at Pandora, O., by Rev. N. C. Hirschy, C. D. Steiner, of Orrville, Ohio, with Margaret Krohn.

Deaths.

Dengler.—At the home of her son, in Philadelphia, suddenly on August 27, 1904, Catharine, the widow of the late Isaac Dengler, aged 81 years, 3 months and 17 days. Funeral services were conducted by Rev. N. B. Grubb. Interment was made at Sumneytown, Pa., where Revs. W. B. Fox and J. L. Rousch officiated.

Bertolet.—At the home of his brother, Benjamin Bertolet, in Philadelphia, after a lingering illness of six months, on August 22, 1904. Daniel G. Bertolet, lately of Brooklyn, N. Y., aged, 72 years, 8 months and 3 days. Funeral services were conducted by his pastor, Rev. N. B. Grubb, assisted by F. F. Gabel. Interment was made in the Bertolet burying grounds, where his pastor preached from Daniel 12: 13, assisted by the brethren A. S. Shelly and Albert R. Schormann.

Eberhard.—On the 22nd of August, 1904, near Clareuce Centre, N. Y., John P., son of Jacob and the late Hettie Eberhard, aged 30 years, 3 months and 12 days. John was an exemplary young man. His sickness was very short, and at first did not appear to be serious. He had a lack of appetite for a few days, then pain in the abdomen which increased under medical treatment until an operation was found necessary. After this he tarried only a few hours. During this short illness of thirteen days he was a great sufferer. He leaves to mourn his departure his father, a kind step mother, one brother, two sisters and a host of friends. The funeral services which took place on the 24th, were conducted by Rev. Jacob Krehbiel, assisted by Rev. James E. Sprunger, and were largely attended. The remains were put to rest in the Clarence Centre cemetery, but we have the assurance that the "better part" had crossed over into the "Homeland" where pain and sin are no more.

Contributions.

For the Northern District Conference.

Anon., $5; P. Baker, Silver Lake, S. D., $5; Bethesda congreg., Henderson, Neb., $13.91; Loretta, S. D., congr., $15; Freeman, S. D., congregation, $35; by H. Berg jr., Marion Jc., S. D., $15; Mt. Lake, Minn., congr., $75; Butterfield, Minnesota, congr., $7.47; Starkweather congr., N. D, $6.70; Langdon, N. D., $8.76; H. Funk, Klein, N. D., $5.

Foreign Mission.

In the month of August the following gifts have been received:

Lisette Kinsinger refunded 2nd quarter salary $100; bequest of Simon Frey, Pa., $200; Dalton, Ohio congr., $7; Prof. I. R. Thierstein, Bethel college, $5; First Menn. church, Newton, Kan., $59.67; Wisner, Neb., congr., $40.50; John Stauffer, Deer Creek, Okla., $60; Sister E. Stauffer, Deer Creek, Oklahoma, $20; Upper Milford congr., Pa., $25; Saron congr., Okla., $9.30; S. K. Ortman, Childstown, S. D., $1; Sister Ratzlaff, Marion, S. D., $5; Klein, N. D., congr., $8; daughters of A. A. Fast, N. D., $1; Altona, Man., S. S., $1; Mission coll., at ordination of Bro. and Sis. J. H. Epp, Henderson, Neb., $128.17; Hoffnungsfeld - Eden congr., Kan., $27; Berne, Ind., congr., $14.20; ditto, birthday gifts, $1.82; ditto, Peter Liechty, $6; Harvest collection, Schwenksville, Pa.,

For Montana Mission.

C. F. Claassen, Newton, Kan., $200; Woman's Mission Society, Menno, Wash., $20.

For India Mission.

Anonymous, Berne, Ind., $5.

For Indian Orphans.

Anonymous, Berne, Ind., $2; S. S. collection, Hoffnungsau, Kan., $14.50.

Gratefully acknowledged,
Gustave Harder, Treasurer.

Statistical Report of Sunday-schools of Eastern District for the Year Ending January 31, 1904.

Name of School	No. of pupils	Average attendance	No. of teachers	Am't of money collected for school	Money for charity	No. of volumes in library	No. of sessions	Superintendent	Secretary
1. Bethany (Quakertown)	183	115	11	55 55	.....	.....	50	U. S. Stauffer	Elmer M. Shelly
2. Boyertown	51	33	6	17 85	3 42	.....	52	Frank Bauman	H. S. Bechtel
3. Deep Run	71	50	7	18 17	.....	150	....	Sam'l N. Gross	Levina M. Myers
4. Allentown	45	30	7	organized Jan	1,	1904		A. M. Musselman	Warren Shelly
5. Phila., First	417	206	23	509 76	.....	500	52	C. H. Moyer	Edwin Ehret
6. Flatland	143	80	10	76 00	5 00	100	40	D. M. Landis	Jacob Benner
7. Germantown	49	21	5	22 90	.....	.....	52	Herman Clow	Mrs. Sharpless
8. Hereford	144	96	12	70 18	23 69	425	52	A. S. Berkey	Sam'l B. Moyer
9. Pottstown	93	65	10	70 00	.....	50	52	Chas. Binder	W. O. Yahn
10. Schwenksville	90	70	6	99 30	.....	125	52	S. H. Heimer	M. M. Kremer
11. Souderton	155	100	12	90 00	.....	40	52	H. C. Brunner	J. R. Fretz
12. Saucon	50	38	6	36 00	.....	.....	52	Allen Wolf	W. G. Moyer
13. Springfield	70	50	7	12 00	.....	.....	.....	L. M. Kratz	Warren Fretz.
14. Phila., Second	257	152	17	202 62	.....	.....	52	H. W. Shelly	A. M. Geisinger
15. Upper Milford	67	45	9	31 58	5 00	135	48	A. Z. Shelly	W. A. Hiestand
16. West Swamp	194	120	16	.....	.....	.....	52	J. M. Myers	H. B. Weiss
17. East Swamp	75	60	9	18 00	7 25	117	49	F. H. Bean	H. M. Beidler
Total	2154	1331	173	1329 91	44 36	1642	.		

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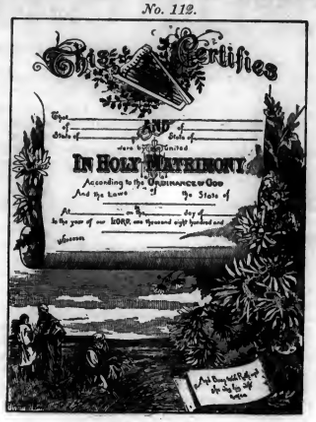

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News of the Week.

Domestic.

THE PACKERS' STRIKE.

VOTE TAKEN TUESDAY WHETHER TO CONTINUE STRIKE OR GO TO WORK.

CHICAGO, Sept. 6. — Whether the stock yards strike is to be called off or continue indefinitely will not be known until to-morrow morning, when the result of the referendum vote on the proposition begun to-day by the unions involved in the difficulty will be made public by President Donnelly, of the butchers' union. Many of the butchers declared that their organization had voted to return to work on the terms offered by the employers.

Contrary to expectations, a number of the unions interested in the struggle have so far refused to vote at all on the proposition, but it is the general belief that these organizations will finally take the desired vote.

Up to midnight not over 7,000 out of the 50,000 men said to be on strike had cast their votes in the different packing centers throughout the country, according to the returns received by the union officials in Chicago. In Chicago, where 25,000 men are on strike, the total vote cast will not exceed 5,000. Unless a great majority of the strikers decide to ballot on the proposition it was said to-night that in all probability the entire vote would be thrown out and the proposition would be re-submitted to the strikers after being extensively advertised.

Unofficial reports of the result of the balloting in Chicago on the proposition to abandon the strike indicates that the men will defeat the proposed abandonment of the strike. The result of the balloting by the first three unions reporting to-night is said to have been 1,120 for remaining on strike and but 142 for returning to work.

Terrible Result of Nitro Glycerine Explosion.

FINDLAY, O., Sept. 4.—Five are dead and an equal number seriously injured as the result of a premature explosion of a quantity of nitroglycerine, near Upper Sandusky to-day.

Fourteen Lives Sacrificed in New York Tenement.

NEW YORK, Sept. 4. — Fourteen persons were killed and nearly a score injured in a fire in a five-story double tenement in Attorney street at an early hour this morning. It was one of the worst fires in the loss of human lives that has occurred on the East Side in several years, although the property loss was slight.

The dead include four women, one man and nine children, ranging in age from three months to twelve years.

Many of the injured were taken to the hospitals and it is thought that several of these will die. Among the injured were five firemen who were on a fourth floor balcony when it fell with them.

The small number of men among the killed and injured was due to the fact that most of the men who lived in the building, following the Attorney street custom in hot weather were asleep on the roof while but few of the women and children were there. Those on the roof were unable to escape by descending through the burning building and made their way to safety over neighboring roofs. Meanwhile the members of their families who remained in their rooms found escape cut off and panic reigned throughout the structure.

Foreign.

THE RUSSO-JAPANESE WAR.

RUSSIAN ARMIES RETREAT—THE JAPS CAPTURE LIAO YANG.

TOKIO, Sept. 4. — A report from Field Marshal Oyama says that Liao Yang fell completely into the hands of the Japanese at 9 o'clock this morning. The Japanese casualties are believed to be heavy and nothing is known by the Japanese concerning conditions on the right bank of the Taitse river. The only comfort for the Russians at home was the news conveyed in a report from General Kuropatkin, dated Saturday afternoon, that General Stakelberg's first Siberian army corps of 25,000 men, reported Saturday as having been cut off to the westward of Liao Yang, had been safely extricated and that the corps has succeeded in joining the main Russian body on the right bank of the river, but no details of the escape of Stakelberg are known. General Kuropatkin also reported that the greater portion of his army was at the time of filing the report, south of Yentai (10 miles northeast of Liao Yang), and a few miles from the Yentai mines, where fierce fighting had been in progress.

It is indicated there has been a cessation of the fierce fighting. General Kuropatkin reports that his men were not being much interfered with by the Japanese in the neighborhood of his army.

In St. Petersburg the absence of news is looked upon as heightening the gravity of the situation for the Russians.

It was reported in St. Petersburg Sunday night that Kuropatkin had arrived at Tiehling, which is ten miles north of Yentai, and eighteen miles south of Mukden.

Field Marshal Oyama, who led his famous Second army into Port Arthur during the China-Japan war of 1894–95, and who in that struggle also captured Wei Hai Wei and Tallien wan, to-day, by dint of incessant fighting in which his men were spared neither because of casualties nor because of hardships, holds sway over Liao Yang, and General Kuropatkin, through whom Russia believed its arms would be successful, is in full retreat northward.

This blow to Russian arms, though it is spoken of in St. Petersburg as the logical consequence of Russian plans, doubtless will be taken much to heart by the subjects of Czar Nicholas, who, after a succession of defeats and retirements by their army, had expected an end of the struggle at Liao Yang in their favor.

In the loss of Liao Yang by the Russians, the Japanese probably will gain little except in the way of a strategical point, for the Russians are said to have blown up the magazines and set fire to the enormous quantities of army stores and provisions there before they evacuated.

What the effect of the retirement from Liao Yang will be on the siege at Port Arthur can only be conjectured, but certainly it cannot but cause depression among the valiant defenders there who have been hoping that eventually they would be relieved.

THE BLOODIEST BATTLE SINCE GRAVELOTTE.

The estimates of the losses at Liao-Yang indicate that it is the bloodiest battle since Gravelotte, in the Franco-Prussian war:

Russian casualities (estimated), 30,000; Japanese casualities (estimated) 25,000; Gettysburg, (total for three days), 44,000; Gravelotte (Franco-Prussian war), 62,000; Sedan, (Franco-Prussian war), 47,000; Antietam (American civil war), 31,000; Waterloo (total killed and wounded), 51,000.

VICTORY, NOT PEACE, IS WHAT RUSSIA DEMANDS.

LONDON, September 5.—Careful inquiries in official and diplomatic centers here to-day, establishes the fact no hope prevails of the termination of the war at this moment as a result of the series of victories obtained by the Japanese at Liao-Yang. There has been no interchange of official views by the neutral European governments. What discussion has occurred has been entirely personal, and has led to no results even to the extent of paving the way to mediation.

There is no thought of intervention, the Associated Press has learned, nor can there be any mediation without the consent of both parties, and Russia, it is stated emphatically, does not find the moment opportune to accept the good offices of any power.

Japan, on the other hand, is known to be less discontented with the present situation and would be willing to enter upon peace negotiations if Russia could be induced to do so. But Russia feels, according to statements made in Russian diplomatic circles here, that she can not afford to accept peace until she has completely vindicated her military prestige, thereby reasserting her influence in central and far Eastern Asia.

ALARMING RUMORS SHAKE EMPIRE.

ST. PETERSBURG, Sept. 7., 2:10 a. m. —St. Petersburg is full of the wildest rumors, some that Kuropatkin's rear guard has been annihilated; that Kuropatkin has been taken prisoner and that Port Arthur has fallen. The alarmist reports were circulated on the Bourse and at one time threatened to cause a panic.

The dearth of immediate press and official dispatches from the present actual seat of the far eastern struggle continues. It is admitted by the Russian war office that no telegrams whatever were received from General Kuropatkin bearing Tuesday's date, the last message to the emperor from the general being dated Sept. 5, and briefly telling that the army was advancing northward, and that it had extricated itself from a dangerous position; that there was constant cannonading of the rear guard and that the losses on that day were about 500. The situation in the light of the latest information, may be summed up as follows:

The Russian forces are pushing on to Mukden, greatly impeded by heavy roads and floods, conducting an orderly retreat, followed step by step by the Japanese. Details of the fighting and of the exact position of the opposing armies are lacking.

The report that Kuropatkin's rear guard has been annihilated and that the Russian forces are in danger of being surrounded is denied by the Russian general staff. The Russian war office is entirely confident that the retreat is slowly but surely being affected. From Tokio comes the official report that the bulk of the Russian forces is still at Yentai.

The Japanese field marshal, in an extended report of the fighting up to Sept. 4, says that the Russians burned all the railroad bridges over the Taitse river and predicts that while the Japanese list of casualties is not yet completed, the losses will prove heavy.

Viceroy Alexieff is on his way from Harbin to Mukden.

The heads of Kuropatkin's long commissary trains have passed through Mukden and are continuing northward.

The attack on Port Arthur continues, the Chinese arriving at Che Foo say that the Russian garrison expects a general land and sea attack to-day (Wednesday).

Negotiations at Lhassa.

LHASSA, August 30.—(Delayed.)—The durbar to-day was attended by the Chinese, Amban and Thibetan regent, with three councilors. Colonel Younghusband, commissioner with the British expedition, was informed that two clauses for the treaty with Great Britain had been agreed upon. The question of indemnity is still to be settled.

The Kaiser's Son Engaged.

BERLIN, September 3.—The betrothal of the Crown Prince Frederick Wilhelm and the Duchess Cecilla, sister of the reigning Grand Duke of Mecklenburg-Schwerin, was reported with some positiveness in Scheverin to-day, but is not confirmed by the minister of Mecklenburg-Schwerin here or by the official news agency in Schwerin.

Armenians Attack the Sultan's Soldiers.

CONSTANTINOPLE, September 3.—Delayed.—A hot fight between Armenian insurgents and Turkish troops occurred at Van., August 31, in which more than a score were killed. Armenians to the number of 150 raided the town, charged four houses and barricaded themselves. Troops attacked the houses, and in the fight which followed two soldiers and twenty other persons were killed. The authorities set fire to a number of adjoining houses so that the troops might be better enabled to besiege the insurgents. The town was panic stricken and those inhabitants who had not fled to the mountains took refuge in the churches and convents. It is stated by the authorities that other Armenian bands are preparing to cross the Persian frontier.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, SEPTEMBER 15, 1904. No. 40.

Fear Not, Little Flock.

(Luther's Battle Hymn.)

A mighty Fortress is our God,
A trusty Shield and Weapon;
He does His gracious help accord
His troubled congregation.
The old evil Foe
Now means deadly woe;
Deep guile and dread might
Are his fell arms in fight,
On earth is not his equal.

With might of ours can naught be done,
Our loss is soon effected;
For us does fight the Valiant One,
Whom God Himself elected,
Of Whom angels tell,
Great Immanuel,
Lord of Sabaoth,
Jehovah, Christ our God,
He must obtain the victory.

Though devils all the world should fill,
All eager to devour us,
We tremble not, and fear no ill,
They shall not overpower us.
The prince of this world,
Though fiercely he scowls,
Can yet harm us none.
He's judged; his power is gone.
One little word* can fell him.

The Word they shall allow to stand,
Though they disdain to hear it;
It is a power in the land
With its rich gifts and spirit.
Though they take our life,
Goods, fame, child and wife,
Let all pass away;
They have not won the day,
For ours remains the Kingdom.

*The word Jesus.
—Sel. from Christian Cynosure.

Items of News and Comment.

The general conference of the Mennonite Brethren in Christ will convene Oct. 6, at Nappanee, Ind.

The missionary students J. B. Epp and P. J. Wiens are now engaged at their medical studies at Brooklyn, N. Y.

Prof. B. F. Welty, of Bethel college, was obliged to go to Colarado for his health, he being a sufferer with asthma.

Olga, the 12 years old daughter of Missionary and Mrs. R. Petter, of Cantonment, Okla., is attending the public schools of Newton, Kansas.

Bro. J. C. Peters, pastor-elect of the Deer Creek, Okla., congregation, is now attending Bethel College to take the Evangelist's course there to prepare him for ministerial work. Meanwhile he will visit his congregation once a month and preach for them.

Bro. A. S. Moyer, one of the pillars of the Mennonite congretion at Quakertown, Penna., died Sunday, Sept. 4, and was buried last Friday, Sept. 9.

A new church was dedicated by the Krimean Menn. Brethren at Weatherford, Okla., Aug. 21. David Harder (editor of the "Gemeindeblatt") is pastor of the congregation.

According to the secretary's report, the mission contributions of the S. S. Conference at Wakarusa, Ind., were as follows: For Chicago, $800.00; for India, $126.50; for Fort Wayne, $36.00. Afterward a few swelled the Chicago contribution to nearly $1,000 one brother giving $100. The Lord bless the gifts and the givers.—Herald of Truth.

A little more than fifty years ago the following was an official warning in Japan: "So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan, and let it be known that if the King of Spain himself.... shall violate this law, he shall pay for it with his head." To-day there is in that country a Christian church membership of 50,000.—Ex.

Every letter from Japan brings assurance that the commotion caused by the war with Russia, so far from closing avenues of approach by Christian missionaries to the people, only makes those avenues more open. The people are listening as never before to Christian truth. Naturally they are sobered by the fearful slaughter of their soldiers, but this makes them more ready to respond to spiritual appeals, and the way is open to impart the message of the gospel through many new channels.

Missionary Funk writes from Cantonment, Okla., that one of the members of his Arapahoe congregation, a sister, has promised to give $100 for the support of the congregation as soon as she is able to sell her land. This was a great surprise for Bro. Funk and he believes this generous offer will be emulated by others.—Bro. Funk also writes of the strong heathen influences to which the members are still exposed.— He is at present engaged in printing some Arapahoe songs, and as soon as he can get the neccessary types and paper he will begin printing the Gospels of Luke and John.

"The pulpit is no place to parade one's doubts," says the Presbyterian. "People come to it for certitude. They get enough of doubts outside of it. All through the week they find them in books, newspapers, magazines and conversation. When they cross the threshold of the sanctuary, they want something that will confirm faith, inspire hope, give comfort, help in the battle of life and fit for heaven. A positive, assured faith is one of the great needs of the hour. Preachers should be the known exponents of it in their teaching, as well as the best representatives of it in their everyday lives."

At the last Eastern Ministerial conference the closing session consisted of a sort of prayer meeting which is reported to have been a blessed season. It is difficult to imagine why such a season of united prayer should be omitted from any program of the sort peculiar to ministerial gatherings. The power of united prayer is not appreciated as it should be, and it is a power peculiarly its own, reaching heights and compassing results not possible to individual supplication. Great teachers like Moody and Torrey have learnt the necessity of such waiting on the Lord and pouring out their hearts before Him in order to insure eternal results.

We think all Mennonites in Germany ought to come over to America and join us. In Germany they are in danger of stifling their original convictions on some clear-cut decisive Mennonite fundamentals and to enfeeble their testimony. Especially on the question of military service a compromising attitude has been taken by some, in so far that they deem it a duty to recruit at the command of the authorities, and a disgrace to escape it. On the part of those who do not feel like bowing the knee to the god of war, it may be said that as long as they remain in that country they cannot avoid being enlisted. Again, we invite our German brethren to make America their fatherland, as so many of their kith and kin have done before them, and enjoy the privilege of living in a state where military duty is not compulsory, where volunteers merely are called for. Better embark for a foreign country like Abraham than disobey the call of God or allow the voice of testimony to be hushed.

The reasons given by persons who are seeking divorce are many, some of them foolish and trifling. But perhaps the strangest reason for divorce ever given is that reported from the West, where a woman sought and obtained a divorce on the ground that her husband was too kind to her, and that her life was too monotonous. The probabilities are that this woman had some one else "in sight" at the time of the proceedings, and all we can say is that we hope she will get all she desires and more, too. She may find the sea just a little more choppy than she likes. But what are we to think of a judge who will grant a divorce on such grounds as that? — Christian World.

Bro. Missionary Frey writes from Oraibi, Arizona that of late great apathy has arisen against the gospel among the Indians of Arizona including the Hopi. The chief opposition seems to be not so much against the preaching of the gospel, but against making disciples through baptism among them. At Oraibi the opposition was aroused against the baptism of Lillie Cavalenka, a young Hopi girl, who has come to the knowledge of the saving truth and desired baptism. Her relatives vigorously objected and put all the hindrances possible in the way of realizing her desire. But she came out victorious and was baptised on August 21st last in the presence of many Indians.

Bro. H. van der Smissen, editor of the "Mennonitische Blaetter," has an interesting historical account of the old Germantown church in Pennsylvania in the September number of his sheet, accompanied with a handsome cut of the pioneer church and churchyard, Bro. and Mrs. van

der Smissen standing in the foreground. He makes special reference to the historic little table in the church on which the Germantown Mennonites signed the first protest ever issued against slavery in America over 200 years ago (1688), and on which before the Declaration of Independence was also signed a petition for perfect religious freedom by Germantown Mennonites, which was then incorporated in the state and national constitutions. Bro. van der Smissen counted it a great privilege to be accompanied by Bro. N. B. Grubb to that historic spot which was "witness to the spirit of our spiritual forefathers a hundred and two hundred years ago."—He cherishes the fond hopes that the greatly facilitated means of travel in our day,—a trip to this country amounting to a mere excursion,—may be the means of uniting the bonds of brotherhood of the Mennonites of this and the old country to a more living reality.— Bro. van der Smissen kindly remembers his visit this summer with the Philadelphia, Summerfield, Berne, Quakertown and Allentown congregations and promises in future editions of the "Blaetter" to give reminiscences of his visit here.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., Sept. 4-10.)

Mr. and Mrs. T. Ballew, and H. B. Ruth and H. Ringelman, Geary, Okla.; A. G. Naundorf, Minneapolis, Minn.; H. W. Boehm, Flat River, Colorado; N. M. Hoff, Sterling, O.; Mr. and Mrs. Jas. Rich, Mr. and Mrs. Chris Guth, Washington, Ill.; H. A. Seyer and W. Mentzloff, Dayton, O.; David, Menas and William Wulliman, A. Bracker, and Arnold Ashbaucher, Berne, Ind., U. G. Rickert, P. H. Sears and Roy Hard, Akron, O.; C. F. Claassen and wife, Newton, Kan., T. F. and Amelia Kander, Halstead, Kan.; Mr. and Mrs. R. E. Lehman, Deer Creek, O. T.; Mrs. Laura, Miss Kate and Frank Spalding, Naxahachir, Tex.; Mr. B. and C. W. and Marie Regier, Elbing, Kans ; Mr. E. B. Steiner and Mr. N. C. Hirschy, Bluffton, Ohio.

Respectfully submitted,
EDW. KREHBIEL.

Mennonite Home Anniversary.

About 400–500 persons gathered at the Home at Frederick, Pa., to celebrate the anniversary there. These annual occasions have become very popular and are attended not only by Mennonites from almost every section, but also by quite a number of members of other denominations. The Home has a pleasant situation, commanding a wide outlook over the surrounding country. It used to be an academy during and before the Civil war, known as Frederick Institute, and is surmounted by a small tower, and it is from this tower, which nearly every visitor wants to climb, that this delightful prospect is obtained. There are now thirteen inmates in the Home and the number is gradually increasing.

Short services were held as usual in the chapel before dinner. Dinner was served at a long table under the trees on the lawn. In the afternoon the principal part of the program is always carried out and this on the lawn whenever possible. Rev. A. R. Schormann and Rev. Simon Sipple, of Macungie, gave each an address, the former in German, the latter in English.

As good fortune, perhaps good management would have it, Governor Samuel W. Pennypacker was present and took an interest in all that was going on. Of course, he had to submit to the ordeal of shaking hands with everybody, the crowd having formed in line for this purpose soon after dinner. But the Chief Executive is accustomed to this, moreover, he is instinct through and through with the antiquarian spirit, loving to study the personal traits and habits, especially of the Pennsylvania German people, and looking for the survival of any ancient or provincial characteristic of dress or manner or speech or art of these people. His earliest American ancestor, William Rittenhouse, (modern spelling) was one of the first German settlers in Germantown and a Mennonite. The Governor has written a History of the Germantown settlement of 1683, besides numerous biographical sketches and historical memoirs, and his private library contains many rare old volumes bearing on the life and history of the German settlers in Eastern Pennsylvania.

He gave a short address on this occasion, expressing his gratification at being present to taste of the applebutter and red-beets and other Pennsylvanian delicacies. He then out of the fulness of his heart and memory gave his hearers a little bit of Mennonite history, for the Governor, though a Presbyterian as we hear, knows more about Mennonite history than most Mennonites. He discussed the probable dates of the birth and death of Menno Simon, and gave good grounds for believing that Menno was born in 1494 and died in 1559. He said that the greatest colonial literary work was the translation into the German of Van Braght's Martyrerspiegel, which was overseen by Dielman Kolb and Henry Funk, the latter a Mennonite minister of Salford, Pa., the translation in the form of a huge folio volume having been completed at Ephrata in 1750.

He referred to the famous "Tillie, the Mennonite Maid", his chief criticism on it being its unreality, its lack of insight into the deeper German character and the bogus dialect in its pages. This misrepresentation was natural, being the product of an outsider. He said (later, in private) that a first-class novel portraying Pennsylvania German life and character had yet to be written by one of themselves.

The Governor is no orator, nor does he make any pretensions to oratory. His thin, gutteral unpenetrative voice is against him. But he is a ready speaker, his speech is full of solid matter, and hence he succeeded in holding and interesting his auditors. We believe they want him to be present again next year.

At the close of the speech-making, a number of bouquets were sold at auction and a quilt made by one of the inmates.

The collection taken on the grounds was exceptionally large, amounting to about $75.00. In view of the increased outlay needed to keep pace with the expanding usefulness of the Home, such liberal financial patronage is very much appreciated.

Strength Out of Weakness.

The Scriptures abound in instances of those who out of weakness were made strong, and who, giving up their own will to the will of God, were made channels for that Divine power which uses the weak things of the world to confound the things which are mighty.

"When I am weak," said Paul, "then am I strong;" and it is doubtful if any Christian can know the riches of God's grace until he has been placed in such a position as to realize his own weakness and powerlessness without the support of the Almighty arm. Then he cries unto the Lord in his distress and is delivered.

In the poem, "*Instans Tyrannus*", Browning brings out the same lesson. A tyrant without limitations to his power over the lives of his subjects, an absolute monarch, conceives a hatred of one of the least of his subjects. The thought of killing the poor wretch does not appeal to the tyrant who thinks to get pleasure from torturing him and from watching the agony of his efforts to escape.

"So I soberly laid my last plan
To extinguish the man
Round his creep-hole, with never a break
Ran my fires for his sake;
Overhead did my thunders combine
With my underground mine
When sudden .... just my vengeance complete
The man sprang to his feet,
Stood erect, *caught at God's skirts and prayed.*
—So, I was afraid."

Pride goeth before destruction, but to the weak the most precious promises are made, and it was for those "without strength" that Christ died.

In the *Brotherhood Star*, Rev. A. C. Dixon, pastor of the Ruggles Street Baptist Church of Boston, tells of an experience of his own, and how the Lord was able to use him after he had been humbled in the dust.

I was pastor of the village church in Chapel Hill, the seat of the University of North Carolina. I had been preaching with a special view of reaching the hundreds of young men who were students at the University. Many of them came to church, but only to receive with indifference what was said, or to mock. As my burden for their salvation increased, their opposition grew. Walking through the campus, I could hear my own voice coming from behind a tree or through an open window. Some student, with a talent for mimicry, had been to church the evening before, and he was reproducing the tones of my sermon or prayer. When he had finished, I could hear a volume of laughter from the other students. I began to feel that I was defeated. Not one of the boys had ever been converted.

One morning, as I arose after a restless night, I decided to spend the day in a grove back of the college buildings. Most of the time I gave to reading the Bible and prayer, and my meditation between the reading and prayer was anything but pleasant. There was a horrible feeling of failure. When I returned to my room, there came over me such a sense of weakness and unworthiness that I could hardly endure it. It seemed a natural thing for me to fall prostrate on the carpet and groan out my heart before God.

This continued for, perhaps, half an hour; then there came a calm, which was indescribable. I felt certain that God would save those young men, and I went to church that evening expecting to see some of them converted. I had not prepared a formal sermon. I read the parable of the prodigal son, and commented at random.

I felt anxious to invite a manifestation of interest, for I was sure the young men there were eager to ask for prayer, even to confess Christ. When the invitation was given, a score or more of bright, manly fellows came forward to the front seat. Before the series of meetings closed, over seventy-five had confessed Christ as Saviour and Lord. The present Governor of North Carolina was among them, and others have since become eminent in the State.

As I look back upon this experience, it seems clear that the secret of it all was that I was led by the Holy Spirit to turn from dependence on myself to simple faith in God the Holy Spirit. I had been expecting that preaching would interest and save the young men. I wove into my sermons history, poetry, philosophy, Scripture—everything that I thought might impress their conscience, reason or imagination. It was a transition from influence to power. I had up to that time been striving to influence the young men by argument and appeal. When I began to trust in God, the influence was not dispensed with, but God worked through it in a way worthy of Himself.—H. L. Hastings in the Christian.

Another Mennonite History.

Bro. C. H. Smith, of Metamora, Ill., and a member of the faculty of Goshen College, has undertaken to write a complete history of the Mennonite people. He is at present spending a few weeks in Elkhart, searching through the rather elaborate library of Bro. J. F. Funk and examining books to be found on the shelves of the Mennonite Publishing Co., treating on this subject. He expects to continue his research while teaching during the present year, accummulating what material he can in a general way. Next year he will visit the extensive libraries of Cassel, Pennypacker and of the State Historical Society of Pennsylvania. After having procured what information he can in America, he will go to Europe, spending a few years in Holland, Germany and Switzerland, the homes of the Waldenses and early Mennonites, gathering all the material available for this project, both from books and by observation, making the work as thorough as possible. It will likely contain a half a dozen volumes or more and require from five to ten years in its production.

Bro. Smith appears to be especially fitted for this work; history always was his favorite study and during his student life in several colleges, searching through the various libraries on historical subjects, he discovered that the Mennonite people had a great unwritten history; a desire to learn all about the history of our people for himself and give to the church, and to the public in general, the benefit of his researches, led him to undertake what may prove to be his life work. The Mennonite church already has a number of histories, all of which are good as far as they go, we could use more of them, but we do not have a complete history. Such a work as Bro. Smith has under contemplation cannot help but fill an important place in our schools and libraries and serve as a boon and monument to the church.—Herald of Truth.

Points on Preaching.

Faithful preparation is a good forerunner to effective preaching.

Big words, much noise, and little thought usually go together.

As a rule, a heart-to-heart talk is more effective than a learned discourse.

It is hard for a minister with his heart full of business or pleasure or society to enter into a real spiritual service.

A congregation may help a minister to preach by being regular and prompt in attendance, praying for him before and during service, listening to him while he is preaching, and occasionally giving him a word of encouragement.

There are several things which should be considered in connection with the truth. It should be carefully studied so that it may be told accurately, and in whole, at the right time and in the right way.

A minister who lives in the Spirit usually preaches spiritual sermons. As a rule, such a minister avoids hobby-riding, sensationalism, clubbing, or anything which leads the congregation to discuss the preacher rather than the preaching.

The Bible presents an unlimited number of themes which are rich in food for mind and soul. Let ministers leave to the world the care of worldly themes, while they content themselves with the ministry of the Word. Many have lost their real power because they imagine that they have risen above the humble standard maintained by Paul who "knew nothing but Christ and Him crucified."—Daniel Kauffman, Versailles, Mo., in Herald of Truth.

The Christian's Attitude Toward Moral Reforms and Civil Government.

Dr. Farr, of the Christian and Missionary Alliance, has the following sensible ideas on this important subject:—

Moral Reforms arise because the general sentiment of mankind is in favor of right action, and when some gross evil manifests itself men set themselves to correct it and readjust things on a better basis.

Moral reforms render the same service in the world as civil government, by placing a temporary restraint on the manifestations of evil and thus helping to keep human society in a tolerable condition (2 Thess. 2: 7).

They do not remove the evil, only its manifestations. But these providential and partial checks on the development of the iniquity permit a fuller proclamation of the gospel, so that men may come to the knowledge of the truth (1 Thess. 2: 3–4).

While the church as such has no direct relation to them, because they have no place in God's great plan of redemption, yet the individual believer should give them cordial and generous support, as valuable auxiliaries in the age-long battle between good and evil.

The great danger to be avoided in connection with them is a tendency to substitute human effort for divine power, and to suppose that through this agency the world is being made better and sin is being put away.

Home Courtesies.

In the close relations of members of the same household and the constant contact through long association, there is apt to be a lack of the friendly greetings and delicate attentions which are given to visitors and strangers in the household. Children are commonly not trained to sweet courtesies in their treatment of parents and one another.

Husband and wife do not preserve their first gracious care of each other.

But thoughtful and loving little services sweeten and pour the oil of joy over daily experiences. When a husband or son is prompt and helpful in placing her chair for her at table, what woman does not feel happier?

An act of courtesy cultivates in its performer more appreciation and attachment. The spirit which prompts little attentions and the habit which preserves them will banish hard feelings, sharp words and alienations that naturally and easily come in times of difference of judgment or conflict of interest. — The Watchman.

Our C. E. Topic.

Topic for September 18: How THE WORLD IS GROWING BETTER. Psa. 37: 1–13. Eccles. 7: 10.

MEDITATIONS.

The wording of this topic may prove misleading. All depends on what we understand by "the world." Scripture never speaks of "the world" in a complimentary way. John warns his flock not to love the world nor the things of the world. Paul writes that he is crucified to the world and the world to him. The world knew not Christ. The wisdom of the world is foolishness with God. The world is always associated with the flesh and the devil. In all these passages the world may be viewed as that sphere of life and activity whose principles, motives and aims do not admit God, and thus understood, "the world" does not admit of moral or spiritual improvement.

But probably by "the world" in the topic is meant the inhabitants of the earth, which makes the idea of the topic seem more probable. But even then we have a tremendous proposition before us. Are the people of the world growing better? Not unless they are saved people, and are followers of Christ. Appearances often deceive. It is true many of the coarser and more violent forms of sin seem less prevalent to-day than a century ago. But evil is hydra-headed and unless the hidden source is cauterized it will manifest itself in new forms. We must not confuse decency, respectability, civilization with regeneration or permanent reform. It was the respectable classes that kerosened the negroes in Georgia and in cold blood saw them roasted alive. Lynching seems to be as popular a remedy for colored transgressions as it was in George Washington's day. It is true duelling and slavery are abolished, but the feelings that prompted these things are still in many a heart, and according to Scripture to hate is as bad as killing. Indeed, it is only the iron hand of the law that deters many crimes through fear of its rigors. The law represses, and thus far it is a public and social benefit, but it cannot change the heart.

Drunkenness is doubtless less open and shameless than it was a generation ago. But it must not be forgotten that the aristocracy are as much given to wine as ever, and it would surprise any one not acquainted with the facts to hear how many rich and socially eminent people sleep away their debauch in elegantly furnished rooms in hospitals or sober up in the club rooms.

It is the Christian people in the world who are growing better, not the world. It is they who make the good laws and who represent the sentiment behind these laws. It is they who compel the world to an outward conformance with these principles. But not until the kingdoms of the world have become the kingdoms of God and of His Christ can we say of the world that it is capable of improvement.

The Mennonite.

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Discussion of the Miracles of Christ.

Miracles are more generally discredited now than at any time during the history of the Christian church. This arises from two causes. First, the universal acceptance of the evolutionary philosophy; second, the higher criticism. Evolution has no use for a miracle and higher criticism is, upon the whole, hostile, especially so to the Old Testament miracles. It seems to me, however, that the miracles of our Saviour can be placed upon unquestionable grounds. After eighteen centuries of discussion and innumerable books, these grounds have never been better stated than by a hostile contemporary — Nicodemus. "No man can do the works Thou doest except God be with him." Here is the testimony of an enemy—the most desirable of all witnesses. And here is the philosophy. Let us look at each in their order.

A young peasant had come up from what, roughly speaking, was regarded as the Hoop Pole district of Palestine, and was upsetting the ancient gravity and stagnation of all Jerusalem by His revolutionary sayings and doings. He had set aside the law of Moses and had invaded the sanctity of the pigeon and cattle dealers of the temple, calling them thieves, and upon street corners was curing the blind, the lame and the diseased. He was even said to have raised the dead. Who was He? All Jerusalem was in an uproar, and the town talk about this strange young man had reached the tribunal of justice of which Nicodemus was a member. He was a cool, hard-headed, cautious man, anxious to know the whole truth, and so he came to Jesus by night for an explanation. "The works that Thou doest" prove the fact and disprove the age-long and only real objection to miracles that "they never happened." If they never happened, why this conversation? It clearly bears no marks of intention by the apostle John, and is the testimony of an enemy.

"Except God be with him." Here we have the whole philosophy in a nut-shell. "No man." Miracles in the hands of a man are always and forever a misfit. David Hume's argument against miracles from his standpoint is unanswerable. Miracles can never be proved, said the great Scotchman, because the negative of universal experience is stronger than the testimony of a few, no matter how honest men, to the contrary even though they seal their testimony with their blood. The omitted premise in Hume's argument is, "Except God be with him." Grant that the miracle worker is or was divine then miracles can be proved the same as any other fact, for then we have an adequate cause. When once we are satisfied that "God was with him" Hume's objection disappears. It all depends upon our estimate of the Master. If He is to us only a majestic man —greatest of the sons of men— no miracle. If He is to us only a great teacher—greatest of all teachers—no miracle. A faulty mathematical demonstration is not in the least improved by the fact that the author was a miracle worker. If we do not find enough of the divine in our Saviour to worship Him—if He is not to us a supernatural fountain of life—if He has no divine message for us—if we have no need of His help to raise us up at the last day—if the immortality that He brought to light is to us simply "a dream of love kissing the lips of death", it is no use spending time upon His miracles. We shall come to exactly the same conclusion as the great David Hume—that they did not happen.

Of course, I am aware of the logical objection: "It won't do to say that Christ was divine because He wrought miracles and then turn round and say that miracles are a proof of His divinity." No doubt this is reasoning in a circle. We steer clear of that error by insisting that you first satisfy yourself from our Saviour's personality, from His message, from His biography, and especially from Himself (for the man is always greater than his works or words), that God was with Him, and then you will have no doubt about His miracles. The defect in the customary proof of miracles arises from the fact that we begin at the wrong end. We must first prove the worker divine (and that in our Saviour's case is easy enough) and then His miracles become both indisputable and logical.

To sum it all up and to repeat: In discussing miracles we must avoid beginning at the wrong end. We must first prove their author was divine. This accomplished, the remainder — their reality, their reasonableness and their effect—all become easy. Our Saviour was profoundly consistent when He treated His miracles as secondary evidence of His divinity. He said in substance: "If ye believe Me not for My word's sake, then believe Me for My works."—D. P. BALDWIN, in the Indianapolis News.

Correspondence.

SUMMERFIELD, Ill., Sept. 11, 1904.—The summer, which is almost past, was ideal in this vicinity. With the exception of several days, the heat was never intense and the crops were of such a kind that brings joy to the heart of the farmer. Wheat averaged between 20 and 30 bushels per acre and is of excellent quality. Prospects for corn are very good.

Among the young people of our church the following will attend college this coming year: Miss Alida v. d. Smissen at Bethel; Arthur L. Weber, David Dahlem and Edw. Krehbiel at McKendree College, Lebanon, Ill.

Services in St. Louis have been discontinued at present on account of our pastor's hay-fever. They expect to hold services again in October when, it is hoped, this affliction will have passed away.

During the summer we have had numerous visitors in Summerfield, who having come to visit the Fair, spent Sunday here. Among the pastors, the following visited us and held services: Rev. J. W. Kliewer, Berne, Ind.; Rev. Peter Voth, Alexanderwohl, Ks.; Rev. Berger, Presbyterian minister who worked as missionary in Siam for 5 years.

The baby son of Mr. and Mrs. John Ruth, of St. Louis, was buried here Aug. 19, hardly six weeks old when its little life fled. The bereavement of the young parents is especially hard since it was their first born.

Send That Boy to Me.

"The pay is forty dollars a month, and a good youth is sure of promotion. That is what the permanent men at the railroad shops complain about; this place is now vacant because the lad your partner sent us, and who filled it worthily a year, is now placed where he gets eighty dollars a month. So we trust you to choose his successor. They may ask you a few questions about the candidate for form's sake, at the office, but your man is sure to pass muster."

The above was addressed by a busy railroad official to a city lawyer, who replied:

"There is my friend's son, Urban Starr; his father spoke to me about employment for him. To be sure, Urban is rather above the place as to talent and culture; but times are hard, and the young should climb the low rounds of the ladder. I'll see about proposing him."

"Thank you! I'll be doubly obliged if you will take your applicant up to the office and see him accepted." And the railroad man hurried away.

To this conversation there had been a deeply interested but sad-hearted listener — Theodore Young, the faithful office boy, who longed with unspeakable desire for some such place as the one described. He was the eldest son of a widowed mother, whom he yearned to help, and who was so poor that forty dollars a month seemed wealth to her boy. When the railroad man left, the lawyer turned to Theo, saying:

"Here, Theo, though it isn't your work won't you note the dates of these letters and file them away in order while I write a letter for you to take up to Mr. Starr's?"

Theo attended carefully to the papers, and was waiting for the letter before it was finished. A great desire was swelling in his throat till it ached, and when the finished letter was handed to him his request burst forth in trembling eagerness:

"Do you think, sir, there are, or may be, any low places at the railroad shops for which you would venture to recommend me? I would begin very low, and work very hard to deserve promotion, and perhaps in years I might come to such a place as this for Urban Starr."

"How can we spare our good, trusty Theo? But, I own, it is too bad to keep you here. If Urban consents to apply, when I go with him you may go, too, and I'll interview the parties about something for you."

"Oh, thank you, sir, cried Theo, and he was so glad that he ran instead of walking on his errand, A few hours later found Urban and Theo waiting in an ante-room, while the lawyer made known his business about Urban to the railroad officials who said:

"Oh, yes; thank you for bringing him. The last employee your firm sent was a treasure, and we don't need to ask questions about this one; yet there is one essential thing that I will mention. Of course you know this person, like the last, to be strictly temperate— total abstinence, pledged and practiced?"

"No, sir, I know nothing of the kind; but on the contrary, while my friend, M. Starr, is temperate, he isn't one of the

total kind. There is wine for the guests at New Year's, and Urban takes his glass like the rest."

"Excuse me, then; but he won't do for our employ. Total abstinence principles and habits are our first requirements."

"He is no drunkard. Perhaps if you see him you will think he has qualifications of great value to you."

"It is useless for us even to see him, since we desire one who has been from boyhood voluntarily abstinent."

"Very well; Urban Starr is above need of the place. Good morning! Oh, excuse me for having forgotten another matter; there is here a lad with me—in fact, our own office boy — for whom I've promised to ask if you've any kind of a place ever coming vacant into which you could put him with hope of the future. We hate to lose him, for he is trusty, capable, willing, writes a gook hand, and is quick at figures."

"How is he on total abstinence?"

"Oh, he is square on that. Signed the pledge when a child. Never took a first glass. Regards a glass of wine with superstitious horror."

"Send him in, if you please; we would like to talk with him."

Theo came back to the lawyer's office radiant with joy, exclaiming: "They say I'm just the one they want for the place you didn't take for Urban. They only laughed when I said I feared there was some mistake. Don't Urban want the situation?"

"It is all right, Theo. Please remember when you are a railroad president that you owe your success in life to——?"

This occurred, for this is all true, several years ago, and Theo has now a salary of fifteen hundred dollars, with the love and confidence of all who know him, while Urban is intemperate, out of employment, and a grief to his parents.—Christian Statesman.

A Quickened Conscience in Wall Street.

It has not been often in the recent past that one could point to Wall Street for an example of quickened conscience. Warnings could be found there in abundance, but few to heed the lessons taught. Of late, however, in Wall Street, a prophet has arisen in a guise to attract attention even from the men who make money getting the chief end of man. One of the editors of the Wall Street Journal, has taken the editorial tripod as a pulpit, and has preached truth to an audience that might have little inclination to listen to other preachers. We have already quoted from this journal in THE CHRISTIAN for May, and we are glad to give our readers another excerpt from the same source.

THE WORLD WORSHIPS THE MAN WHO GETS THERE.

"A large part of the world reserves its applause for the men who 'get there,' who achieve results, who do things, and it does not much care about the methods employed to achieve these results. A politician who can elect his candidate by buying a state is a great man. Hurrah for him! Make him a cabinet officer. Give him a fat contract. Put him at the head of the party. This spirit is by no means confined to politics. It prevails to a large extent in a financial world. 'The way to do things is to do them, and it is not necessary to bother much about the ethics of the game.' That is the law of one school of business as it is of one school of politics. Is there a franchise to be got? Buy it. Is there a combination to be formed? Form it. Is there a competitor who must be crushed? Crush him. Is there a chance to make a great deal? Make it. Never mind about methods, or laws, or ethics, or religion. Think about them afterward. Results are the thing now. Let your wife look after the religion. Give the man you have ruined employment in one of your departments. Violation of laws can be attended to by your corporation lawyer. Charity covers a multitude of sins; found a college or a hospital or build a church.

"Now there is nothing more diabolical than such a theory and practice as that. It means anarchy. It spells national ruin. 'Results' are indeed what the world is laboring for, but results that are the achievement of graft, of violation of law, of injustice, oppression and deceit—such results are worse than failure. Those people who love fair play, and straight dealing are becoming more and more impatient with results that do not square with the fundamental principles of morality. The men who do things without 'bothering about ethics' are sowing seeds, the harvest of which may some day be revolution."

There is ground for hope when a leading financial journal can print such an article as this, and especially when it is copied into the financial columns of leading papers as the above has been copied.

Few things are so effective as *failure* to bring a man to his senses. So long as everything turns to gold at the touch, so long as we are courted and listened to, there is slight inclination to accuse ourselves to mistakes and blunders and sins. "Who can understand his errors."

But when we fail, and the crowd forsake us, then we have time to think over the path we have come, and to tremble at our nearness to the abyss.

During the past two or three years of prosperity it is not alone in Wall Street, but throughout the country that reputations have been strained almost to breaking point. Men who called themselves honest, and who meant to be honest, have done things for which they are heartily ashamed. Now that the failure of their plans has exposed the rottenness of the foundation on which they had built they realize as they never realized before that they failed because they deserved to fail.

The daily papers have recently reported that the conscience of one man has impelled him to restore more than a million of dollars lost in aquestionable investment upon his personal recommendation. If the story be true the man is richer now than he was before he made the restoration. Let us thank God and take courage for every such indication of a return to sanity, not only in Wall Street but elsewhere for it was only *when he came to himself* that the prodigal said, "I will arise and go to my father, and will say to him, Father, I have sinned."—The Common People.

True of Others.

The following severe arraignment of the Methodist church by one of its leading bishops, Bishop Foster, is only too true of most Protestant denominations, our own not out of the same danger either. He says:

The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the church; and as a satisfaction for all their worldliness, Christians are making a great deal of Lent and Easter and Good Friday, and ornamentations. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same; and the Protestant church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him today can fail to see the fact?

Do not Methodists in violation of God's word and their own discipline, dress extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, and Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can anyone going into the Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theater and ball-goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold, artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performance, spirituality is frozen to death.

Formerly, every Methodist attended class and gave testimony of experimental religion. Now the class meeting is attended by very few, and in many churches abandoned. Seldom, the stewards, trustees, and leaders of the church attend class. Formerly, nearly every Methodist prayed, testified, or exhorted in a prayer meeting. Now but very few are heard. Formerly, shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like have taken the place of the religious gatherings, revival meeting, class and prayer meetings of earlier days.

How true that the Methodist discipline is a dead letter! Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as of the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions whom it has swept into hell shall stand before the Judgment.

The early Methodist ministers went forth to sacrifice and to suffer for Christ. They sought not places of ease and affluence,

but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls who had been won for Jesus. Oh, how changed! A hireling minister will be a feeble, a timid, a truckling, a time-serving minister without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in public lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits. — Bishop Foster.

Bishop Foster's words are not only true of the M. E. church, but many other denominations. Almost every denomination has a tendency in that direction. There are members in the M. B. C. church, if our ministers are not very straight in dealing with them who will soon be pulling others in that direction. The discipline is too straight, and the rules too stringent for them. Better drop such from the church roll before they pull others with them.

Be a Plodder.

Do not try to do great things; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, win his smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze.

But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake to find the one noble trait in people who try to molest you; to put the kindest construction on unkind words and acts; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep: and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

The Sunday School Lesson.

Subject for September 18: Israel Reproved. Amos 5: 4–15. Golden Text: Seek the Lord, and ye shall live. Amos 5: 6.

LESSON TEACHINGS.

Introduction. Amos was one of the most influential prophets in the days of Jeroboam II. See Amos 7: 10. A short spurt of national greatness and prosperity marked the reign of this powerful and profligate king, who added Damascus and all Syria to the Euphrates river to the northern kingdom. Syrian gold flowed into the national coffers, the upper classes grew wealthy, and as usually in such an event, luxury, dissipation and gross disregard for the poor increased apace. Amos draws vividly realistic pictures of the voluptuous scenes in the court. They lived in ivory houses, had their summer cottages and winter residences, their tables groaned under the weight of choice meats and sparkling wines, and while they feasted music from viols and other instruments "arose with its voluptuous swell." At night they stretched themselves upon ivory couches. Withal, their hearts were far from God and completely won over to idolworship. While the rich thus lived like Dives, thousands of Lazaruses sat at the gate. The poor were not only neglected but denied justice and heavily taxed, and only the rich, who bribed the judges, obtained justice. It was clear that though the kingdom was outwardly strong and in the heyday of its glory, judgment was not far off. Amos was sent by God to announce the impending doom. He was not a prophet (7: 14,15) but a layman, and God often makes use of earnest consecrated laymen like Moody to wake up the moral and spiritual conscience of a nation, especially when the professional priesthood has become lax and timid and lukewarm, and tainted with the vicious time-spirit. The gloomy future that Amos forecast made him notorious as a pessimist, and the priesthood at Bethel, where Amos uttered his warnings, condemned such pessimism and told the prophet to go down to Judah and prophesy. It is never pessimistic to set forth realities. Paul said in the days of the early church that "the days were evil" (Eph. 5: 16) and we can still say to-day that the world around us is full of evil. As long as trusts and combines eat out the very life of the people and the love of money, the mad pursuit after millions goes on; as long as loot and graft and steals take place daily in public offices; as long as mob violence and savagery coolly burns negroes at the stake in the twentieth century:—just so long it is a duty to denounce such lawlessness and prophesy judgment, even though we be "pessimists."

1. Israel Bidden to Seek God (4–9). This is still our first duty (Matt. 6: 33). The result then would be: "And ye shall live." See v. 14. For Israel such a promise meant continued national life and blessing as well as individual prosperity and happiness. For us it means this and much more—eternal life, spiritual richness of life. The man whose life is Christ alone lives in the best sense of the word. To seek God is to seek to know His will, and doing the will of God from the heart means blessing for body, soul and spirit. Formalism and ceremony played a large part in the outward religion of Israel. Sacred places like Bethel and Gilgal and Beersheba appealed to the people, just as churches and church tradition do to many in our day. So the Pharisees in Christ's days punctiliously observed the traditions of the fathers. But of what use is all this if we do not seek God at the same time. Sacred places cannot save, but only God. The penalty of not seeking God is stated in v. 6—judgment like that which fell upon Ananias and Sapphira, though it may not always be so sudden. See also Lev. 10: 1–11. But especially the corrupt judges were in danger (v. 7). It is worth while to seek God when we see in v. 8 how powerful He is, the Creator of the stars, of day and night and of rain, the Protector of the weak against the strong (v. 9). But this same gracious God is also powerful to smite. He who loves God also fears Him.

2. Israel Guilty of Many Sins (10–13). They hated good judges and upright men. They hated the light. John 3: 19, 20. Men hate light because their deeds are evil. Jesus said to His followers that they should be hated of all men for His sake. If you want the world to cast you off just come out boldly confessing Christ's gospel. You will be unpopular the rest of your life, perhaps worse. They oppressed the poor (v. 11) something expressly forbidden (Deut. 15: 7–11) and this infringement of God's holy law would be severely punished (Amos 2: 6). The poor could not obtain justice, because it was sold for bribes (v. 12). All these transgressions were so prevalent that even good men were afraid to protest. Amos was not one of these. He was not afraid of the popular ill-will.

3. Israel Called to Repentance (14–15). Seek only to do good, first forsaking evil. This constitutes true repentance. See Isa. 1: 16,17. "To obey is better han sacrifice." Reformation proves repentance, but only re-generation can make reformation possible. The only way to wean a drunkard from the bottle is to get him soundly converted. The most blessed result of repentance is God's presence — "the God of hosts shall be with you." The same promise is given to the saints in 2 Cor. 6: 17, 18. Hating evil goes hand in hand with loving the good, only in the opposite proportion. No one can truly seek the good unless he loves it or abandon the evil unless he hates it.

Marriages.

Sprunger — Ensign. — The marriage of Miss Elizabeth Ensign, of Hicksville, Ohio, to Mr. James E. Sprunger, of Oberlin, Ohio, was solemnized at the home of Mr. C. U. Widmer, No. 11 Royal Avenue, Monday afternoon (Sept. 5) by Dr. Bosworth, Dean of Oberlin Theological Seminary. After the impressive ceremony the bridal party with about two dozen invited guests, together took a special trolley car for Niagara Glen, one of the most beautiful spots in the Niagara region, where a fine wedding dinner was served at 6 o'clock. The entire affair was a notably pretty and happy one, and every one in attendance seemed to enter into the spirit of the occasion. Mr. Sprunger has made a large circle of friends during his vacation sojourn here, which he so admirably improved in furthering the religious work at Echota and Aluminum Park. After a short bridal tour down Lake Ontario, they will return to Oberlin, Ohio, where Mr. Sprunger will enter upon his year's work as general secretary of the college Y. M. C. A.—Niagara Falls Gazette.

Deaths.

Shelly.— On August 26, 1904, in Milford, Bucks Co., Pa., Lydia, nee Geisinger and widow of Jacob F. Shelly, aged 85 years, 6 months and 20 days. Funeral services were held and burial made at the West Swamp church on August 30th, conducted by A. B. Shelly, who preached from Heb. 4: 1–3.

Moyer.—On September 4, 1904, at Quakertown, Pa., Aaron S. Moyer, aged 74 years, 7 months, 2 days. Funeral services were held in Bethany Mennonite church on the evening of September 9th, where W. S. Gottshall spoke. The following day the remains were brought to the West Swamp church, where the deceased was a prominent member, for burial and where the funeral sermon was preached from 1 John 3: 1, 2, by A. B. Shelly.

Sprunger.—At Berne, Ind., Sept. 10, 1904, Peter E. Sprunger, of urinary trouble, of which he suffered the greater part of his life time, but especially since the past ten years at intervals. His age was 84 years, 6 months and 14 days. He was born in the Bernese Jura, Switzerland, and emigrated with the Sprunger relations in 1852 who settled the vicinity of Berne, Ind., being one of the few survivors. Funeral services were held Sept. 12 at the Mennonite church where he was a member almost since its existence. He leaves 1 daughter, 2 brothers and a number of grandchildren and great grandchildren. In the past two years 2 of his brothers and 2 sisters passed into the beyond.

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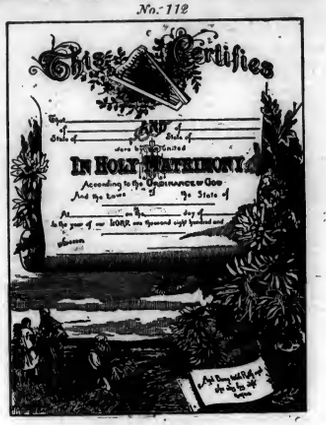

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News of the Week.

Domestic.

Forest Fires on the Pacific Coast.

SAN FRANCISCO, September 10.—All Knights Templars special trains scheduled to leave for the east via Ogden last night were canceled on account of the fires in the snowsheds in the Sierras. The only east-bound train that left here last night was the one destined for Reno, Nev., and which was held at Colfax. The special car of the Earl of Euston is attached to this train.

According to the railroad advices received here, all the sheds between Blue Canyon and Cisco were destroyed. It was expected that the overlands would resume running to-day.

Forest fires are now raging in many of the principal timber sections in the northern districts of California and in the immediate vicinity of this city. In the Santa Cruz mountains the situation is serious in the extreme, and it is believed that the State Park in the big basin which contains some of the finest redwood timber in the State is doomed.

Down the mountains to the coast line, the flames are sweeping everything before them—ranches and property of all kinds, and it is only hoped that the conflagration may not extend to the city of Santa Cruz. The fire in Marin county is now checked, it is believed, after devastating an area of 14,000 acres.

From Tehama, Butte and other points up north come reports of loss by flames, which have swept the mountains. It is feared that in many instances it must have been impossible for people to escape the fire.

Use Sun Flowers as Signals.

LINCOLN, Neb., September 12.—Two ten-year-old boys saved the fast Portland express on the Burlington from wreck, near Grand Island, by waving sunflowers as signals to the engineer. The boys while at play discovered that the mile-long bridge over the Platte river, near that city, was on fire. One of them remembered the fast train was due, but they had nothing to use as signals. A dense growth of sunflowers, just now richly yellow in color, lined the track, and these they used with effect.

Eight Drowned in River.

PHILADELPHIA, September 12.—Eight persons were drowned in the Delaware river last night when the steamer Columbia ran down the launch Crickett, cutting it in two amidships. The twelve passengers were thrown into the water. Four were rescued by the crew and passengers of the Columbia.

The accident was the tragic close of a day of pleasure. The party had been invited by Fortescue, owner of the launch, to spend the day upon the river. They left early in the morning, reaching Trenton late in the afternoon. On the return trip the accident occurred.

The Maine Election.

PORTLAND, Me., Sept. 12.—The republicans to-day carried the state for William T. Cobb, of Rockland, the candidate for governor, by a plurality of about 20,000 over Cyrus W. Davis, of Waterville, his democratic opponent.

The complete returns will not be received for several days, but 300 out of 522 cities, towns and plantations give Cobb 59,705, Davis 38,399. The same places in 1900 gave Hill, republican, 51,707; Lord, democrat, 29,302. These returns show a republican gain of about fifteen per cent. and a democratic gain of about thirty-one per cent. over 1900.

Spend $50,000 a Year on Clothing Alone.

NEW YORK, Sept. 12.—"What does a society woman spend on her clothes?"

If there is one question asked oftener than another, here we have it. But according to an undoubted authority connected with the dressmakers' show just closed at Madison Square Garden, the interrogation properly should be:

"How much must a society woman spend on her clothes?"

Mrs. Safford Barstown, a New York woman who spends her entire time simply designing on paper new creations in which to garb lovely American womanhood, said some interesting things in this line Saturday. Mrs. Barstow was asked whether a statement made in the dressmakers' convention that some women spent as much as $25,000 on their clothes in a year is an exaggeration.

"That merely is a fair average," she said; "far from being distorted, the figure named is quite conservative. Mrs. John Jacob Astor, I think, is admitted to be the best-dressed woman in New York. I am certain she spends all of $50,000 a year on her dresses. Mrs. Cornelius Vanderbilt is a close second. Her dressmaking bill certainly runs over $40,000, while Mrs. Stuyvesant Fish and Mrs. Joseph Widener, for instance, are members of a big class that easily part their husbands from upward of $35,000 each year for the benefit of dressmakers, shoemakers, glovemakers, etc.

"It is wrong to call this extravagance too, mind you, for does not the money so spent go to benefit in the end a great many people in moderate and even poor circumstances? Every employe connected with this great trade must derive some good from money so spent.

"What must a woman who moves about in good company, where money is the absolute monarch, have in the way of clothing? Well, let us see. We'll begin with the day, for the clock has everything to do with madam's appearance, as every one knows. To begin with, she must have at least half a dozen house gowns. These must be dainty. They will cost anywhere from $50 to $100 each. In addition, she will have a dozen house gowns averaging $200 apiece. A dozen linen shirt waist outing suits will cost $900, running in cost from $75 to $135 each."

Then Mrs. Barstow described in detail what else a society woman must have all of which may be summarized as follows:

One dozen linen outing gowns	$ 900
One dozen yachting gowns	1,200
Three dozen hats	1,800
One dozen (formal) afternoon gowns	3,600
Half dozen afternoon wraps	900
One fur coat	1,000
Twenty-five evening gowns	15,000
Four evening wraps	1,000
One dozen house gowns	2,400
Three dozen pairs shoes (including slippers)	500
One hundred pairs of gloves	200
Six dozen pairs of hose	700
Handkerchiefs and neckwear	500
Lingerie	5,000
Three automobile outfits	1,500
Total	$36,200

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Foreign.

THE RUSSO-JAPANESE WAR.

ALL QUIET AROUND MUKDEN. BALTIC FLEET SET SAIL FOR THE EAST.

ST. PETERSBURG, September 10—5:31 p. m.—The Red Cross officers fear an epidemic of disease will break out in both armies, the torrents of rain which fell after the ten days' battle at Liao-Yang having compelled the worn-out and hungry troops to sleep without shelter in mire by the roadsides. In any case, it is believed to be certain that the hardships endured by the soldiers will result in a great increase in sickness.

ST. PETERSBURG, Sept. 12—1:33 a. m.—At a meeting of the emperor's military advisers on Saturday, War Minister Sakaroff recommended the sending of an additional 350,000 men to the far east.

The departure of the Baltic fleet for the far east is officially announced. Admiral Birileff, commander of the naval forces at Cronstadt, will accompany the fleet as far as Libau, from which port this modern armada of almost forty pennants will sail immediately for the orient. The decision of the admiralty to send out the fleet in the face of the existing situation in the far east is evidence of the temper of the government to prosecute the war to a finish. In this connection there are other war moves. Mobilization in southern Russia was announced to-day and in addition practically all the reserve officers of the navy have been called out.

ST. PETERSBURG, Sept. 11.—In a telegram to the emperor dated September 10, General Kuropatkin says: "There were no hostilities to-day (Saturday), except insignificant patrol encounters in which we sustained no casualties."

TOKIO, Sept. 11.—8 p. m.—Telegraphic reports received here to-day from the headquarters of the Manchurian army declare the Japanese to be in full possession of the Yental coal mines and estimate the Russian losses up to the fall of Liao Yang at over 25,000 men. The estimate of the losses does not include those suffered by the Russians in the rear guard actions fought after the evacuation of Liao Yang.

ST. PETERSBURG, Sept. 11.—The emperor has called to arms the reserve troops in twenty-two circuits of the government of Kherson, Bessarabia, Ekaterinoslav and Taurid, belonging to the military district of Odessa, and also one category of reserve officers throughout the empire.

WASHINGTON, Sept. 11.—A dispatch from Tokio which reached the Japanese legation to-day places the total casualties on the Japanese side at the battle of Liao Yang at 17,539 officers and men killed and wounded. Of these the army of the right (Kuroki's) lost 4,866, the center (Nodzu's) 4,992 and the left (Oku's) 7,681.

The number of officers killed was 136 and the number wounded 464.

A Japanese officer says the Japanese losses at Port Arthur during the last few days were very heavy, exceeding 15,000.

Treaty With Thibet Signed.

LHASSA, Thibet, Thursday, Sept. 8, via Gyangtse, September 10.—In a speech after signing the treaty with Thibet September 7, Colonel Younghusband, the British political agent, pointed out that the British therein avoided interfering in the smallest degree with the internal affairs of the country. They had not annexed any territory and had fully recognized the continued suzerainty of China. They had merely sought to insure the observance of the treaty of 1890 that trade relations between India and Thibet should be established and that Thibet should not depart from her traditional policy in regard to political relations with other countries.

Capt. Voss and His Boat End 41,000 Mile Cruise.

LONDON, September 12.—Captain Voss, of the three-masted Tilikum, of two and a half tons, which is at anchor in Margate harbor, is perhaps the only cockleshell navigator who has made money at the business. His crew consists of an expert advance agent, who looks more at home in a top hat and a Prince Albert than in oilskins.

The Tilikum has traveled 41,000 miles, starting from Vancouver, B. C., three years ago, and finishing in the tank of the London hippodrome. It is nothing but an Indian dugout canoe forty-three years old, thirty feet long and two feet six in depth of hold, with a tiny cabin protruding fourteen inches above the deck. Instead of a bowsprit it has a carved prow like a Viking ship, and its three masts look like small bean poles. It spreads thirty-eight yards of canvas.

Old salts of Margate shake their heads and refuse to believe that the Tilikum ever weathered a gale, but the skipper is armed with proofs. He attributes his success in riding out all kinds of blows to a canvas sea anchor of his own invention.

As a mascot he carries the skull of the Indian who carved out the canoe. In the Pacific a green sea carried away his crew and compass and sent them to the sea together. With this exception Capt. Voss had no serious accident.

Catholic Mission Attacked.

BRISBANE, Queensland, September 12.—News has been received from German New Guinea, saying that natives attacked the Catholic mission and murdered Fathers Raschen and Ruttar, Brothers Bley, Plarschaert and Schellekens, and Sisters Sofia, Agatha, Annie, Agnes and Angelta. Thirty-six natives were captured and sixteen of them were executed for the crime. The design of the natives was to murder all the whites, but this was frustrated.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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The Prodigal.

I will arise and go to my father. Luke 15: 18

Lonely and dejected
See the lost one pine;
Wretched and neglected,
'Mid the husks and swine;
Now no more deluded,
He forsakes his woe,—
Saying, "To my father
I will rise and go."

O'er the wayward wanderer
Still the father yearns,
Watches till the tearful
Prodigal returns;
Hears him in contrition
All his sins confess:
Pities his condition,
Clasps him to his breast.

Filled with deepest sorrow
Hear the wayward one:
"I am no more worthy
To be called thy son."
On his brow the father
Plants the kiss of peace,
Hushes all his sorrows,
Bids his wanderings cease.

Oh! thou weary wanderer,
Why so long delay?
Lo, the Father waiteth;
Why not come to-day?
Why with want and hunger
Perish, far from home?
Poor, lost, weary wanderer,
Come this hour! come home!

—H. L. HASTINGS, in The Safeguard.

Items of News and Comment.

Rev. Peter M. Wall died recently at Los Angeles, Calif.

Rev. Joel Lehman, of Berne, Ind., served the Pandora, Ohio, congregation Sunday, Sept. 11.

News has arrived that Rev. Andrew Murray is lying seriously ill at Capetown, South Africa.

Editor J. F. Harms, of the "Zionsbote", has sufficiently recovered to take up his work again.

According to trustworthy report, Rev. S. M. Musselman, pastor of the Wayland-Noble charge in Iowa is building a house.

The Pacific conference publishes a long program in the "Bundesbote" for its convocation at Paso Robles on Nov. 20 to 23.

Bro. D. D. King who has spent his summer vacation serving the Bethel, Mo., congregation, has returned to school at Berea, Ohio. On his return he preached for his home congregations at Bluffton and Pandora, Ohio.

Bro. Missionary P. A. Penner, of Champa, India, writes that they are all tolerably well, but in sore need of help in their work. Harvest prospects are good.

The Mennonites of South Russia are actively supporting the Red Cross work at the scene of war in the east. They recently fitted up 50 beds at a cost of 7800 Rubles.

Several Mt. Lake, Minnesota, brethren, J. H. Voth, J. B. Wiebe, F. A. Janzen and J. H. Ewert, have gone to Rochester, N. Y., to enter upon a course of study at the Baptist institution.

Rev. J. F. Lewis, field secretary of the Indiana Anti-Saloon League, visited Berne, Ind., and spoke at two churches on the legalized liquor evil, at the Mennonite church in the evening. $344 were subscribed to the league fund.

Bro. J. F. Funk unexpectedly dropped into the meeting on Sunday evening and brought the Elkhart congregation greetings from the Russian brotherhood in Kansas and the West with whom he had a pleasant sojourn of seven weeks.—Herald of Truth.

The Sunday-school workers of Elida, Bluffton and Newstark (Ohio) have arranged to hold a union meeting, including their respective schools, at the M. H. near Newstark on Sunday, Sept. 18th. An appropriate program has been arranged for the occasion.—Herald of Truth.

Missionary A. Friesen, of Nalgonda, India, reports that there are three principal stations and 38 substations at that mission, superintended by the Missionaries Abr. J. Huebert, Henry Unruh and himself, while the substations are served by native helpers. 160 persons were baptized the past year. The total membership counts 1613.

Word comes that since our mission has been opened in Canton, Ohio, full title has been secured for the ground on which the old Mennonite M. H. is erected. Steps have also been taken to repair and remodel the building and use it as a permanent place of worship again. The little meeting house on Rowland Hill, around which the city of Canton is now built, has been a spot dear to the Mennonite brotherhood for three-fourths of a century, and the fact that it has again become a place of worship for our people will be glad news to many.—Herald of Truth.

At a mission service at the Ebenezer church near Bluffton, Ohio, the Misses Phœbe Brenneman and Rhoda Luginbill, who are soon to leave for China into the mission field, addressed the meeting. They are sent out under the support of the Missionary Church Association, but one of them has the promise of financial support from the Ebenezer congregation.

"A class of professional noncobatants is as hurtful to the real healthy growth of a nation as is a class of fire-eaters, for a weakness or folly is nationally as bad as a vice or worse, and in the long run a Quaker may be quite as undesirable a citizen as is a duelist."—Theodore Roosevelt.—This utterance is attributed to President Roosevelt, which, if true, would be also a sling at us Mennonites.

World's Fair Accomodations.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and splendid private homes. This is reallyan extension of the boarding house register, which such Associations have always maintained for the benefit of strangers. The St. Louis Associations makes no charge for its service, and the benefits of the bureau are extended not only to young men, but to the Christian public generally. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin Avs., St. Louis.

C. M. College Opening.

With the beginning of the Fall Term, the Bluffton College enters upon its fifth year of work. The institution is gradually becoming bettér established and more widely known. The advantages offered by this College are such as we believe will appeal to the general public as soon as they are fairly considered. There are many young people within easy reach of this College who could by a little additional effort obtain that which would be of great benefit to them for life. Why not embrace the opportunity while it is here? This announcement is at the same time also an invitation to all who are seeking to educate themselves for a larger and more useful life. The Fall Term will open on Wednesday, September 21, at nine o'clock in the morning and will continue thirteen weeks, closing at noon on Wednesday, December 21. * * It is of the greatest importance for all who expect to pursue the regular courses of study to enter on the first day, when the regular classes begin work. In many cases it is not only hard but almost impossible to begin advanced studies after that. And yet to accommodate those who cannot possibly enter on the first day, arrangements are made for their entrance at the middle of the term, Wednesday, November 9. Those entering at that time can complete a half-term's work before the holiday vacation.

Any one who is not in possession of a "Circular of Information" should send for one. They may be obtained free by addressing the President or the Secretary of the College. All information concerning expenses, regulations, entrance requirements, etc., are explicitly stated therein. Additional information will be given cheerfully upon application for the same.

In accordance with a recent decision of the Board of Trustees a matriculation fee of one dollar will be charged every student entering the institution for the first time. Those who were enrolled at any time before will be given a matriculation card which in every case must be presented when entering.—C. M. College Record.

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., Sept. 10-18.)

A. H. Ruth, Dover, O. T.; G. H. Johnston, Edw. A. Kohrs and John Marguard, Burlington, Ia.;

J. v. Harymerle, Vienna, Austria; C. D. Porth, Denton, Tex.; H. J. and P. J. Friesen, Mt. Lake, Minn.; Albert Egly, S. C. Short, D. Bixler, F. G. Eichenberger, Berne, Ind.; Dan. Gingrich, Trenton, O.; Frana, Christian, Kathrin, Andrew and Mrs. Schrag, Peter and Mrs. Anna Gering and family, Washington; Sol. King, Orrville, O.; Adam and Katie Egly, Geneva, Ind.; Lillie Schindler, Wheatland, Mo.; Henry and M. H. Raeloman, G. A. Ihde, Hope, Kan.; L. E. Amstutz, E. D. Steiner, Rittman, O.; G. Siegenthaler, Alliance, O.; R. H. and A. D. Ruth, Heston, Kan., J. J., Meta and E. S. Ruth, Moundridge, Kan.; Barbara, Mr. and Mrs. D. T. Eyman, Reedly, Cal.; A. L. Bissett, Caldwell, Idaho; Mr. and Mrs. Moser, Woodburn, Ind.; Mr. and Mrs. A. I. Schowalter, Halstead, Kan.; Thomas M. Wilson, Chicago; Carl Ewert, Gretna, Man.; H. Guntzner, wife and son, Hanover, Ont.; E. A. Beck, Upper Sandusky, Ohio; Philip Bauer, Piqua, O.; A. T. Kruse and family, Geary, Okla.; J. E. Wirkler, Newton, Kan.; H. Barlow, wife and daughter, Pottstown, Pa.; Louis B. Heep, Denver, Colo.; Huston C. Sprunger, Fort Wayne, Indiana; Otto Lichte, Bloomfield, N. J.; Fred Behler, Columbus, Neb.

Respectfully submitted,
EDW. KREHBIEL.

From Our Missionfields.

Missionary J. A. Funk writes from Cantonment, O. T.: "Our work took its regular course during the past quarter. The services in the chapel were regularly held until the close of the school. After the close of the school we discontinued them for a time, but as a number of Indians are living on the school land we opened them again. But as it is uncertain how long these Indians will be allowed to remain on the school land it is also uncertain how long we will be enabled to continue our services in the chapel. In case the Government takes the land away from the Indians they will be obliged to move to some other places in order to find pasture for their horses.

"Our Arapahoe church has had no increase in numbers, but it has grown somewhat in spiritual life, in spite of the fact that some weak members constitute a door through which some of the vices with which we are surrounded enter in. Weak and imperfect as the little church as yet is yet we find much for which we can thank the Lord, who has called it into existence and who has kept it thus far, and who, according to his promise, will eventually bring it to perfection. On June 19th, we celebrated the Lord's supper. On this occasion we had the pleasure of having with us John Wolfchief, who has been away to school for a number of years, first at Chilocco and of late at Phoenix, Arizona. Sister Ella Stander, who has been at Carlisle for several years, will also return soon, when she will have the pleasure of greeting her mother and sister as Christians, who were still heathen when she left. One of our sisters has offered to give $100.00 to our church as soon as she has sold her land. This offer, which came quite unexpectedly to me, is setting a good example to others and will undoubtedly be an incentive to induce others to bring offerings unto the Lord. It will also awaken the heathen conscience by showing them the elevating character of the Christian religion. Yet for the present the heathen rage in their camps and would like to sever the bond which holds our Christians together if they could do so."

On August 21st. the first fruits of our mission among the Hopi Indians at Oraibi, Arizona were gathered in. On that day Lillie Talevanka, an educated Hopi girl, was baptized and received as a member of Christ's church. Lillie had to overcome much oppostion on the part of her relatives and friends in order to take this step. But she joyfully confessed Christ before them all and was baptised in their presence. Quite a number of Indians were present at her baptism, both men and women. A greater portion of the women present, when they saw what was coming, left the room and peeped in by the door. But when they saw that nothing was done to injure them they came in again. Some of the Hopis are showing a greater amount of hostility towards the missionaries and the Gospel than before, not only at Oraibi but at the other missions as well. The enemy no doubt sees how his strongholds are giving away gradually and this is what enrages him. Besides Lillie another Christian Hopi girl is living at Oraibi, one who has been baptized while away to school. These two are as yet the only Hopi Christians among a population of about 1200 souls. That it will not be an easy matter for these two young Christians among so many who are not Christians to remain faithful to their profession and to lead Christian lives is evident. Brother Frey therefore asks for the prayers of believers in their behalf.

Brother Penner, our missionary at Champa, India reports that he baptized one of his lepers, who was sick unto death and who was not willing to die without being baptized and admitted into the Christian church. Brother Kroeker, our missionary at Janjgir, India, writes that a number of their orphans have applied for baptism and are now receiving special instruction preparatory thereto. Brother Kroeker has been troubled with sore hands for some time so that he could not do any work. But at last reports his hands were so far restored that he could pursue his work again.

Brother missionary Linscheid is now busily engaged in erecting the necessary buildings at our new station at Lame Deer, Montana. He writes that the weather is getting colder and that winter may set in most any time, and they are anxious to have their buildings finished as soon as possible. —S.

The Afflictions of Children.

Adults are familiar with distresses that are observed in other adults, and frequently seem quite unable to reconcile what they thus see, and learn about, with the love and beneficence of the heavenly Father. But if these seem in many respects inexplicable, and we are obliged to fall back upon our absolute belief that God does all for the best, whether we can now, or ever shall in this life see how, are not the pains and other incurable afflictions of little children more appalling still? We feel that these are the innocent ones of this world, who have never yet committed any willful offense against God or men. Why then, are they thus early doomed to live in a hospital, infirmary, or charitable institution of some other kind, a care to the public, a sorrow to relatives if any such own them, shut away from the greatly esteemed pleasures of a free physical life, and all the stimulus which comes through the profitable use of the bodily senses? Why are they denied entrance to the world of professions, commercial enterprises, marriage, the joys of family life, the delights of work, making money, and winning places of responsibility and honor among their fellows? The realization of it all comes at first as a shock to faith; to the truth of any religion. We are not only put upon all our mental metal, but our faith is urged upon its defence. "That is something that staggers me, to see those little innocents, bent and twisted, doomed to wheel-chairs, crutches, harness, swings and beds, besides all the physical suffering many must endure all their years," said a stranger in the street-car, as we rode rapidly, a short time since, past the Hutchinson ward of the "Philadelphia Home for Incurables." The conversation cannot be wholly given here, because of the requirement for brevity, but we have thought of him and the subject ever since. This writer may be very far short of many reasons why God permits afflictions to apparently blight these lives so early, but certainly some things are plain, and we should all be better satisfied, better Christians for considering them. For, if we only will, we may see how the Lord manages us all so that His little dependent ones shall be tenderly cared for, far more so than they ever should likely be if left alone to the mercies of even those who gave them birth. We may get a glimpse of that fore-seeing predestinating, compassionate love of God which arranges for helpless, pain-racked infants and small children, and, in doing so, lifts us and them into arms far stronger and more humane than our own.

These afflictions preserve some, at least, from sins which the Lord knows they would commit when grown, if they were abroad in the world. One has only to consider what those best qualified to speak, can show of the adult prospect of those who, though themselves innocent because of their youth and personal freedom from consent to any sin, have inherited vile tendencies; had venal fathers and venal mothers; would in all probability be denizens of the slums. The love of man for man is not equal to this early emergency. But God's love for them and for the world compasses it all.

Such afflictions also safeguard many, who are born with weak and shrinking natures, against the embarrassments and failures of the struggle in life. Parents quietly protect their children in this manner, and if we are accustomed to observing that they do so, why not give room in our convictions for the belief that God is as discriminating and loving in behalf of some of these little ones, among whom are some of the sweetest spirits that one ever meets. God is good. Be sure of it.

Moreover, these infirmities and privations connected with the lives of children, are the direct introduction, to multitudes of them, to happiness which, without the afflictions, it is to be doubted they would ever have had. It is all but entirely apparent they would have been miserable all their days, being in the way, regretted, harassed, ill-treated in many instances, with few accessories to things that

minister to children's contentment and joys. "Are you happy?" we said two years ago to a chubby-faced little chap of nine years, whose bloodless flesh and weakness indicated the incurable spinal disease the nurse in the "Atlantic City Children's House," by the sea, said he had. "Yes, sir; there is nothing I want I don't have here; all the playthings and pictur ebooks, and everything good to eat." He never knew freedom of limbs, and opportunity of every kind. After all, there is little happiness to be derived from what we personally have no knowledge of, and cannot possibly anticipate. He had a clean, pure white bed, the best of food, a high-priced nurse who seemed as affectionate and gentle as if she were his own mother, picture-books and toys on the bed beside him, and plenty of little companions to whom he could talk. Conscious of no lack, he was perfectly content.

These things, further, demonstrate the justice of the Almighty. We are certainly as much bound to consider that, as we are the justice of the inexorable laws of men. We may regret that sin, in the ancestors of some of these children, must be punished thus, but rational creatures are very largely taught by experience alone. So, poverty, physical, and moral disease, are passed through intemperate and impure conduct, to children. It is a pitiable contemplation, but the world would sin itself to quick destruction if the Lord were not "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of men that hate Him."

The scriptures declare that afflictions do not come from the dust, nor troubles spring out of the ground. They do not happen. There is a design in every case if we only knew how to interpret it. "They work a weight of glory to all who are exercised thereby." Who are they? Not alone those individuals afflicted, but the rest of us also who know of their distresses and have our fellow feeling drawn out in their behalf. Some people are externally saved through their kindled sympathy and liberality. The Lord Himself kindles that fire.—The Presbyterian.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—George Macdonald.

Govern the lips
As they were palace doors, the king within;
Tranquil and fair and courteous be all words
Which from that presence win.
—Edwin Arnold.

Our C. E. Topic.

Topic for September 24: CHEERING FACTS ABOUT MISSIONS FROM JAPAN AND KOREA. Zech. 14: 3–9, 20.

MEDITATIONS.

Japan is an island empire composed of some three or four thousand islands, though only four are of any considerable size. The entire area is about 160,000 square miles, stretching in a chain of islands off the eastern coast of Asia for 2000 miles. The surface is very broken, the islands being of volcanic origin, and including every extreme of climate from the tropical to the arctic.

The population of Japan exceeds 40,000,000, of various density. The people in general possess attractive traits of character. They are quick-witted, inquisitive and ready to learn, but also to some extent fickle, but very polite.

Respect for parents, and love of the family ties is great. Reverence for superiors is inbred in the Japanese, especially for their deified emperor, and patriotism often reaches the point of frenzy.

Among national sins may be set down lying and liscentiousness, while assassination and suicide are often ranked as virtues.

Japan, like China her neighbor, is possessed of, not one religion, but several. The oldest is the Shinto, which is thought to be scarcely worthy to be called a religion, consisting in ancient times of not much more than a form of nature worship and reverence for ancestors, and now being mainly an affair of the state, and employed to regulate the relations between the emperor and his subjects. Then the ideas of Confucius are widely afloat, through the prevalence of Chinese as the language of literature, and the use of the Chinese Classics in the schools of the empire. Buddhism was introduced from China in 552 A. D., was some six centuries in fighting its way to universal acceptance, and then passed through a period of development, receiving extensive and radical modifications.

Marco Polo, in the 15th century, brought the first news of the island empire to Europe. The Jesuits were then quick to follow up these news to bring Christianity to these islanders. In 1549 Xavier, a missionary in Southern India, went to Japan to bring them the Roman Catholic faith. In about 30 years Catholic missions had made wonderful progress. The highest classes were won over to the new faith and the lower classes were forced by carnal methods to accept it.

But the tide soon turned. Dutch protestant traders aroused suspicion in the Japanese minds against the Romanists, and a terrible persecution followed, wiping out the Catholic faith completely. For over two centuries no Christian missionaries gained a foothold in the Sunrise Kingdom.

A better day dawned for Japan when Commodore Perry of the U. S. navy in 1853 gained an entrance into a Japanese harbor. A treaty between the United States and Japan was consummated, and in a few years the ports were opened to the trade of the world.

As early as 1855 Christian missionaries attempted to enter the island kingdom, but not until 1859 did Messrs. Liggins and Williams of the American Episcopalians succeed in landing and opening a mission in Nagasaki.

And before the end of the year to the same city, bent on the same heavenly errand, came three more, Messrs. Verbeck, Brown and Simmons, sent by the American (Dutch) Reformed Church, while a few weeks before Messrs. Hepburn and Nevius, American Presbyterians, in the Lord's name had entered Kanagawa on the Bay of Yedo, the scene of Perry's exploit, to remove afterwards across to Yokohama. The American Baptists followed in 1860, and for almost a decade no more societies joined in the work. Among the names mentioned are some of the intellectual and spiritual giants of this part of the mission field. But their sphere of toil was exceedingly narrow, and limited on every side.

Though for a number of years greatly hindered by the inbred suspicion of European intrigue, the ice was finally broken. Western civilization rapidly gained ground in the empire, and with it the Protestant missions.

Just about twenty years after Perry's cannon aroused the hermit nation from the sleep of ages, Japan was found open and accessible. At least the Gospel could enter with a fair chance to make its way forward. The edicts were removed in 1873, which for two hundred years had threatened death to every soul that dared to love Jesus, or to speak for Him.

The first baptism had occurred in 1866, but the first church, with a membership of nine natives, was not organized until 1872. The missionary force was now greatly enlarged by the entrance of other organizations. The American Board and the English Church Society had sent their representatives in 1869, or soon after the abdication of the usurping shogun, and within five years five more followed, and in this order, making ten in all: The Union Woman's Society, the Methodist Episcopal, the Canada Methodist, the Propagation Society, and the United Presbyterian of Scotland; By the end of that decade fifteen organizations were in the field, and by 1890 the number had risen to twenty-six.

In 1877 the first native was ordained, and set over a church in Osaka.

The period of 1870–80 was one of quiet and not extensive growth. The seed was sown beside all waters, but the abundant harvest was not yet. 1879 the number of converts was only 2,701 and of these 1,084 had been received during the year. Then followed a series of years during which the kingdom of heaven in Japan advanced by strides and leaps. The converts increased marvelously, at the rate of fifty per cent. annually, and during one year at the rate of sixty-seven per cent. And the Christian world looked on with amazement, scarcely able to believe the reports of ingathering sent home by the rejoicing missionaries. It looked as though the complete evangelization, and even Christianization, of the empire was in sight. But then, under the influence of a variety of co-operating causes, the flood of zeal began to subside, and the work goes forward much more slowly and heavily. In 1889 the additions to the churches amounted to 5,677 but in the next year they fell off to 1,199, with a number still smaller in 1891.

But now the indications are abundant that once more the pendulum has begun to swing towards the center. As one token from a number, in 1892 the accessions to the mission churches rose to 2,144, or double those of the year preceding. These figures will tell something of the progress made to date in laying the foundations of the Gospel in Japan. The number of organizations engaged is 32, which are represented by 226 men and 625 women, of whom 210 are unmarried; and 258 ordained natives, and 536 unordained preachers and helpers. The fruits of toil appear in 365 churches gathered, and 39,240 communicants. Besides, the Roman Catholics report 44,812 adherents gathered in 244 congregations, and the Greek Church (Russian) 20,325 in 219 congregations. Upwards of 10,000 Japanese were baptized in 1892.

The missionary work in Korea dates from 1884 when Dr. H. N. Allen of the Presbyterian Mission, was stationed al Seoul. In 1885 the Methodists began. The field is a very promising one and is rapidly extending.

The Mennonite.

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Editorial.

What is the use of writing or preaching apologies in defense of miracles at this late day? The genuineness of Christ's miracles has never been successfully impeached. With God miracles are possible, the peculiar mission of Christ made them probable, the artless simplicity and veracity of the Gospels declares them actual. Evolutionists and higher critics may deny them, but they are at best abnormal types of humanity, blind the evidences of Scripture because they approach them full of one-sided pre-possessions. Let us preach Christ's miracles and enforce their lessons, a more worthy task than defending them.

The late Aaron S. Moyer, who was carried to his last earthly resting-place two weeks ago, was a tower of strength in the West Swamp church, and his place will be hard to fill. He was a cherished personal friend of his pastor, Rev. A. B. Shelly, a friend and supporter of every form of Christian activity that met with his approval, a ripe counsellor, a kind, jovial companion and host. His hearty laugh was infectious, and its tonic effects were as good as medicine. It is appalling to think how many good men have been taken away the past few years from the Eastern Conference and called up higher. Yet it is only the worn-out workmen that are buried; God will see that new workers take their places.

Every Man's Work.

One of the fables of Esop tells the story of a mountain which after immense travail brought forth a tiny mouse. This fable applies very well to many in the church of Christ, who are very active along certain lines, very busy in so-called "church-work", or in connection with church business, church socials and the like, yet who are very unproductive in eternal results, and when at the appearing of Jesus Christ "the fire shall try every man's work of what sort it is", they will suffer eternal loss, for the work of years will go up in smoke.

Menno Simon's favorite text was 1 Cor. 3: 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." But while it is all-important to lay hold of the foundation, it is not wise to neglect the superstructure, which follows in the very next two paragraphs: "Now if any man build upon the foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." It is not enough to stand upon the foundation, one must *build* upon it. And the edifice in order to endure the test of eternity must be of "gold, silver and precious stones." If it is of "wood, hay, stubble," it will be consumed.

Now what should we work in order that it may eventually, like gold or silver in the furnace, come out purer by virtue of the Almighty's scrutiny? "Let every man take heed how he buildeth thereon", was Paul's warning, and is therefore worth while to make a clear distinction between works that perish and works that live. The most general answer one can give to the above question is, Do the work that God has assigned you. Do the work in the church to which your spiritual gifts have called you and for which they have qualified you. In the early church there were apostles, prophets, evangelists, pastors and teachers, miracle-workers, exhorters, givers, rulers, and the like. The end of all these offices and activities was "the perfecting of the saints," "the edifying of the body of Christ," and it all belonged to the "work of the ministry." We would not assert each one of these offices to be called for in the church to-day, for some doubtless were intended merely for temporary exercise; but it is certain that in a general way, these ancient varieties of spiritual activity can find an ample sphere for their exercise even amid modern conditions. Evangelists, pastors and exhorters may perhaps be monopolized by the ministry, though not necessarily so; but for consecrated laymen there remain the no less important and far-reaching ministries of teachers, givers, rulers, etc. A Sunday-school teacher, especially, occupies a position which for momentous consequences is second to no position in the whole church. He may prostitute his gifts and miss his eternal reward, but the opportunity is given him to save souls and add them to the church of Jesus Christ. Such work is pure gold. They who turn many to righteousness shall shine like the stars forever and ever.

Givers may also look for a reward. If they give from the right motive and to Christ's poor, if the widows and orphans are not forgotten, they will find on the great day that they have built an enduring superstructure upon the irremovable foundation.

May we all long to occupy a useful place in Christ's church and pray for the power and surrender necessary in such a capacity!

Correspondence.

PULASKI, Iowa, Sept. 13th, 1904. The Prairie Township S. S. Association held its convention in the church 3 miles southwest of Pulaski, last Sunday morning and afternoon. The morning services opened by song service, after which followed an interesting sermon by Rev. W. W. Miller, the pastor, from John 20: 30, 31, on Christ's Divine Manifestation to Mankind. The Union S. S. was presided over by Supt. Hartzler, who conducted a brief review on the lesson, which was freely participated in by a large audience.

At 12:00 o'clock the assembly was dismissed, and the friendly and generous congregation engaged in a basket dinner. After 1:00 p. m. the convention was called to order and presided over by C. L. Marmon, Pres. of Davis County S. S. Association. A brief song service was led by J. E. Baughman. "The Needs of Bible Study" was discussed by Missionary R. W. Anderson and Wm. Nussbaum; "The Model S. S. Teacher" by Mrs. C. H. Altheide, of Bloomfield and Prof. Ramsaer; "Strength of Union" by Rev. Miller; "Home Department" by Mrs. Wehn and C. L. Marmon, and "How to Teach the Young Men" by C. B. Swartzendruver and J. W. Knight. The Bloomfield Male quartette rendered choice songs.

The congregation is making elaborate preparation for the Middle District Conference which is to begin its session here Oct. 19th. A spiritual and life elevating conference is anticipated, the Lord grant it.

Some of our people are taking advantage of the union evangelistic services held at the tabernacle tent at Bloomfield, conducted by Evangelist Williams and Mr. Ira Hicks as singer. Mr. Williams is a speaker of fine presence and dignified scholarly bearing.

M. G. OBERHOLZER.

The Half-Discovered Words of Jesus.

It was in 1897 that two English scholars who had been delving among the ruins of Oxyrhyncus, at the edge of the Lybian desert, came upon a buried treasure. They unearthed a fragment of inscribed papyrus, older than any known manuscript of the Gospels. The writing consisted of half a dozen sayings attributed to our Lord, some of which bore a striking appearance of genuineness, though they had no precise parrallel in the New Testament. Among Christians generally, the publication of these Logia created a thrill of excitement, tinged in some quarters with alarm. Now again another similar group of Logia has just been given to the world from the same source. In this second collection of sayings some sentences can only be read by the aid of conjecture; while the subject matter, although highly curious and suggestive, will hardly arouse the keen interest which welcomed its predecessor. It is possible enough that more of these Logia will be exhumed from the buried past. Their form may shed light on the problem of the structure of the Gospels and may serve to illustrate the fashion in which the Evangelists handled the materials on which they worked. Yet from the nature of the case we can hardly expect to recover materials of which the Evangelists were altogether ignorant. And it is not conceivable that the primitve church forgot any vital features in the portraiture of her Redeemer. To admit that we have no sure grasp of Christ's actual deeds and words is fatal to Christianity itself. In our Gospels, or nowhere, we trace the real lineaments of the Lord's character, we catch the authentic tones of His voice. And whatever fresh details may emerge, claiming to belong to Him, they can only be tested and classified by their conformity to what we know about our Lord already. Newly discovered sayings, which were ascribed to Jesus at some early date, will always have immense interest and attraction. But we need not rush to the conclusion that they must all be equally genuine. And whatever record leaps to light, we who love Him and trust Him know that He abideth faithful, He cannot deny Himself.

As often as Charles Lamb heard the praises of a new book, he would go home and read some old books over again. And the discovery of these stray, new Logia may turn our thoughts back to the manifold sayings of Christ which we possess already in the New Testament, but which we have never yet properly fathomed and mastered and made our own. It is true, indeed, that we could not be Christians at all if we had no understanding of Jesus Christ. We believe the gospel of His redemption and resurrection. We accept the apostolic doctrine of His place in the unseen order. We enter into the modern sympathy with His call to the heavy-laden and the poor. Yet he has still many things to say unto us which we have never received as yet. There are words in His heart-searching commandments which we quietly ignore. There are points in His plainest teaching which we hear absently and pass over, or reflect on in a kind of bewilderment. So many of His precepts and promises have never really found us, and laid hold of us. We confess that Christ uttered these strange sayings, but "we cannot tell what He saith." It is easy to put the matter to a practical test. A cheap little book is published which contains nothing except our Lord's own words, collected from the Gospels and arranged in something like order. Altogether, they take up less type than a daily newspaper. And when we read them through with honest, patient scrutiny, we discover with astonishment that we are moving in worlds only half realized. How many of Christ's own sentences have never penetrated into our minds at all. They seem to be written in an unintelligible language, which we cannot construe by the vocabulary and grammar of experience. Even where we do not apprehend some glorious promise or obey some solemn precept, we become aware that the word reaches beyond all our obedience and our apprehension. When he spoke it Christ must have meant far more than we have conceived or imagined hitherto.

Consider, for instance, our Lord's overwhelming words, over and over again repeated, about the duty of being endlessly merciful. He commands us to forgive from our hearts those who do us wrong, until seventy times seven. He lays on us the absolute charge that we love our enemies—not just tolerate them, but love them. Have we fathomed the force of those words? Do they not point to a miraculous virtue in tenderness like Christ's own tenderness, which never gives up and never grows tired, which can subdue even the unthankful and the evil at last? Surely he is telling us of a latent spiritual energy which resides in sheer, persistent affection, such as we have hardly dreamed of yet. Consider again our Lord's astonishing precepts as to the duty of peaceableness. He absolutely forbids us to avenge our personal wrongs. The Christian church as a whole has never fairly faced these words, or put them into practice. But surely they imply a Divine power in gentleness and meekness and resignation which can quell and conquer the violence of men. The meek shall inherit the earth by the irresistible might of meekness. Count Tolstoy may have cast off the livery of faith, but that remarkable manifesto of his which the "Times" printed lately gave voice to one great neglected article in the Christian creed: "The deliverance of man, not only from the calamities of war, but from all the calamities which men inflict upon themselves, will take place .... only by there being more of those simple men who, having placed as their object not external alternations of life, but the closest fulfilment in themselves of the will of Him who has sent them into life, will direct all their powers to this realization." Remember, again, our Lord's explicit teaching about purity, and the redemption of the impure. With His crystalline goodness, which makes our whitest thoughts ashamed, He yet declares that Love can reclaim the fallen, however darkly their souls and bodies are defiled. Christ tells us that Magdalene herself may be restored to holiness and her vile past be washed out and made as though it had never been. Can we bear such a saying? Dare we believe in that supreme miracle of the grace of God? Re-call, once more, our Lord's oft-repeated words of warning against wealth and in praise of poverty. Do we exhaust them, when we limit their meaning to poverty of spirit? Is there not something beyond, to which He is pointing—a real beatitude in literal detachment and renunciation and denial? The most Christ-like Christians have always had a glimpse of the spiritual riches which co-exist with material poverty. And that obscured and despised truth, so contrary to the modern spirit, is part of the lesson which God has brought home afresh to English Christians through the life and labours of the founder of the Salvation Army. Consider, once again, our Lord's solemn words, spoken so often and so emphatically, about judgment. How many of us grasp their obvious implications? Do we expect to meet His awful scrutiny at last sifting and searching the fibres of our nature? Do we believe, as He declared again and again, that the destiny of all human souls lies in the hollow of His wounded hand?

Such Logia as we have referred to are no doubtful, fragmentary utterances, dug up from an Egyptian cemetery. They belong to the very core of Christ's teaching: and whether we accept them or not, we cannot possibly remove them from the Gospels or explain them away as apocryphal traditions. They convict us that Christ has many things to say to us, which we have not yet been able to receive. From the nature of the case it is only little by little that the elemental mysteries of faith can come home to our experience. Gradually fresh truth dawns on the mind, as the inner sense wakes up to preceive its reality and its coherence with the real order of things. We only come to understand each other by slow degrees. A genuine friendship always means the ripening of intimacy which reveals those secrets of kindred characters which kindred experience alone can interpret. Few of us ever appreciated our own parents, while we lived with them; their unspeakable devotion was half-hidden from us, until we began to understand it when we had children of our own. And by the same sort of necessity there must be a genuine development in Christian doctrine as it is apprehended by Christian experience. To grow in grace requires that we grow also in the knowledge of our Lord and Saviour. This idea of progress in theology in no way conflicts with the finality of revelation. Progress in science does not mean that the facts of nature are fluctuating; it only means that students are slowly learning how to read her secrets and to utilize her mysterious potential energies. And so progress in theology does not imply that the facts of grace are altered or alterable. It only means that Christians are learning to read the gospel more profoundly and to enter more intimately into the mind of Christ. In each new age the church has to decipher and appropriate some new truth which the Spirit of Truth will unfold. Christ is teaching His disciples to-day what they had not learned yesterday. *All the words He ever spake, still to us He speaketh.* And His messages fail to reach us only because we fancy we have heard them all before, and so we forget to listen for that Voice which is never silent. There are still many missing links in the chain of our experience, there are gaps and blanks in our circle of spiritual knowledge. And those sayings of His which Christ is setting us to discover to-day contain precisely the truths which belong to our peace, without which we cannot be made perfect. The believer's growth in truth is no mere flux of changing opinions, but a living, organic development of the first principles of the Gospel. Throughout life's experience the Holy Spirit interprets and unfolds to us more and more completely the words and the heart of our Lord. —"British Weekly."

Critics of the Church.

The visible churches of Jesus Christ are criticized in these days as they have never perhaps been criticized before in their history. While Christianity itself has become more widespread and popularized, the idea seems to have diffused itself through a large part of human society that the propagation of true religion is not especially dependent on the services of the visibly organized church, which some affect to call the "denominational church." Even where the need of some form of ecclesiastical organization is admitted, the recourse is often had to abnormal forms of religious activity and expression, as seen more grossly in Mormonism and fantastically in Eddyism.

Nevertheless there remains a distinct place in human economy for the regularly organized, discreetly conducted evangelical church. No cheap, catchy substitute for that sort of church, where the Word of God is sanely expounded and the form of worship is both reverent and dignified, will do. The "crank" may run hither and thither after novelties and absurdities of doctrine and of organization, but the Christian believer of sound sense and genuine spirituality will find his instinct for worship satisfied most thoroughly within the bounds of the evangelical communion.

Considered according to their subject-matter the many criticisms directed against the churches are too many to catalogue or to comment on, but with reference to their source and spirit, they may be divided into two classes—those offered by friends and those advanced by foes of the church. "Faithful are the wounds of a friend," and any intelligent, sympathetic criticism of the church emanating from within the church, should be carefully weighed, duly estimated and responded to in the spirit in which it is offered.

As for the other class of criticisms, which are propounded in a spirit of malice, jealousy or bitter hate by those who are cynically indifferent to all morality and righteousness, or even openly hostile to every defence of virtue, these captious or cruel flings or scoffs may well be treated with silent contempt so far as their spirit is concerned, but with respect to their content might more often perhaps than is usually the case, receive a judicial

consideration on their merits or demerits. "We learn more from our foes than from our friends," someone has said, and there may be truth in the observation. One's enemies are relentless and unsparing in laying bare the weak spots in one's character. Even the infidel, by his brutal frankness, may teach the church member something. Truth is truth, even if the jewel is held in a swine's snout. Many unjust things are said of the churches as practically organized and administered at the present day, but often mingled with the misstatements or falsification there is somewhere a grain of truth, and that fragment of truth the church member should take to heart, as a useful lesson wrung from the lips of the uncircumcised.

So while Sanballat may rail outside the unfinished walls of Jerusalem, the only course for the Nehemiahs to pursue is to continue their work uninterruptedly, undismayed by the taunts of their enemies, patiently laying stone after stone in place, and profiting from any good suggestions from anywhere coming as to the proper method of building the walls of Zion.

We are convinced that the "denominational churches" (as Dowie the pretender prophet calls them, forgetting that he himself is the originator of a new denomination), have a distinct and growing mission to perform in modern society. While they may have defects and blemishes, and fall far short of realizing the highest ideals of the church, they yet come nearer on the whole fulfilling those ideals than any conglomeration of fanatics, who while calling themselves Christians sneer at Christ's church. The best answer to such unintelligent criticisms is to make the churches better than they are at present. The nearer the churches come to perfection, the less chance the mixed multitude of unbelievers or half-believers will have to decry ecclesiastical establishments. A perfect church will have as critics only those whose enmity is a compliment to its own faithfulness.—New York Observer.

The Blessings of Prayer.

There is a deep need that we should still ask, "Lord, teach us how to pray," instead of whining because we are not allowed to dictate to God through the form of prayer; it is far more becoming and profitable that we rejoice that He tenderly persuades us to made every desire and aspiration known to Him. His ear is open to our feeblest cry. His pity and bounty respond to our multitude of human needs, often and often when unasked and unthanked, but it is a reproach to recall how greedily we seek of Him the temperal rather than the eternal His desire to give the Holy Spirit to them that ask Him—the gift that comes only to those who do ask—is far beyond our asking.

While under all circumstances the blessedness of prayer is open to us, yet there are certain conditions annexed to prevailing and acceptable prayer. Christ says, "Have faith in God," and "What things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them." Thus faith is a necessary condition, another is a forgiving spirit, a third a thankful spirit, and, finally, a submissive spirit.

The marvel is that we are so slow and dull in seizing on this high privilege of talking to God, but let us beware of being perversely importunate in pressing an earthly wish that it brings a curse instead of a divine favor. The Israelites sadly learned this when they rebelliously pleaded for appetizing food, "and He gave them their request, but sent leanness into their souls," and still unreasonable entreaty may bring the gift, but woe with it.

In all human affairs there are narrowing limitations. To consider what we are and who God is gives a clear reason for the answer to prayer being other than we would have it at times. Christ in His humanity lived our example, and when He pleaded for exemption from the bitter cup He was to drain to the last drop for our sins even He added, "Nevertheless, not my will, but thine, be done." Instead of release from suffering, an angel was sent to strengthen him to endure; and can we doubt that still the angels come to solace God's suffering ones who submit to His will? We are taught by common sense and the Holy Spirit that the Father who is love, who is all-wise, all-powerful, knows better for us than we do for ourselves, and gives us as He did His Son what would be desired if all the consequences could be foreseen. He lifts us up to Himself with the promise "The eternal God is thy refuge;" no small daily need is beneath His notice, no darkness of circumstance beyond His arrest. Then with Christ for our great High Priest we may "come boldly upon the throne of grace" to obtain all the mercy and help by prayer our frail humanity demands to support life and to reach heaven. —Christian Advocate.

The Sunday School Lesson.

Subject for September 25: REVIEW.

GOLDEN TEXT: The Lord is merciful and gracious. Psa. 103: 8.

LESSON TEACHINGS.

We learn from Lesson 1 that though the ten tribes had provocation to secede from the kingdom which God had set up through David and Solomon, they were not justified in so doing. It was sinning against God's ordinance, and the sequel shows that they also rejected God in rejecting Rehoboam. At the same time it never pays to be harsh and self-willed. Only love will beget love. Judah and Israel will be united. Hos. 1: 11.

The chief thought of Lesson 2 is that we cannot serve God and mammon at the same time. Jeroboam did not in setting up the calves at Dan and Bethel wholly give up the worship of Jehovah. The danger is that we often worship idols even when we would be ashamed to profess it. Jeroboam thought of political policy more than of the will of God. It will not do to tamper with the divine order of worship in the church of God.

Lesson 3 shows the fruit of right doing. God crowns a godly king as well as a godly kingdom with peace and prosperity. Jehoshaphat was a true reformer in that he turned his people back to the Lord. Every public officer ought to inscribe this motto in golden letters on his office wall: "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment."

Lesson 5 gives the record of two wicked kings, the second worse than the first. They made Israel to sin. Nothing is more fruitful of harm than evil influence.

God's care for His own is beautifully illustrated in Lesson 6. God can use ravens or a poor widow for the same purpose. If we trust God and obey Him He will make all grace abound toward us, that we may have a sufficiency of all things. Besides, the Lord's provision for the saints overflows to others, and a whole community is the gainer because a few good men live in it.

Lesson 7 shows that if we "stand before the Lord" we cannot fear men. Obadiah was a good man but he had not the high faith of Elijah. The Holy Spirit by filling the believer can make him bold and fearless in testimony.

Lesson 8 shows the long-suffering grace of God in being willing to turn His people's hearts back again to Him. It also teaches how the full enjoyment of God's blessings is conditioned on repentance. Also the power of prayer.

Lesson 9 shows us how human, after all, God's best instruments are—that they are men of like passions with ourselves. But where weakness abounds God's grace doth still more abound. The Holy Spirit is now our Strengthener and Comforter when we are weak.

Lesson 10 teaches that "duties are ours and results are God's" Elijah had no business to retire into the wilderness to brood over real and imagined wrongs. No man ought to run away from his work. The "still small voice" is the Old Testament prophecy of that meek and lowly Saviour who was the "express image of the Father's person."

Lesson 11 is a picture of the rapture of the saints (1 Thess. 4: 15–17). Death is unknown where God is. Elisha as the successor of Elijah shows that God never lacks servants to do His work.

In Lesson 12 we learn that just as God's chosen people of old were chastened, so He chastens His church to-day, and such chastening yieldeth the peaceable fruits of righteousness to them that are exercised thereby. Heb. 12: 6.

Contributions.

For India Missions.

From Daniel Ruth, for an orphan girl, $15; from Lizzie Wirkler, for the Sukhwara sewing society, $15; from Mrs. Anna Suter, Pandora, Ohio, for lepers, $5.

Gratefully acknowledged,
P. A. PENNER.

Marriages.

PENNER—FRIESEN. On Sept. 3 at Bruderthal, Kan., by W. J. Ewert, H. B. Penner to Helena Friesen.

LIECHTY—WITTWER. At the home of the bride in Berne, Ind., by Rev. J. W. Kliewer, on Sept. 22, Menno S. Liechty to Rosina Wittwer.

Deaths.

KREHBIEL.—Near Halstead, Kan., on Sept. 2, Barbara Krehbiel, nee Krehbiel, sister to Rev. Christian Krehbiel, aged 63 years, 8 months and 2 days. Funeral services were held at Halstead church, Sept. 4.

SOLDNER.—The Angel of Death has again entered the home of John J. Soldner and has taken away their beloved daughter Matilda, who was born March 6, 1883, and died a quiet and peaceful death at 11 o'clock a. m. on Saturday, September 17th, at the age of 21 years, 6 months and 11 days. Less than a year ago, October 27, 1903, their daughter Aldine, wife of Charles E. Hawk, and several years ago another daughter, Sarah Ann, wers taken away by the same disease, consumption. A brother died of typhoid fever a number of years ago. She leaves her parents, one sister and two brothers. Funeral services were conducted Monday afternoon by Rev. J. W. Kliewer, at 12: 30 at the house and at 2 o'clock at the Mennonite church of which she was a member. Burial took place in the M. B. E. cemetery.—Berne, Ind. Witness.

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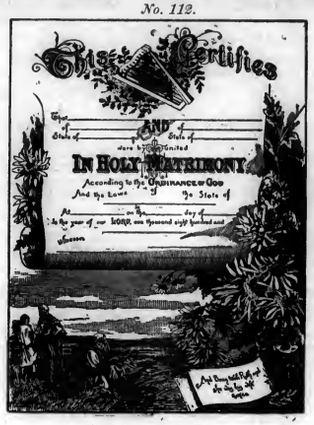

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News of the Week.

Domestic.

Heat of Stars Measured.

CHICAGO, September 19.— Professor Nichols, the astronomer, has made a wonderfully delicate instrument to measure very faint heat waves. It is so sensitive to heat that it registers the warmth that emanates from a man's face 2,000 feet or more than a third of a mile away.

With this instrument Professor Nichols tried experiments in the Yerkes observatory He selected the two stars Vega and Arcturus. These stars are so far away from the earth that the human mind can not conceive the distance. No instrument has ever been able to detect the slightest warmth from them.

Prof. Nichols succeeded with his appliance. He found that Arcturus sends the earth as much heat as a man could get from a candle burning six miles away from him. Vega was found to send only half as much heat as this.

Dowie Is Now Ordained First Apostle of Jesus Christ.

INDIANAPOLIS, Sept. 18.— A special to the Star and Journal from Chicago says:

With all the dignity of ecclesiastical ceremony and in the presence of 10,000 followers crowded into Shiloh tabernacle, at Zion City, to-day John Alexander Dowie proclaimed himself "John Alexander, first apostle of Jesus Christ and high priest of the Christian Catholic church." Fifteen thousand persons who were unable to secure admission, crowded and jostled each other outside the doors.

Shiloh boulevard, the principal thoroughfare of Zion City, was almost choked with visitors from Chicago and Milwaukee who had come in special trains to witness the spectacle. Following the call of the bandmaster the Zion City band, followed by the Zion City guards, headed an almost endless procession of the restoration host which marched to the residence of John Alexander Dowie, where the general overseer with his wife, joined the column as it continued its march to the house of worship.

The organ pealed as the white-robed choir of 500 voices followed by the 500 officers of the church wearing the black robes of office, entered the portals of the tabernacle.

Following came the first apostle, clad in the silken robes of white and purple. Slowly he ascended the steps of the platform. His announcement of the assumption of his new office was brief.

"I knew long ago that God wanted me to take this high office," he said, "but the time had not come.

"You remember that the coming of Christ was not announced until the proper time. Just so with my becoming an apostle.

"I thank God that I have the courage to wear the apostolic and priestly robes.

"Members of the restoration host arise."

It was the order that many had waited for. "Do you select John Alexander as first apostle of the Christian Catholic Apostolic Church of Zion?"

"We do," came the chorus.

"Will you follow me as I follow the apostles of old?"

"We will," was the vow.

"Will you pray for me while I bring the whole apostolic system into existence?"

"We will," came the mighty answer.

This was the climax to what was the greatest day in Zion. The service was soon concluded and the host departed.

Foreign.

THE RUSSO-JAPANESE WAR.

RENEWED ACTIVITY AT THE FRONTS.

ST. PETERSBURG, Sept. 19.—General Sakharoff has reported to the general staff under date of September 17:

"The Manchurian army was nowhere engaged on September 16 or 17.

"The arrival of considerable reinforcements is noticeable at the outposts along the whole of the enemy's front, and especially near the village of Bainiupuza and east of the railway toward the Yental mines."

It is announced from Mukden that both the Russian and the Japanese generals have promised to respect the tombs and palaces there.

CHE FOO, Sept. 18.—(Midnight.)—Local students of the military situation at Port Arthur, basing their deductions upon recent developments there, are of the opinion that another grand assault is either occurring at the present time or is imminent. This opinion is based on the very heavy bombardment of the Russian stronghold that occurred on September 16, for such a bombardment forms the usual prelude to an assault; on the arrival here of important messengers from Port Arthur at a time when the running of the blockade is extremely perilous; on a recent authoritative statement that the Japanese siege works were completed and on reports from Japanese sources that at Port Dalny an assault was expected to take place in a few days. These reports were received last week.

In addition to the foregoing there is the common knowledge that the Japanese realize that their continued inactivity increases the resisting power of the Russian garrison, and their consequent desire to make such period of inactivity as brief as possible.

HORRORS AT PORT ARTHUR DESCRIBED BY RUSSIAN.

CHE-FOO, September 19.—According to Lieut. Prince Radzivil, of the Russian army, who has reached here from Port Arthur, bearing dispatches from Lieut. General Stoessel, the commander-in chief of the forces of the Russian stronghold, to General Kuropatkin, the temper of the belligerents at Port Arthur has reached an absolutely merciless stage.

Prince Radzivil declares that the men of both armies are absolutely venomous in their antagonism. Lieutenant-General Stoessel has addressed his garrison, saying that the present mood of the Japanese indicates clearly the necessity of resisting them to the last drop of Russian blood, because, if the Japanese soldiers entered the fortress it undoubtedly would be impossible for their officers to control them and prevent a massacre. For this reason Lieutenant-General Stoessel is making no objection to civilians leaving Port Arthur. When the three hundred women who were in Port Arthur engaged in hospital work were advised to leave, they replied that they would rather face the possibility of massacre than desert their posts.

In consequence of the fact that flags of truce are ignored, numbers of Japanese dead, who have been lying on the slopes of the hills of the northeast defenses for weeks are still unburied, and the stench in Port Arthur from decomposing bodies, when the wind is in the right direction, is almost unendurable. The Russian soldiers, who are, in some cases, posted only fifty paces from heaps of decaying dead, have constantly to wear over their noses handkerchiefs soaked in camphor, as otherwise they would be unable to remain at their posts.

THE JAPS ARE ADVANCING.

LONDON, Sept. 19. — A dispatch from Tokio to a news agency says:

"A strong Russian force made a sortie from Port Arthur on the afternoon of Sept. 18 and attacked the Iezshan fort, which was recently captured by the Japanese. The fighting lasted some hours and the Russians eventually were repulsed with heavy loss."

ST. PETERSBURG, Sept. 19 — 6:56 p. m.—While still insisting that General Kuropatkin has sufficient troops at Mukden to contest the Japanese advance the war office admits that it is not likely that a decisive battle will be fought there. Everything goes to show that the main Russian position is at Tie Pass, flanked by hills running out on the left and by the river on the right.

Official reports to the war office are to the effect that the Japanese did not make any further move towards Mukden until Sept. 17, when reconnoisances in force disclosed that they were still massing at Yentai and Bentsiaputse. No Japanese have been discovered east of the latter point. The reconnoisances, General Kuropatkin says, were brilliantly carried out by General Samsonoff's and General Rennenkampff's Cossacks brigade, with a mixed detachment of infantry and artillery under Rennenkampff's personal command. They captured a village north of Bentsiaputse, which was used as a pivot. The Russians drew off later, losing a few men killed or wounded, after securing valuable information regarding the Japanese strength and position. A couple of days earlier General Mistchenko's detachment of Cossacks reconnoitered toward Yental at the cost of a few score wounded, as reported in the Associated Press dispatch from Mukden Sept. 16.

ST. PETERSBURG, Sept. 21. — 1:05 a. m. — Interest is again concentrated upon Port Arthur owing to the receipt from foreign sources of news that a general storming of the fortifications has begun. A few belated telegrams from General Stoessel, the commander at Port Arthur, published Tuesday afternoon, recording the repulse of the Japanese and continued attacks, strengthens confidence in the ability of the defenders to hold out despite the furious onslaughts being made on them.

JAPS TRY AGAIN AT PORT ARTHUR.

CHE-FOO, September 20.—The general attack on Port Arthur, which began yesterday and in which the Japanese fleet is co-operating, was resumed this morning. The Japanese captured two important forts on either side of Sueiszeying, north of Port Arthur. The attack was begun yesterday before baybreak and continued until dark.

All indications point to an effort to capture all of the northeastern main forts.

This is the attack for which the Japanese have been preparing for the last nineteen days with slight hope of success. As forecast in these dispatches, the Japanese attack on Port Arthur is directed against the northeast front. The main object is to capture the fortifications on Kikwan mountain, Rihlung mountain and the intermediate forts.

Although the Japanese retired August 31 along the greater part of their line they remained in four supplementary forts on the northeast front, which they had captured from the Russians. These included two forts fifty yards from Rihlung mountain and two others at a somewhat greater distance. Since August 31 the Japanese have bombarded very slightly, while the Russians have been throwing approximately 1,000 shells daily, chiefly against the four Japanese positions mentioned. Small sorties in the efforts to recapture the positions, have been of almost nightly occurrence and have been uniformly unsuccessful.

The Japanese have been taught wholesome respect of the resisting power of the fortress, according to every Japanese who has recently arrived here from Port Dalny. If they succeed in capturing Rihlung mountain or other forts, they will realize that this will only be one step, although an important one, toward the capture of Port Arthur.

The Russians, who have been observing the new tactics of the Japanese, did not expect another attack before the first week in October. The Japanese are endeavoring to proceed slowly but surely. During the fighting in August, the attempt to capture Kikwan mountain cost the Japanese an entire regiment. This statement has been absolutely confirmed, and indicates the monumental proportions of the task which the Japanese have set themselves in attempting to capture the fortress, which is composed of many forts equally strong.

Rebellion in Italy.

PARIS, Sept. 19.—The Journal's Genoa correspondent reports that he had traveled to Nice in order to file the following uncensored dispatch:

"The situation throughout Italy is most serious. At Rome the council of ministers has called out two classes of reserves in order to re-enforce the authorities. Premier Giolitti has postponed a journey to Racconigi which he had intended to make for the purpose of extending his personal congratulations on the birth of the crown prince. At Porto Novo crowds of people stopped the railroad trains, many children lying down before the engines. The troops were powerless. One person was killed and several were badly hurt in a collision with the soldiers at Genoa, where the strikers prevented the departure of trains. Railway tracks were also torn up near Riveralo. No trains left Milan Sunday night.

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The Light That is Felt.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark staircase timidly,
"Oh, mother, take my hand," said she,
And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day
And there is darkness never more.

Reach downward to the sunless deep,
Wherein are guides as blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

—Sel.

Items of News and Comment.

Rev. Peter Voth, of Goessel, Kan., has moved to Oklahoma lately.

Four souls were baptised at the Sichar, Okla., congregation recently by Rev. John Ratzlaff, of Meno, Okla.

Our dear invalid Brother J. G. Ewert, of Hillsboro, Kans., has started a beginners' Latin class, of which Rev. H. D. Penner is a pupil.

A cantata, entitled "Die ewige Stadt" (The Eternal City) will be practiced by a choir of the Mt. Lake, Minn., Mennonite school, with piano, organ and flute accompaniment.

A directors' meeting was held at the Bethesda Mennonite hospital near Goessel, Kan., on the 5th inst. Committees were appointed so as to simplify the administration of the institution.

A gracious revival at Colovin Bay, Alaska, 85 miles east of Nome, is reported by a Nome paper. Over 100 persons, mostly Eskimos, are said to have been brought to a saving knowledge of Christ.—

In a village near Ho-sin, Shansi, China, the village "elder" is a Christian. He has got the people unanimously to consent to his tearing down two heathen temples in order to build a Christian Church out of the materials.—Ex.

A man in Tsin-uin, Che-kiang, China, recently reached his fiftieth birthday. The occassion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to church building the money which the pagan festivity would have cost. The man's conversion has reached every fibre of his being.—Ex.

Under the head of contributions on page six the readers will find the list of liberal donations made to the Old People's Home at Frederick, Pa. The spirit of cheerful giving was certainly evident there.

Through Bro. N. E. Byers, the president of the school, we learn that the fall term of the Goshen College opens on Wednesday, Sept. 28th. The teaching force will consist of nine regular instructors and four special teachers who devote only part of their time to this work. The various branches in the curriculum will be taken up. Prospects for an increased attendance seem favorable.—Herald of Truth.

Mr. Bourke Cockran is an orator of some distinction, but as a prophet he will never achieve much of a reputation. A few Sabbaths ago he made an address to a Catholic society on Long Island. In this address he predicted that the United States would be converted to Catholicism within a century. We have heard predictions similar to this before, but in this age such talk makes little impression on Protestants, and almost every one knows that Mr. Cockran's opinion on this subject is worthless. Were it not for the great tide of immigration flowing to us from Catholic countries, that church would fall behind materially. The Catholic Church is losing more members than any one is aware. Spread-eagle oratory and hard, cold facts are two different things. — Christian World.

The Sunday excursion train seems doomed, at least on some leading railroad systems. The vice-president of the Vanderbilt lines says: "I have always been opposed to running Sunday excursions, for several reasons. To begin with, they do not pay financially. I have always held that a railroad company has no right to take hundreds of the scum from a big city and dump them at the front doors of residents in the small towns, spoiling the quiet enjoyment which thousands have in the Sabbath day. Neither does a railroad have the right to take hundreds of young couples away from the influences of the home and send them where the influences are anything but good. I am also opposed to the greed displayed when a railroad takes scores of worn-out, weak, shell-like coaches and loads them from end to end, thereby subjecting many people to the dangers of a terrific wreck for the exceedingly small profit there is in it."

It has been stated that the present Pope is a broadminded man, and that much of the mediaevelism is being driven from the Vatican. In corroboration of the statement it is adduced that the Pope is to purchase an automobile for his personal use. It is not expected, however, that he will drive his car along the highways of Italy, frightening the saints as he goes at the rate of thirty miles an hour. The incumbent of the chair of St. Peter tries to make believe that he is a "prisoner," and so he will be confined to the gardens of the Vatican. One of the cardinals of Rome possesses an automobile, and it is said he induced the Pope to secure one for himself. But we are of the opinion that if St. Peter, who was content to walk or ride on an ass, would see the holy father coursing along at breakneck speed, he would cry out, *Quo Vadis.* — Christian World.

A Letter from Montana.

LAME DEER, MONT., Sept. 20, 1904.

Dear readers of the MENNONITE! For some time we have been contemplating to write to to you but did not seem to find pleasure in always stating the fact that the erection of the mission station had not yet begun. So we put off writing until now, with thanks to God we can say, the house is being built and we hope, if nothing serious happens, that it may be completed by the middle or towards the end of October. It seemed almost impossible to get all the material together here, one hardship and disappointment followed the other but at last all the material for the house is here and we sincerely hope there will be no further delay. The chapel may not be done very much before Christmas for it will be erected only after completion of the house. The material for the chapel is not all here yet but we hope it will be brought in by the time it is needed.

Our workmen fear that they might be kept here by bad weather all winter if they can not finish soon. So they have written to another carpenter for help. Whether they will be able to secure his assistance we do not know yet, but if they do, the work ought to progress more rapidly thereafter.

There is so much work to be done yet before the winter begins in earnest, that one scarcely knows what to do first. A well ought to be dug by the house, a chicken-house ought to be erected, also sheds for vehicles and fuel, then too one ought to look around for wood and coal for the winter and still there is always so much hauling and helping at the house to be done that one can scarcely think of all these extra labors.

It is very evident that under such conditions and surroundings but very little spiritual work can be done. There is lack of time for preparation, which one must have abundantly in a difficult foreign tongue, then too there is no suitable place to which one might invite the Indians.

The weather has thus far been nice and cool, yet we can expect an equinoctal storm any day after which it may be nice again for four or six weeks.

We have bought between 10 and 11 tons of alfalfa hay from an Indian for $80.00 which is a reasonable price for this country. Some other year a person probably would be forced to pay quite a little more for the same quantity. Then no oats or grain feed and no fuel have been provided for the winter as yet.

The government school here is filled, 75 pupils being enrolled, but yet the actual school-work has not begun, since they are not

ready for it. As soon as everything is in regular running order over there, we will have meetings with the children there on Sunday evenings. But there too the beginning will be a difficult one, since the majority of the pupils have never been to school and consequently understand no English.

Our P. O. is still Lame Deer and so we get our mail only once in a while by chance. Our hopes of getting a P. O. here, have not yet been realized. As information to the sewing societies be it said that our freight address is Crow Agency, Mont., Via C. B. & Q. R. R. and that goods intended for us should be shipped as soon as possible for later on it may be impossible to drive to Crow Agency to get them.

We are enjoying health and happiness and commit ourselves and our work to the ardent prayers of all the readers.

With best wishes, yours,

G. & A. LINSCHEID.

Boston and the Peace Congresses.

The choice of Boston as the place for the next meeting of the International Peace Congress makes a survey of the history of the past Congresses timely and important. The Congress here this autumn will be the first ever held in Boston, and that at Chicago in 1893 was the only one ever held in America. Yet the part taken by America, and especially by Boston, in connection with these Congresses from the very beginning has been conspicuous. Indeed it was in Boston that the idea of the first Congress was broached and set upon the way towards realization. It was not the thought of a Boston man, but of Joseph Sturge, the well-known English philanthropist, the friend of Whittier and so many of our American antislavery leaders. The antislavery leaders of the last century were almost all of them the leaders in the Peace cause also; Sumner and Channing and Garrison are conspicuous examples. It was with these two causes and their friends that Joseph Sturge had equally to do during his visit to the United States in 1841, concerning which he wrote so interesting a volume. While he was in Boston in that year, a company of the Boston peace workers gathered, with Amasa Walker (the father of General Walker) as their chairman, to welcome him; and to this company he commended his plan for a Universal Peace Congress. It was received with great favor. The American Peace Society at once endorsed it, the English Peace Society took it up, and the first International Peace Congress met in London in 1843. It was a most impressive occasion; and of the three hundred delegates present quite thirty were from the United States.

This London Congress, for some reason, was not immediately followed up by others. The next Congress, that at Brussels in 1848, came from a new impulse. As the impulse to the first Congress was given by an Englishman in Boston, that to the second was given by an American in England. This was Elihu Burritt; and it is interesting to note here that a mass meeting of the citizen of New Britain, Connecticut, Burritt's birthplace and old home, has just been held, to inaugurate a movement for the erection of a memorial to him, the corner stone of which shall be laid next autumn, when so many of the Peace men of Europe will be here. Elihu Burritt was the inspirer and really shaping force of the great Congresses of Brussels, Paris, Frankfort, and London, in the middle of the last century. The greatest of these Congressess was that at Paris in 1849. Victor Hugo was its president, and the attendance reached two thousand. Of the twenty-three American delegates, more than one-half were from Massachusetts. Burritt was present at all of these four Congresses and at later ones in England, always pressing the idea of a permanent international tribunal. This idea, finally realized at the Hague, was generally spoken of in Europe in those years as the "American plan"; and the plan of American thinkers, rather than of the czar of Russia, it really was.

The Peace Congresses were revived in 1889, and from that time they have been held regularly almost every year. The Congress of 1889 was held in Paris, under the presidency of M. Frederic Passy, now the Nestor of the Peace cause in Europe. There were three hundred and ten delagates, one hundred and thirty-five of them coming from beyond the borders of France, and three hundred individual friends of the cause in addition, in attendance. The subsequent Congresses have been at London, Rome, Berne, Chicago, Antwerp, Buda-Pesth, Hamburg, Paris, Glasgow, Monaco, and Rouen. The Hamburg Congress was especially important, its public meetings having, perhaps, the largest attendance ever seen at these gatherings. The Congress at Rouen last September marked a noteworthy advance over these immediately preceding. The cause is appealing to the thoughtful men of all nations with new and signal force. It is the conviction of the friends of the cause in Europe, as well as here, that the Congress in Boston next October will be the largest and most impressive ever held. Boston will certainly do her part to make it so.—Boston Transcript.

The New Gospel of Life.

We all have our lives to liye, worthily or unworthily, either with joy and satisfaction, or with gloom and weary unrest. Life often seems a hard road to travel with its ups and downs, its crosses and temptations, its unfulfilled ideals. The sunshine in the average life is fitful and uncertain, while sombre clouds make a November sky for most of the year. Even Christians forget the fullness of blessing awaiting their acceptance, and walk too often with bowed heads, fretted and worried and worn by the trials which, like stinging nettles, obstruct their path.

If there were no other proof of a better way of living, the longings in human souls would prove it. We are not content with scraps and crumbs of gladness and peace. A larger portion is our rightful inheritance, and mankind is earnestly seeking it in various directions.

It is one of the phases of this search that we hear so much of late in regard to what is called the "new gospel of life." The "Don't Worry" movement is one of its striking developments. The theories of this new gospel are very beautiful, and many a golden grain of truth is wrapped within their exquisite covering. But, alas, it is a human gospel. Some years since, reading Horace Fletcher's "Menticulture," the writer was charmed. But his picture of what life might be made by the exercise of the human will in certain indicated directions, self-poised, self-controlled, with the grandeur and strength of a rock unshaken in the midst of surging billows, with a faith in the future and hope and courage for all humanity— a peace and restfulness of soul that should in itself compel favoring conditions—all had such a lack that the book was closed with an aching sense of incompleteness. Across the concluding pages with their glowing description of souls uplifted by the power of the human will, the waves of passion, sin and greed stilled by a power human —not Divine—and their little promise of deliverance, there came an almost overwhelming impulse to write the words:

"Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Put Christ into this new gospel of life, and how luminous and wonderful it appears. Lilian Whiting well illustrates this when she says:

"Most of us know what it is to waken sometimes on a morning when the world in general is, for us, out of joint. Inanimate objects exhibit the traditional total depravity. The fire refuses to burn; the disorder of the day before surprises our gaze; it is stormy, but all the same one has to go out; things essential at the moment have been forgotten; the thing one needs cannot be found, and valuable time is lost in hunting for it; and more than all, one is conscious of being in an irritated, gloomy mood, which he rather cultivates than otherwise as a kind of righteous vengeance on things and people in general. This is the mood of predestined failure. The day that is thus begun will grow more and more adverse as the hours go on.

"The strange magnetism of will to shape and control events is a most interesting phenomenon. The way out of discord into harmony can be found. No matter how hurried one may feel, time is gained, not lost, by pausing long enough to lift up one's thoughts to the divine plane. The miracle will be wrought; the unforseen and undreamed-of will take place. Nor is there, if we look at it in the higher sense, anything mysterious about it. 'Commit thy way unto the Lord; and he shall give thee the desires of thy heart.' This either means something, or it does not. If we believe in its deep significance, let us trust to it.

"There is no question but that the spirit possesses within itself some mysterious power to act upon outward things— a power whose scope and method of operation is still as unknown to us as were the possibilities of electricity before the days of Morse. It seems to be a force within corresponding to forces without, and through the medium of will and of faith, can be brought to unite, thus acting upon affairs.

"Toward the spirit that holds itself receptive to divine harmony, do all the diviner currents flow. No axiom of exact mathematics was ever more demonstrable than the injunction to commit one's way unto the Lord, that his thoughts may be established. Commit to the Almighty Power all desires and perplexities; bring the spirit into a receptive condition to higher influences. Then shall the way be illuminated, and one shall walk hand in hand with that gladness that hath favor before God."

Herbert Spencer has said, "Life does not drift, it proceeds."

"Let not your heart be troubled;" says one greater than all earthly philosophers. Let us take these two sayings into our hearts as we face a future so full of tremendous possibilities. Surrounded by the gravest problems regarding the material life—the relation of labor to capital, the duty of Christians in these rapidly changing conditions, the front of red-handed anarchy that must be faced, the problems every man and woman has to meet, it is more than ever needful to hold sanity and serenity of the spiritual life.

One blessed thought is that we have only to live one day at a time. It is the long stretches that tire and disquiet us. We cannot carry a continuous load till we are three score and ten. We cannot fight life's battles for half a century without a respite. But in truth there are no long stretches. Life comes to us only one day at a time, and between each day there is the blessed surcease of sleep. Even to-morrow, as someone has said, is never ours till it becomes today, and we have nothing to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a precious privilege, this living by the day. Any one can do his work, however hard, for a single twelve hours. Any one can live sweetly, lovingly, patiently, purely, till the sun goes down. And this is all life means to any of us—just one little day. Do to-day's duty; fight today's temptation; and do not weaken or distract yourself by looking forward to things you cannot see, and could not understand if you saw them. "God gives us nights to shut down the curtain of darkness on our little days." We cannot see beyond this curtain. Short horizons save our soul's eyesight, and give us one of the blessed secrets of holy living.

But, you say, there are burdens, and cares, and crosses in every life. Little annoyances, little exasperations, even more than great troubles sweep across the delicate harp-strings we call nerves and cause discord rather than harmony. Says Dr. J. R. Miller:

"Much of life's blessing comes out of this daily bondage. A writer suggests a new beatitude —'Blessed be drudgery.' He reminds us that all Bible beatitudes are based on something hard, and claims that the drudgery of life yields rich treasures of good. Drudgery, he says, is the secret of all culture. He names as fundamentals in a fine, strong character, 'power| of attention; power of industry; method, accuracy and despatch in doing work, perseverance, control, self-denial, temperance; and claims that nowhere else can these qualities be gotten save in the unending grind and pressure of these routine duties we call drudgery."

It is the love that enters into any service that lifts it to this plane which we seek of better living. Each little homely, distasteful duty well and faithfully done, has been likened to a stroke that is freeing an imprisoned angel. The angel is hidden away in us all, but the trouble is that it is only now and then that it finds a way to escape from its prison house and shake out its plumed wings, and show us the grace and beauty that have been shut away from sight. Nothing need be servile unless we choose to make it so, and the noblest task might become servile if done in the wrong spirit.

" 'Drudgery is the grey angel of success,' says William Gannet, and we can recognize the beauty as well as the truth of the thought if we study it for a moment. If we infuse a spirit of love into our unwelcome tasks, and do them first of all for our King, and then beyond that for those about us, it will be a royal service, and will fashion itself into a crown which we shall wear some day."

"We must buy and sell in the market.
We must earn our daily bread,
But just in doing these usual acts
May the soul be helped and fed.
It is not in keeping the day's work
And the day's prayer separate so,
But by mixing the prayer and the work
That the soul is taught to grow."—
Sophie Bronson Titterington in American Messenger.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. This is the mission of the Holy Spirit, to testify of Jesus. He will reveal Christ to the believer. He does not speak of Himself, but of Christ.

By faith we overcome the devil. He can not hurt us so long as we remain behind the shield of faith.

Our C. E. Topic.

Topic for October 2.—HOW WE ARE IN TRAINING TO SUCCEED OTHERS. Deut. 34: 7–12; JOSH. 1: 1,2.

MEDITATIONS.

Power rushing by in the seething turbulent torrent is not only useless, but may become a serious menace. The uncurbed horse in wild career is neither useful nor beautiful. And the untrained genius of man in its untrammeled flight is both dangerous and wasteful. All things must yield to order, and in order that they may do this with ease and becoming grace, they must be trained. The stream must be checked and controlled before its power can be utilized; the horse must be bridled and harnessed before he can be of value in the economy of man; and genius, wild and daring, must submit to the curb of sense and reason before it will be listened to in the counsels of the wise and prudent. It is characteristic of the boy of to-day that he abominates to go into training. It is an unfortunate product of our ultra-civilization. It is already an open sore festering and eating into the very vitals of our social and economic life. May we soon realize its malignant nature and safeguard our threatened institutions by a system of enforced or compulsory training in industrial pursuits.

In spite of the tremendous reverses in the far East, Russia is just now rejoicing and glad, from the Czar on the throne to the most humble rustic in his rude hut on the Volga. And when we ask why all this rejoicing, the answer given is characteristic of the people who give it. A prince, an heir, is born to the throne. In other words, a successor to the present Czar is born. In our country such an occurrance is quite impossible. Successors are not born in America; they are trained. Under the antique and despotic system of government which still prevails in the East, it is possible for the most powerful potentate to suddenly spring into existence. The positions of greatest honor and consequence are attained by the accidents of birth. We are glad that it is not so with us, and yet not without a touch of sadness. Glad because training and worth elevate men to prominence and power in America, but sad to note that so few of our rising generation really seek and willingly submit to this most necessary training and culture.

Never before was there such a demand for skilled workmen. Every calling in our very complex life now demands trained and cultured men and women. Even our Sunday-schools which were supposed to do with the most common and unskilled help, now call for trained teachers and experienced and educated superintendents. In the factory, on the farm, in counting houses, among the trades, and everywhere this clamor for skilled help is apparent. Those who now wholly or only partially fill these positions are growing older and the day is fast approaching when their places must be filled by recruits from the ranks below. Who are in training to occupy their places when they vacate? Who are preparing to bear their burdens when they are compelled to shift them on other shoulders; or enjoy their honors when they lay them down?

Life is one continuous training school. And the boy and girl who early learns to dodge and avoid the severe hand of good discipline will never grow into strength or consequence. Mind you, discipline is a harsh teacher and does not well know how to be lenient, but she does know how to grow sturdy character from the most tender and unpromising beginnings. Yield yourself freely to her shaping and molding; submit willingly to her guidance and direction, and meditate silently upon her counsel and advice. She bears the key of the future; success and good fortune wait upon her and crown her faithful children.

Unfortunately in the Christian church we still have those who are opposed to culture and training. They offer many strange and absurd arguments to support their stupid claims. But they are growing into a weak and helpless minority. All intelligent Christians recognize the claims of good breeding and trained and cultured ability. The Bible nowhere encourages either ignorance or stupidity. Christ spent all His life in training for the three short years of his active ministry. That His skill was consummate, results amply indicate. In the short space of three years, He changed the course of history. He established a religion that has since entirely revolutionized the thoughts, beliefs and habits of mankind. His achievements are the promise of our success if we will submit to His guidance and training.

We cannot attain to any real success without fulfilling all the steps that lead up to it. Step by step, hand over hand we climb the heights of usefulness and influence. It is the burning of the midnight oil that blazes the way to many an unexpected conquest and many an unsolicited honor. Shirk not the harsh methods of early and vigorous discipline. Fret not under her curbing and restraining hand. Learn to submit. There is more than a mere title in the phrase: "She stoops to conquer."—Christian World.

If you were rightly appreciated, perhaps, you would not be thought of as highly as you now are. Esteemed in men's sight; abomination in God's sight.—"Christian Standard."

The Mennonite.

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EDITOR: H. G. ALLEBACH, BERNE, IND,

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Editorial.

A certain church makes this sententious remark in its announcement columns: "The church gets its strength not from members but from workers." Quite probably this church, like every other, has its share of "deadheads," mere names and no more. Many schemes have been proposed whereby to utilize this inert element, and many of them have failed. It is well in this connection to remember that a pastor's zeal should be exercised in making his people living members of Christ more than active workers in his particular church. He is the vine, we are the branches. We are members of His body, of His flesh and of His bones—so writes Paul. To be a member, of Christ at all is to be a worker. Every branch of the Vine is supposed to bring forth fruit, and in case it is barren, it is cut off from the church. There is the process of purging—a sort of discipline—to which those are subject who already bear fruit, but who ought to bring forth more fruit. But the fruitless branch is a hopeless case— no purging is resorted to. So there are no dead members in the true Church. Every member is by virtue of his position alive and active. It will be helpful to a pastor to rightly direct his zeal, and to add members to Christ rather than mere numbers to his own flock. He will thus avoid future trouble.

Most of our readers do not know what "Ritschlianism" is, nor will we attempt to explain its subtle philosophy in these columns. It is too refined for the ordinary plain man to grasp, and it is often singularly lacking in that saving grace of common sense of which our everyday brother has a-plenty. It is full of absurdities, one of which is the very ingenious but equally far-fetched one that the incarnation of Jesus Christ is merely a "value judgment" (whatever that means), and that Jesus is God "because to our inner consciousness He answers the purposes of God." But such a theory has never won a single soul or reclaimed a single sinner from the error of his ways, or dried a single tear or given peace to a single troubled conscience. In the September number of "The Pulpit Monthly Magazine," Dr. David James Burrell, in a cleverly written article on "Christ Among the Doctors," shows up the shallowness of such idle theorizing by an apt illustration. He says: "You may paint a picture of the sun on a great canvas and cover it with radiations of gold; but no light is illuminated by it, no flower blooms under it, no shivering people warm themselves before it. Christ is not a pictured sun, but the veritable Sun of Righteousness with healing in His beams." Christ is very God, and His divinity is not a mere make-believe or a psychological fiction. Beware of the Ritschlianism. If you know nothing about it you are to be felicitated. But alas! many do and they are captured by its assumptions of superior wisdom.

Prohibition in the United States.

Prohibitionists sometimes become discouraged at the apparently slow progress made by the principle of the prohibition of the liquor traffic in this country. But the fact is that the progress has been most wonderful in the last fifty years, and already in a large portion of the territory of the United States the saloon and its accomplishments, are prohibited, in a much larger territory than some of us have been wont to think. In the following states the liquor traffic is entirely prohibited by state law, either constitutional or statutory: Iowa, with the exception of a few cities, Kansas, Maine, North Dakota and South Dakota, and in several of the territories of the United States.

Local option, or local prohibition, laws are in force as follows, in portions of the following states and territories: In Arkansas, 50 out of the 75 counties of the state prohibit the traffic in toto, while in each of the other counties prohibition prevails in parts of the counties.

In California three out of the nine counties have prohibition and in three others three-fourths of the inhabited portions is under prohibition.

In Colorado about fifty towns of the state have local prohibition.

In Connecticut 92 out of the 168 towns allow no license of the traffic and about one half of the territory is thus without saloons.

Florida has 26 prohibition counties and many dry precincts in the other counties. About one-half of her population are under prohibition.

Georgia has 106 out of 137 counties and a number of towns in the other counties which prohibit the traffic.

Illinois has 650 towns and cities under local prohibition. In the main residence district of Chicago, known as Hyde Park, including twelve square miles of territory, the saloon is absolutely prohibited. Besides this, the city has 32 square miles of local option territory.

In Kentucky there are 61 dry counties, 31 with saloons but at one point, 14 with saloons but at two points and 11 with saloons but at three points, while all the other counties have more or less of dry territory. More than half of the people of the state are living under prohibition.

In many of the towns and cities of Massachusetts the sale of whiskey is prohibited and in recent local elections it was shown that a large majority of the voters of the state favor prohibition.

Michigan has two prohibition counties and several prohibition towns.

In Minnesota many of the towns are without saloons, in some the sentiment being so strong against them that no attempt is made to license them.

A large part of the state of Missouri is under local prohibition, and saloons are not numerous even in the counties which have not carried local option.

Montana has a local option law, but only a few counties have voted on the question and one or two counties have voted the saloons out.

Mississippi has prohibition in 65 out of the 75 counties.

There are about 400 towns in Nebraska under a no-license law, but this is one of the worst whisky-cursed states in the Union.

In New Hampshire 167 towns are under local prohibition and New York has about 300 towns under local prohibition.

In North Carolina there are only 50 towns in which saloons can exist and they cannot exist anywhere outside of the towns.

In Ohio, nearly nine hundred of the 1,371 townships have adopted local option, and 162 municipalities and four cities have voted dry under the new municipal local option law, including about one-half of the area of the city of Columbus and a large portion of Cleveland.

The saloon has been kept almost entirely out of the country places in Oklahoma and there are 65 towns without a saloon.

A number of towns in Oregon are without saloons and under a recent local option law the prospect is good for a large increase in the prohibition territory.

In Rhode Island fifteen towns with a population of about 35,000 are under no-license laws.

Tennessee has 96 counties and about 5,500 townships and towns. Prohibition prevails in 84 of the counties and in all of the towns and townships except 16.

In Texas 141 counties have voted the saloons out entirely and 50 have voted them out in part, leaving 52 where the saloon still holds sway and ten unorganized counties that are without saloons.

In Vermont only 37 towns out of 246 allow the saloon.

Of the 100 counties of Virginia 46 have no legalized sale of whiskey, 13 legalize it in only one town and seven in two towns.

Washington has about 60 towns without saloons with their outlying territory within a mile of the corporation line.

Alabama has 20 prohibition counties; half the state of Delaware has prohibition; Indiana has 140 prohibition towns; Louisiana has 20 counties out of 59; Maryland 15 out of 24; New Jersey 200 towns and cities; Pennsylvania 20 counties and 600 towns and cities; West Virginia 40 out of 54 counties; Wisconsin 300 towns and cities, while South Carolina is wholly under the dispensary system.

These facts are condensed from several articles in a recent number of the New Voice, and when properly weighed they are full of encouragement to those who long for the abolition of the saloon in this country. Most of what has been accomplished is the result of a spontaneous uprising of the people against the saloon who have said we will no longer tolerate it among us, and we believe the time will soon be here when there will be a general uprising all over the country and the people will say to the saloon, go, and it will go, never to return. God hasten the day! —Christian Conservator.

Human Reason in Relation to Religion.

This is an old and vital problem. Men have always debated the questions which it raises, and the prospect is that they will ever continue to do so. The mystic exalts religious experience in its various subjective aspects to the seat of authority in religion. The Romanist puts the sceptre of authority in the hands of the church, by which term she means the papal hierarchy. The Rationalist places natural reason and conscience upon the throne of supreme control in matters of religion, and bids all else bow

before its behests.

The true Protestant has always sought to hold a carefully balanced view. He recognizes the import of religious experience as the product of the word and Spirit of God in the human soul. He is ready to give to the church her proper position as the custodian, interpreter and publisher of the oracles of God in Holy Scripture. He is also ready to accord to the reason and moral judgment of men their legitimate place in the whole matter of religion.

Especially as between Romanist and Rationalist does the Protestant seek to give to the church and to the human reason their right relations. When the Romanist bids us bow in blind unreasoning submission to the dicta of the church, the Protestant asserts the right of private judgment and of the exercise of the human understanding in the sphere of religion. And when the Rationalist exhorts us to obey the dictates of human reason and conscience as the highest authority in religion, the Protestant asserts that even reason and conscience themselves must derive their rule of right thinking and action from the Word of God.

In this way, reason, church and the Scriptures have their relations defined in a general way in regard to what we are to believe and do in the affairs of religion. But the mere statement of this general Protestant position does not clear up all the perplexities or remove all the practical difficulties. This is especially the case in regard to religion. How can we be true Protestants without being rationalists? How can we be true Protestants, and do justice to the church as a divine institute? How can we be true Protestants, and not dethrone the word of God or do injustice to religious experience? These problems cannot all be discussed in this article. We simply desire to point out two or three things to keep in mind in regard to the function of reason in relation to the scripture, which according to the true Protestant, is the infallible rule of faith and practice.

By reason is here understood the common understanding of man in its intellectual and moral aspects. It is the power of rational and moral insight and discernment which the human mind possesses and exercises in the matter of religious knowledge, faith and action. What is the function of this native, God-given power in man, in relation to the word of God? Here five things are to be noted.

First, this power is to be exercised in deciding what is the original text of the Holy Scriptures. Here we have a remarkable literature consisting of the Old and New Testaments. It took its rise long ago. It has passed through many manuscript recensions, and it has gone into many versions. All these, as we now have them, have to be carefully examined by the textual or lower critic with a view to ascertain what, in all probability, was the original text, among all the various readings now in existence. Human reason and intellect rightly used is the instrument to decide these very nice and technical questions.

Secondly, there are many related questions with which reason has to deal. These are such as the date, authorship, locality, language, and circumstances in which the various books of the Scripture took their rise. Here there are very many problems to be considered. This is the field of "Biblical Introduction" in its general forms, and the instrument here used is the historical or higher criticism, as distinct from the destructive or radical criticism. Here again reason, rightly used, comes into play. Its task is simply to shed all the light it can on the question of the origin of the Bible; not to pull it to pieces, or dissect it in a purely rationalistic way. Here much care is needed in our own day to see just what reason should do, in dealing with the vital question now raised.

Thirdly, the reason has further to judge of the cogency and force of the various evidences which ground our belief in the supernatural character of the revelations made in the Holy Scriptures. Here is a very important task for human reason to discharge. It has to judge, by the rules of evidence, of the various considerations which go to show that God, in an extraordinary way, has been making His will and His salvation known to men along the ages. External evidences and internal evidences have to be gathered, sifted, weighed and estimated at their true rational value. The instrument for this is apologetics, and here human reason, in its proper and reverent use, has a capital service to render. Not the inner, mystic light alone, not the outward verdict of the church merely, but the human reason, exercised upon evidence put before it, has for each the verdict for or against the grounds of faith in the divine nature of the contents of the Bible.

Fourthly, reason has its large service to render in the interpretation of the Scriptures. These constitute a literature which has its proper meaning. To ascertain this meaning, and so to learn the will of God therein set forth, is a vital matter for the true Protestant. To know the meaning of the very words, the force of the idioms, and the significance of the syntax of this literature is necessary to a right knowledge of the mind of the Spirit of God in his Word. The instrument to do this is exegesis, and the human intelligence in many of its very finest forms of exercise, under the tuition of the Holy Spirit, comes into play once more in this important function.

Finally, we may add that in the proclamation of the message contained in the Scriptures, the intellectual and moral powers of the religious teacher and preacher come into active operation. All that is involved in framing a message to our fellowmen, and in proclaiming it with earnestness and zeal in their hearing, calls for the highest exercise of the human intelligence, quickened and illumined by the Spirit of all truth. Here we find a large field for human reason according to the Protestant view.

In these five respects, reason, as we have defined it, renders a useful service to religion. It may decide as to the true text of the Scripture; it may deal with the conditions under which the books of the Bible came into existence; it may judge of the evidences of a divine revelation set forth in these Scriptures; it may proceed to ascertain the true meaning of the Word of God; and it comes into play in its effective proclamation to men. By keeping these things carefully in mind, the true Protestant will not be easily moved away from his foundations.—Christian Observer.

'Kind Words"—and Deeds—"Can, Never Die."

As a train carrying bishops, missionaries, and delegates from the Missionary Convention at San Francisco to the General Conference arrived at Santa Barbara, a man fairly weighted down by the number of beautiful flowers he was carrying, entered one of the cars. and said that he was looking for Dr. Butler. He received the information from Dr. Leonard that Dr. Butler was on the train. Replying that he would rather see him than any other man in the world, he passed on, finally reaching the car in which Dr. Butler was seated. On his asking if Dr. Butler was in the car, the man called for stood up and extended his hand. Then he placed the flowers in his arms, and, without saying a word to him, called out to the other passengers, "This man carried flowers to my dead boy in Mexico a year ago." He then sank into a seat, overcome by his emotions,

This man's son had been stricken with smallpox in the city of Mexico, and Dr. Butler visited him in the pesthouse, received his last messages, officiated at the burial, and, "for the sake of his father," as *Zion's Herald* states, "so many thousand miles away," carried flowers to the lonely grave, never expecting to see the father. But the latter saw Dr. Butler's name among the speakers of the convention and determined to find him. Having first heard of this through the medium of *Zion's Herald*, we had a conversation with Dr. Butler and found that his inward thoughts of the dying and the dead boy and his far-off parents had been more than a reward; but this act of the father gave him an almost insupportable thrill of delight and pathos.

Lonely graves should not be forgotten. We had a friend who lost a little child, that was buried in a graveyard in the mountains, after which it became necessary for our friend to remove to a far Western State. He told us that many years afterward, traveling through the State in which his child was buried, he made a journey to the spot, meditating pensively upon the separation and the many miles of his residence from where the body of the child awaited resurrection. When he reached the place he found a wreath of fresh flowers upon it, and the thought that some one had remembered him and his "early crowned" son caused such a conviction to spring up in his soul that God, whose memory never faileth and whose heart can feel the sorrows of a world, would not forget that lonely grave in the day when he makes up his jewels, that the place became a Bethel to his soul.—Christian Advocate.

There is a blessed consolation in the thought that the Christian is God's possession. When He puts His mark on them, then He calls them His own peculiar treasure. They are among the jewels to be made up in the last day. See Mal. 3: 17.

The Sunday School Lesson.

Subject for October 2: ELISHA SUCCEEDS ELIJAH. 2 Kings 2: 12–22.

GOLDEN TEXT: Let a double portion of thy spirit be upon me. 2 Kings 2: 9.

LESSON TEACHINGS.

Introduction. The translation of Elijah and the accession of Elisha to the prophetic headship

took place during the joint reign of Jehoshaphat and Jehoram. Elisha occupied this office in Israel about fifty years, dying in the reign of Joash. The two prophets were on the east side of the Jordan when Elijah was removed by the whirlwind, and afterward Elisha divided the Jordan and crossed to Jericho (v. 18).

1. Elisha Endued with the Spirit (12–15). Elisha's exclamation in v. 12 proves that he saw the fiery horses and chariot that accompanied the translation of Elijah and understood their significance. God's power was demonstrated in an emblematical form. King Joash saw the same manifestation of God's protective power (2 Kings 6: 17). God is "not far from every one of us", and He is ever present to help us, though oftentimes we have not the spiritual discernment to recognize it. Christ said He needed only to pray the Father and He would presently send legions of angels. "The angel of the Lord encampeth round about them that fear Him". Elisha was to learn that though "father Elijah" was leaving him, God's power and protection would remain.

Elisha was the God-appointed successor of Elijah. While Elijah was in Horeb in communion with God, he was ordered to anoint Elisha (1 Kings 19: 16). There is no record that he did this, though this lack of record does not prove that it was not done. Whether he was anointed or not, the fact remains that Elisha was called from his work following the plow to be a disciple of Elijah, and it was then that Elijah's mantle fell upon him. Then began the period of preparation. He had many things to learn, but he was to qualify as Elijah's successor, and the final qualification was that he was an eye-witness of Elijah's ascension. This was an indispensable condition. On this condition the spirit of Elijah in double measure was to descend upon him (v. 10). So it was with Christ's apostles. They were to have been eyewitnesses of Christ's life, but especially of His ascension. See Acts 1: 22; 10: 41–42. Paul in defending his apostolic authority, says, "Am I not an apostle? Have I not seen Jesus Christ our Lord?" meaning to assert that he saw his Master in His ascension glory. The same credentials are demanded of all true prophets and preachers to-day. They ought to be able to say that they are acquainted with the Lord of glory.

Elisha took up Elijah's mantle because he recognized the divine call. There was no power in the mantle but it was an intimation to him that he possessed Elijah's spirit and therefore his power. It was the badge of his prophetic office. It is not the cassock and all the other priestly vestments that make the true servant of God, but the power of the Spirit. The possession of the Holy Spirit determines the true apostolic succession. In this Christian dispensation we wait not for a mantle or any other material insignia to fall on us, for we have the promise of the Holy Spirit. As first-born sons of God we must possess the Spirit, which bears witness to our sonship. If any man have not the Spirit of Christ he is none of His (Rom. 8: 9, 15–16).

In verse 14 we see Elisha testing his consciousness of the divine call by using the mantle as his master used it. In doing so he called on "The Lord God of Elijah". This was an act of faith. By faith we appropriate God's power. This is not the presumption of doubt or an unholy tempting of God. We have a right to claim God's fulfilment of His promises. Elisha did not hesitate for lack of assurance or idly wait for feelings or superfluous intimations from God, but at once made use of whatever signs were available. Not to have done this would have been doubt and disobedience.

We notice in v. 15 that the prophets did not attribute Elisha's supernatural power to the mantle but to the spirit, and they acknowledged his leadership.

2. Seeking Elijah (16–18). It was quite natural in one sense to believe that Elijah had been only temporarily removed by the Spirit. This had often been the case in his lifetime. But they were mistaken this time. They finally prevail on Elisha to send fifty men to seek him but after three days' search they found him not. God's dealings with men will bear examination for they "are not done in a corner". But many in our day are ignorant of the truth of the rapture of the Church; or if not ignorant of the idea, they discredit it or deem it fanciful. But this is the "blessed hope" of the church. See 1 Thess. 4: 13–18 and 1 Cor. 15: 52. Elijah's translation prefigures that of Christ's people. We as Christians are not called to prepare for death but for the coming of the Lord so as to meet Him in the air.

3. Elisha's Beneficence (19–22). Jericho, like Jerusalem, was beautiful for situation, and so were Sodom and Gomorrah. It had plenty of water, but it was "naught". It is a picture of the world under the curse of sin. Water is a symbol of life, but the water around Jericho was no longer such a symbol. So life cursed by sin is unfruitful. Elisha like Jesus "went about doing good", and cast salt into the waters. When Christ enters into our life, when he becomes our life and casts out the old man, the bitter waters become sweet. He said to His disciples, "Ye are the salt of the earth", and we remain such as long as we share His nature and spirit. "As He is so are we in the world".

Marriages.

FREDERICK—VANFOSSEN. On September 7, 1904, at Souderton, Pa., by Allen M. Fretz, Vincent W. Frederick and Myra W. Van Fossen.

NYCE — BERGEY. — On September 24, 1904, at Souderton, Pa., by Allen M. Fretz, Harvey C. Nyce and Mamie C. Bergey.

Deaths.

LICHTI. — Near Lucien, Okla., on September 10, Christian Lichti, aged 71 years and 7 months after short illness. On the 12th the funeral took place, conducted by Rev. Christian Krehbiel, of Halstead, Kan., and Rev. J. S. Krehbiel, of Geary, Okla..

MOYER.—On Sept. 19, 1904, in Chalfont, Pa., Joseph S. Moyer, aged 67 years, 7 mos. and 8 days. Services were held on the evening of the 22nd at he house of his nephew Harvey W. Moyer by Allen M. Fretz. Interment on the 23 at the Springfield Mennonite church when services were held by J. S. Moyer assisted by A. B. Shelly and A. M. Fretz.

ALDERFER.—On Sept. 20, 1904, in Souderton, Pa., Pearl F., infant child of Henry A. and Lydia Freed Alderfer, aged 1 month and 1 day. Services by A. M. Fretz in Zion Mennonite church on the 25th. Interment in Hillside cemetery.

VON GUNTEN.—Near Berne, Ind., John von Gunten sr. died Wednesday afternoon, Sept. 21, after an illness of less than two days with congestion of the bowels and heart trouble. On Monday he was working on the pike northeast of Berne of which he was supervisor. Toward evening he quite suddenly became ill and his condition grew worse very rapidly until his death. John von Gunten, age 54 years, 11 months and 14 days, was born in Canton Bern, Switzerland, October 7, 1849. In November, 1872, he was married to Barbara Lehman with whom he emigrated to America the following year and settled on his present farm east of Berne. Nine children, five sons and four daughters, were born to them and all survive him. The deceased was a loyal member of the Mennonite church and an earnest church and Sunday-school worker. Funeral services were held on the 23d at the Mennonite church, J. W. Kliewer officiating.

Contributions.

Donations to the Mennonite Home at Frederick, Pa.

CASH.

Souderton congr., $20.00; Deep Run congr., $21.40; Springfield congr., $37.75; Saucon friends, $14.50; collection at Anniversary at the Home on Sept. 10, $75.00.

HAULED COAL.

John E. B. Bechtel, John E. B. Bechtel, Clement B. Bechtel, Jacob L. Bauer, Emanuel Hoffman, Joseph Wiles, Jonathan Gilbert, Dr. G. A. Weida, Jacob Stauffer, David Hunsberger, Irvin Zoller, William H. Miller, Isaac Hunsberger, Henry Sweinhart, Charles Rhoads.

MERCHANDISE.

M. C. Gottshall, 5 bus. potatoes, jug cider; Mrs. Christian Stetler, dried apples, basket pears, lot apricots and apples, lot cucumbers and pears; Mrs. I. W. Stetler, 3 baskets apples, lot beets, apricots, red beets, 2 lots pickles; Joseph Wile, 2 gal. vinegar; Mrs. Dr. Weida, lot pepper plants; Mrs. Hoffman, 2 lots rhubarb, 2 heads cabbage, 1 jar pickles, basket apples; Mrs. Leister, basket apples, lot pears and apples, lot pickles; Anna Jones, 1 large water melon; Carichner & Geiger, basket tomatoes, lot red beets, 2 doz. lemons; Robert A. Knapp, 2 melons, basket cantelopes; Mrs. Sallie Hoffman, 2 lots pickles, lot pears, lot elderberries; Benjamin Bertolet, 2 baskets pears.

ANNIVERSARY DONATIONS, SEPT. 10.

Frederick and vicinity: H. W. Stetler, 15½ lbs. ham; Mrs. John Knerr, fancy cake; Mrs. Frank Leister, pot pickled cabbage, pot spiced pears, fancy cake, lot apples; Mrs. E. M. Hoffman, 2 fancy cakes, 1 lb. coffee, 4 qts milk; Miss Annie Bardman, fancy cake, 2 lbs. sugar; Dr. G. A. Weida, 16 lbs. beef, 3 fancy cakes, pot beets, lot pickled cabbage, bask. pears, 6 bouquets.

Bertolet congregation: Jonathan Gilbert, fancy cake, jar pickles, jar apple sauce, 3 lbs. coffee, 3 lbs. sugar, box grapes; John Bertolet, pot pickled cabbage, pot spiced pears, fancy cake, lot apples; Mrs. E. M. Hoffman, 2 fancy cakes, 1 lb. coffee, 4 qts milk; Miss Annie Bardman, fancy cake, 2 lbs. sugar; Dr. G. A. Weida, 16 lbs. beef, 3 fancy cakes, pot beets, lot pickled cabbage, bask. pears, 6 bouquets.

Bertolet congregation: Jonathan Gilbert, fancy cake, jar pickles, jar apple sauce, 3 lbs. coffee, 3 lbs. sugar, box grapes; John Bertolet, pot pickled cabbage, pot potatoes, cup jelly, fancy cake; Isaac Hunsberger, 2 bus. oats. 1½ bus. potatoes, 5 lbs. sugar, 2 cups jelly, 2 cups mustard, lot crackers; Mrs. I. W. Stetler, 6 fancy cakes, 3½ qts. cream, 12 lbs. beef, lot pickled cabbage, 2 gal. spiced pears, 2 gal. spiced peaches, bag salt, 1 lb pepper, lot peaches, lot pears, 10 lbs. sugar, ½ bus. potatoes; Mrs. M. H. Dehaven, 6 lbs. coffee.

Schwenksville congregation: $8 to purchase bread and cakes; Nathan Umstead, 1 qt. cream, 1 doz. celery, 4 qts. apple butter, 12 qts. pickleslily, 8 qts. lima beans, 1 bouquet; M. M, Kremer, fancy cake; I. H. Smoyer, ½ bus. potatoes, 50lbs. flour; B. M. Kratz, 25 lbs flour, 1 lb. coffee; M. S. Kratz, 20 lbs beef, 2 fancy cakes, 2 pots pepper hash; Mrs. B. F. Richard, $1, lot of soap; M. C. Gottshall, 3½ bus. oats, 2 hams; Mrs. M. C. Gottshall, pot pears, pot pickled cabbage; J. R. Allebach, fancy cake, 1 ham, bag salt, ½ lb. tea, 5 lbs. cheese, 2 doz. eggs, jar pickled cabbage, 5 lbs. sugar, 2 lbs. coffee; J. M. Breisch 25 lbs. flour, can pears, jar chow-chow, jar pears; E. G. Allebach, $1; Mrs. H. K. Kratz, 2 lbs. coffee, 4 lbs sugar, 2 lbs cheese, 2 fancy cakes, 1 jelly roll; N. K. Ziegler, 2 bus. oats.

Boyertown congregation: Mrs. T. B. Renninger, 5 lbs. sugar, lot cakes; Mrs. W. H. Rose, 2 lbs sugar, pot peaches, 2 fancy cakes; Joseph B. Wile, 2 bus. oats, 3 fancy cakes, 5 qts. milk, jar pickled cabbage, 5 lbs. sugar, 2 lbs. coffee, pot prunes, lot potatoes, lot corn; John B. Bechtel, fancy cake, 2 lbs. sugar, 2 lbs. coffee; J. B. Stauffer, 1 ham, 1½ doz. cakes; A. T. B. Stauffer, 12 lbs sausage, box plums, jar apple sauce, 3 doz. cakes, jar beets, jar peaches, jar cabbage, jar chow-chow; Mrs. L. M. Wartman, 1 bouquet; Miss Lizzie Yoder, 1 bouquet, Mrs. H. D. Detwiler, Souderton, 1 fancy cake; W. H. Taggert, anise, bag pears, 3 bus. oats; Mrs. Oberholtzer, Congo, 1½ bus. oats.

Gratefully acknowledged,
JOHN L. BAUER, Financial Sec'y.

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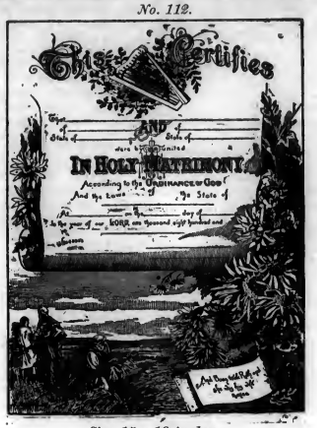

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News of the Week.

Domestic.

FRIGHTFUL RAILROAD WRECK.

TWO PASSENGER TRAINS COLLIDE ON SOUTHERN RAILROAD AND 54 PERSONS ARE KILLED OUTRIGHT, AND 120 WOUNDED.

KNOXVILLE, Tenn., Sept. 24. — Running on a roadbed in a supposedly high condition of maintenance, and having about them every safeguard known to modern railroading, two trains on the Southern railroad carrying heavy lists of passengers came together in a frightful head-on collision near Hodges, Tenn., to-day, sending fifty-four persons to death and injuring 120, several of whom will probably die. No. 15, a passenger train from Knoxville, for Bristol, and No. 12, passenger train from Bristol to Knoxville, collided just west of Newmarket, Tenn., at 10:18 this morning. The engines and coaches were badly damaged. The wrecks occurred on a curve. The baggage car and engine of No. 15 were destroyed.

The engine, one combination car, one baggage car and three coaches of No. 12 were almost totally wrecked. The four sleepers on No. 12 did not leave the track and were not damaged. No passengers in the sleepers were injured, but between fifty and seventy-five coach passengers were killed and 100 to 150 injured. Both engineers are under the engines. It will take eight to twelve hours to clear the tracks.

The passengers on No. 12 were sent back to Knoxville.

The cause of the wreck is said to have been the misreading of orders by the conductor and engineer of No. 15.

$250,000 Fire at Dawson.

SEATTLE, Wash., Sept. 24.—A despatch from Dawson to the Seattle says fire last night caused a loss of $250,000 with no insurance. The fire originated in the kitchen of the Cecil hotel formerly the McDonald hotel at Queen and Second streets, and swept both sides of Queen street between Second and Third avenue as far south as the McDonald Trading company, at Second avenue and the Westminster house at Third avenue. The fire department pulled down several structures on the north, preventing further spread of the flames.

Peace Conference to be Held Early in New Year.

WASHINGTON, September 26.—President Roosevelt's announcement on Saturday to the delegates of the Interparliamentary Union that at an early date he would invite the nations of the world to send delegates to a second peace conference, whose work should be supplemental to that of the conference at The Hague, is regarded as a historic advance toward the adjustment of international difficulties through the medium of arbitration. Naturally the question arose as to how soon the President might call the conference.

He did not indicate, in his address, the probable time of his issuance of the call, but it can be stated that he will not await the conclusion of peace between Japan and Russia, both signatories to The Hague convention, before issuing his call. It is his present intention, in about six weeks, to bring the matter to the attention of the nations of the world, with a view to ascertaining their desires as to the time and place of holding the second conference. These preliminary inquiries will be made through the Department of State. As soon thereafter as the replies received shall warrant the President will issue his formal call for the conference, which probably will be early in the coming year.

ST. PETERSBURG, September 26.—All the newspapers here print President Roosevelt's statement to the delegates to the Interparliamentary Union at St. Louis regarding the organization of a second peace tribunal, but without comment.

Grand Total 11,792,848.

ST. LOUIS, September 26.—The statement of the admission at the world's fair for six days ending September 24, shows the total was 770,418. The grand total to date is 11,792,848.

Talk of Independence Stirs the Filipinos.

WASHINGTON, September 27. — President Roosevelt is in receipt of a letter from Gen. Luke E. Wright, Governor of the Philippines, in which the Governor discusses frankly some of the conditions which he encounters in directing the government of the islands. Under date of August 15 General Wright wrote in part: "The effect of the continued discussion as to the capacity of the Filipino for self-government and his immediate or ultimate independence is having its effect here and makes our task more difficult than it otherwise would be. The less a man is equipped with intelligence and those qualities which make for good citizenship the more easily can he be persuaded that he is the possessor of all these qualities. These people have their full share of ambition and vanity and they also have their full share of reckless, half-formed characters, who are ready for intrigue in any direction which promises them profit or power. It is this class which has largely given force and direction to the Aglipayan movement, and has recruited its ranks from the ignorant and dangerous elements.

"In this general connection I may say to you as a matter of information that the agitation in the United States for Filipino independence, and the spoken and written utterances of prominent men there who are urging it, are all brought here and published in the native newspapers and are being made the text for editorials insisting that the Filipino people are now ready to become an independent nation. The effect of all this is distinctly injurious. Its tendency is to restore the influence of all the old insurrection leaders and to make them active in preaching the old propaganda. Those of the more prominent and best educated and who naturally have their ambitions, are inclined to join in the general cry."

Massachusetts Judge Makes a Mistake.

WASHINGTON, September 27.— The State Department to-day called on the Department of Justice to take action in the case of Hugh Gurney, third secretary of the British embassy, who was fined yesterday by Justice Phelps, of Lee, Mass., for contempt of court and for speeding his automobile. It is expected that Attorney-General Moody will send a special district attorney to Lee to investigate the matter.

By constitutional and statutory law the persons attached to an embassy are expressly relieved from any legal responsibility, and the exemption even extends to domestic servants.

Section 4063, revised statutes of the United States, declares that any writ or process issued out or prosecuted by any person in any State court, or judge or justice, whereby the person of any public minister of a foreign state is arrested or imprisoned, shall be deemed void.

"Section 4064 declares that any person obtaining or prosecuting such writ or process, and every officer concerned in executing it, shall be deemed violator of the law of nations and subject to imprisonment and fine.

Justice Phelps to-day was averse to discussing the Gurney case. "If I find that I have made a mistake, I will gladly apologize," he said, "I did only what I believed to be right."

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Foreign.

THE RUSSO-JAPANESE WAR.

LATEST BULLETINS.

With the purpose of forcing the war with Japan to a speedy termination the emperor of Russia has taken steps to reorganize and reinforce the fighting force in the far east. A second army is to be created, under command of General Grippenburg, a veteran of many wars, and it is expected that within a comparatively short time there will be armies aggregating 600,000 to 700,000 men ready to take the aggressive against the Japanese. It is believed that Grand Duke Nicholas Michaelovitch will be made commander-in-chief of the Russian army in the far east, with a soldier of more varied experience as his chief of staff.

BOXERS FIX DAY FOR KILLING THE FOREIGNERS.

SHANGHAI, September 27.—Reports received from the northwestern part of the province of Shantun say that the Shotuan "boxers" are openly distributing prospectuses, couched in the same language as those circulated before the uprising of 1900. These prospectuses order precisely similar observances, and fix October 17 next as the date for the extermination of all foreigners.

According to a dispatch from Shanghai, September 1, the North China Herald, commenting on recent occurrences at Tamingfu, province of Pe-Chi-Li, where a number of American missionaries had to leave, owing to the threatening attitude of the boxers, said:

"It ought to be mentioned that news of such threatened risings travels swiftly and loses nothing during its passage. Its effect many hundreds of miles distant from the scene of action has been immediately felt. As we said in 1900, so again we repeat with added emphasis, there is danger of a general conflagration unless the utmost vigilance is exercised. Those interested in preventing such an outbreak, we remark, as we did then, will govern themselves accordingly.

RUSSIANS FIGHT JAPS WITH BEANS.

CHE-FOO, September 27.—Two Japanese torpedo-boat destroyers were observed outside the harbor of Che-Foo last night. A junk which left Liaoti promontory last night, and which arrived here, reports having seen one torpedo-boat near Che-Foo.

Another junk, carrying a Russian, his wife and two children was stopped last night by a Japanese vessel, but owing to the great distance the treatment which the Russian received could not be observed.

Chinese say that the battle which begun at Port Arthur September 19, continued intermittently until September 24. In defending one fort the Russians rolled bean cakes down on the massed Japanese. These bean cakes are very heavy and are pressed into the shape of circular grindstones.

SAKHAROFF REPORTS SKIRMISH WITH THE JAPS.

ST. PETERSBURG, September 27. — The general staff has received the following dispatch from General Sakharoff, dated yesterday. "The enemy's vanguard, consisting of one battalion and two squadrons of cavalry, has assumed the offensive, probably for a reconnoissance, in the district between the Mandarin roads and the heights of the village of Tourmytsa. His advance was stopped by our troops.

"The enemy retreated along the whole line, pursued by our cavalry. The enemy has not yet advanced north of Davan, on the left bank of the Liao river, but an increased force has been observed in the neighborhood of Sian-Chan. Japanese cavalry have appeared in the valley of the Liao river."

OYAMA MOVES UP HIS LEFT.

The latest development in the situation at the front is the definite establishment of the fact that Field Marshal Oyama has now begun to move up his left. General Kuropatkin's report to-day shows that the Japanese have reached Davan, on the west bank of the Liao river. A considerable concentration of Japanese is observed at Sian-Chan, on the Hun river, thirty-five miles southwest of Mukden, and Japanese cavalry is massing in the valley of the Pu river. The latter is a tributary of the Hun river, which crosses the line of railway midway between Tie pass and Mukden, and may furnish a natural line of advance from the west.

SIXTY MILES OF FRONT.

Oyama's armies now apparently cover a front of sixty miles for enveloping movements. His wings are extended to the north, east and west of Mukden. Thus far the Russians have found little strength or pressure from the Japanese center. Oyama seems to be moving with great deliberation, probably gathering strength for a rapid advance of both wings when an attempt is made to close the net. Although the imaginary line connecting the extreme Japanese advance east and west of Mukden still passes ten miles below that city, it is evident that the fate of Mukden can not long be delayed. If General Kuropatkin intends to try to hold the city, fighting on his flanks will begin almost immediately.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, OCTOBER 6, 1904. No. 43.

God Knows.

MISS E. J. ANDERSON.

There's a piteous moan in the breeze to-night,
A hollow, ghastly sighing,
That whispers of cold and stormy blasts,
Of Nature's beauty dying.

But 'tis not for her fading beauty
That my heart with grief is torn,
Though I love the happy blossoms
That for one brief day were born.

Anon from the street past the midnight hour
There comes on the breeze to me
The sounds of unsteady footsteps,
And the songs of fiendish glee;

And I see—but the moon has hid her face
And I only hear a groan.
Oh God! Can it be some mother's boy,
The hope of some glad home?

Ah! methinks that the breeze is fadened
With a thousand thousand moans,
Of the fairest of our country
As they stagger to their homes.

And methinks, though not a prophet,
Our fair country I can see
When our boys from Satan's college
Shall have taken their degree.

Come, ye father's of our country,
Gird your armor while you may,
For our boys will surely meet you
At that last great Judgment Day.

And the prayers of mothers unheeded
Shall forever seal your doom,
And with these boys through eternity,
You must share the awful doom.

Items of News and Comment.

The American Board's School of Industrial Arts at Ahmadnagar, India, was opened in 1882 with two teachers and 14 boys. It now has 40 able teachers and more than 600 pupils. The manual training is the same as that given in the Chicago Manual Training School.—Ex.

Bro. S. K. Mosiman announces that there will be a rate of one and one-third fare for the round trip to the Middle District Conference. Those that want to go via St. Louis and get the rate from there, using World's Fair tickets to St. Louis, can do so. Others can get the Conference rate via Chicago or whichever way they desire to go. Bro. Mosiman will make more definite announcement next week.

A sum approximating $50,000,000 is sent from the United States in small sums each year to assist those left behind in the Old World, or to enable them to emigrate. It has been predicted that the number of emigrants would soon decrease by reason of the exhaustion of the supply; but no such promise is warranted by the facts. Last year 230,622 Italians, 206,011 Austrians, and 136,093 Russians successfully passed the immigration barriers of the United States.

A very interesting series of meetings were being conducted at the Zion M. H., Morgan Co., Mo., by Bro. S. G. Shelter, of Johnstown, Pa. Four precious souls had already made the good confession and others were counting the cost. May many be savingly converted and the brotherhood built up during this season of grace.

From the Lancaster (Pa.) "New Era" we learn that our aged ministering brother, Benjamin Lehman, of Mountville, passed to his reward on Sunday morning, Sept. 18th. He was in his eighty-seventh year and attended public services up to near the time of his death. He was the father of Pre. D. N. Lehman of Millersville, Pa., and grandfather of Sister A. D. Wenger. We hope to publish a full obituary later.—Herald of Truth.

The China Inland Mission had on January 1, 1904, in 199 stations in China, 743 missionaries, men and women, besides 15 still engaged in study, and 25 engaged in home work or not yet assigned to stations. 465 of its missionaries are women. The receipts of the society for 1903 were $225,458.30. It reports the number of the conversions in its stations in China in 1903 at 1,700. Ten years ago the annual number of conversions was about 700. Comparison of the two figures suggests that the powers of evil prepared the way of the Kingdom when they sought to barricade it by that terrible outburst of 1900.—Ex.

John Watson, in an address given to English Christians a year or two ago, testified to the altered or altering attitude of the Christian laity toward death. Their solicitude now, he said, was less about the future, with whatever it might bring, than about the welfare of those whom they left behind, their kindred and the like. Geo. A. Gordon, of the Old South Church, Boston, preaching to the Congregational State Association in 1902, said: "We ministers of the Lord Jesus Christ know as no other persons in the community what a paralysis has come over intelligent and thinking people in regard to the reality of the other life. So many doubt it; so few have any strong confidence in regard to it."

Registered Guests at Krehbiel's World's Fair Home.

(St. Louis, Mo., Sept. 18th - Oct. 2d.)

J. P. Schowalter and wife, Wayland, Iowa; E. L. Johnson, Chicago, Ill.; Louise Yoder, Ashland, O.; Mathilda Basinger, Pandora, O.; R. R. and J. M. Koons, E. S. and Mrs. Annie Click, Barbeton, O.; Emma Hoffman, Elmo, Kans.; Manne Ihde, Hope, Kans.; Lizzie Yoder, Ashland, O.; J. Dobson, Bill Dobson, Laura Dobson, Wm. Dennuber, A. Hughes, Allie Reed and Rebecca Stohes, College Grove, Tenn.; J. M. Christensen and Geo. Ashton, Salt Lake City, Utah; David Goerz, Mrs. D. Goerz and Miss E. E. Goerz, Newton, Kans.; J. B. Risser, F. W. Risser, H. M. Risser, A. A. Risser, and J. Auernheimer, Wisner, Neb.; Paul Crabb, McPherson, Kans.; J. S. Grover, Inman, Kans.; M. Grafft and Willie Grafft, Los Angeles, California; John Baumgartner, Stuttgart, Ark.; J. Detweiler and wife, Wadsworth, O.; A. Mosiman and Peter Eyman, Graymont, Ill.; Albert and Anna Krehbiel, Halstead, Kans.; Sam'l Prieheim, Marion Jct., So. Dakota; J. J. Hochstettler, Minier, Ill.; Lizzie and Mary Hochstettler, Washington, Ill.; Albert Habecker, Elmer and Wilmer Nafziger, Stanford, Ill.; E. J. Eicher, Wayland, Iowa; Henry Kugel, Erie, Pa.; Evalyn and Maggie Wertz, Wadsworth, O.; A. B. Roorman, Mattoon, Ill.; E. H. Chatelain, Danvers, Ill.; H. P. Ray, Berne, Ind.; G. D. Friesen, Buhler, Kans.; J. A. Pankratz, Dillon, Kans.; J. H. Wuttke, Bethany, Oregon; Mr. Schadie, Junction, Kans.; A. Grott, Loraine, Kans., J. Groude, Alta Vista, Kans.; J. Kratt, Portland, Oregon; A. J. Pfeiffer, Ft. Wayne, Ind.; C. A. Seibel, Cleveland, Ohio; F. W. Godefring, Phila., Penn; H. C. Baum, Wilmington, Del.; Chas. T. Bauer, C. Kuhn, J. A. Schulte, and E. A. Vogelin, Phila., Pa.; T. Kaiser and J. Pastoret, New York City; E. Berger, Jersey City, N. J.; Wm. Andreas and wife, Catherine and Anna Andreas, Beatrice, Neb.; Albert Zurbrick and wife, Clarence Center, N. Y.; H. M. Eicher, Washington, Ia.; H. P. Krehbiel and wife and Elva Krehbiel, Newton, Kansas.

Respectfully submitted,
EDW. KREHBIEL.

Winona Bible Conference.

The Bible Conference has always been exceedingly practical. The hourly assembled thousands meet together not only to study God's word, but also the best methods of Christian work. The advantages of such a conference are immediate and tangible. It cultivates the unity of the Spirit; it emphasizes definite Christian experience; it combines Christian fervor with rational faith; it promotes every righteous reform; all sections of the country and the various denominations are represented. The most profound learning and extended research are spread far and wide through the voices of those who come to hear. It is a great spiritual enterprise, sending forth streams of spiritual life and quickening through all the land, and must bring great and glorious results in the near future. All denominations must soon feel the effect of this conference. It must bring a constant benediction upon the common interests of Christ's kingdom everywhere.

Winona has emphasized mission work of every character. A few subjects and speakers may be mentioned:

Mr. John Willis Bear, New York City, "Evangelizing the Home Field."

Rev. A. W. Halsey, "Evangelizing the Foreign Field."

Mr. Marion Lawrence, secretary of the International Sunday-school Association, "Evangelizing the Children and Young People."

Mr. S. H. Hadley, the great apostle of the outcast and drunkard, moved great audiences as

he told us of God's miracles worked in the cities where he had labored in behalf of the wretched and lost men and women; 55,000 drunkards received attention in the Water Street Rescue Mission in New York City last year; thousands of them were converted.

Mr. Charles Palmer, of Chicago, secretary of the Gideons, told of the wonderful work of evangelizing commercial men. The first organization, consisting of two traveling men, was founded on prayer. Now nearly five thousand traveling men wear buttons with a pitcher set in blue background, proclaiming them to be Christ's. More than 1,800 members have been added to the ranks in the past year. The band is always in connection with the church.

Rev. Charles Stelzle spoke on the "Home Church and the Working-man."

Rev. Charles E. Bradt, of Wichita, Kansas, presented the subject of the "Home Church and the Foreign Field."

The subject of tithing was ably presented by Rev. E. B. Stewart, of Chicago; Rev. Asa Blackburn, of New York, and Dr. Landsell, of London, England.

Rev. George R. Stuart, of Cleveland, Tennesee, is considered one of the greatest temperance lecturers on the American platform. He is an earnest, enthusiastic speaker, and drew the largest crowds at the conference.

Rev. W. A. Sunday, the evangelist, in whose meetings literally thousands have confessed Christ, spoke on the theme of "Reaching the Masses." Few men have been more signally blessed in their work than Mr. Sunday.

Rev. Howard Agnew Johnston, of New York City, gave a series of addresses on "Personal Work." He used his book each day, entitled, "Studies for Personal Workers," through the course. His addresses were suggestive and instructive, in the special art of dealing with inquirers and leading them to Christ.

Rev. W. J. Erdman, of Philadelphia, one of the most distinguished Bible teachers in the country, conducted a question box, and answered many perplexing questions.

In all the work presented, it is not possible to make distinctions. The conference covers the whole field of church activity, from the pulpit of the minister and evangelist to the door-keepers of the house of God; from the rescue workers in our cities and logging camps in the north woods, to the Sunday-school and personal workers among the masses.

We are not paid for writing these articles, neither have we been asked to do so, except by those of our people who have been at Winona. And yet it is with the greatest of pleasure that we make this statement to our readers and their friends, that a more delightful place than Winona Lake for rest and recreation, as well as for the enjoyment of opportunities for social, intellectual and spiritual improvement, cannot be found anywhere.

Rev. George Stuart, in a speech on Friday evening, said, "I really believe this is the greatest convention on the face of the earth."

There are to-day something like 212 Chautauquas, but Winona stands first in attendance, if the daily average at the gates be counted. Winona was wisely founded on the two ideas of Chautauqua and Northfield. The Northfield idea was Mr. Moody's, which was that of a Bible conference, a central meeting place for religious conventions and winter schools. The development of this second idea and the progress made, presents amazing achievements. It is impossible to speak too highly of this conference.

Two things are emphasized over and over, both of which are greatly needed at the present time, and that is the life of power through Jesus Christ, and faithfulness and loyalty to the Word of God.

Here is to be heard abundant testimony of men who know Jesus. One cannot go away from these services without being convinced that there is power in Christ and the old gospel to save men from sin. And not less clear is the testimony that there is a Bible at Winona; it is believed in from cover to cover. Hundreds of souls have been quickened, cleansed, uplifted, and sent out on the "great commission" with a keener sense of the meaning of life, a greater appreciation of its opportunities, and of the urgency of the Master's commission, as well at the absolute need of a constant renewal of consecration of the personal self to God.—Christian World.

The Old Faith.

Very plausibly the "new theology" claims superiority of latest discovery by research, of advance thought in philosophy, science and higher criticism. It votes him as blind who does not see and approve all modern progress, or who does not at once bow to the greater learning of the latest scholarship, or who does not without challenge accept for absolute truth the speculative results of the new lights. Every proud presumption, claiming the fullest mastry of the material, mental and spiritual world, rationally investigated, is not to be taken on trust. Unquestionably great has been the gain in a multitude of things for mankind, in mechanical, in scientific and in meta-physical progress. Only a very slow coach will lag behind in the march of mind, in applied science, and in the investigation of the social, the moral and the spiritual sides of life, in this wonderful age. Historical development and natural evolution must be acknowledged for the human race in the ages.

But when all this is used by the scholars and proud critics in vain attempts to measure the old faith and the word of God, from a merely rational standpoint and with natural powers, the rule is false. The supernatural must be taken into account. The spiritual, the eternal, the absolute, is infinitely more true, above and beyond the possibility of measurement by the merely natural and rational finite. Divine revelation is for the human soul, for faith, for obedience, for the human will, in childlike submission. No amount of higher learning, or experience, or mechanical invention, or application, magisterially of abstruse science can measure God or supersede his revelation to man.

Therefore, adverse criticism of his work or word, of his dealings with men, and his manifestation of power, wisdom and goodness in creation and history, may not arrogantly attempt to settle the exact measure and value of the supernatural revelation. It must be taken for granted always that wherever this proud work is set up it rests on a false basis; and the foundation being defective, it must crumble.

Some things we know are fixed and unchangeably true. Even as to the multiplication table, though not in the realm of the purely spiritual, yet if you once learn to know its truth as taught to you, it is forever true; and there is no need, no room, in fact, for learning otherwise from a higher critic. So in one degree higher sense, the ten commandments do not require any learned criticism to improve them by taking part of the revelation away, or by adding thereto some late scientific discovery. The law of God for man's heart is eternally the same. Paul appeals to this law of the soul as witnessing to the Romans and to all men the everlasting gospel in the word of God, a revelation for faith calling for submissive obedience. To obey the supernatural is the best way to know the truth—not by speculative thought.

If the progressive preachers only take the revelation of God as he has given it to us in the Bible in Jesus, and disregarding higher criticism, preach and teach what is plain eternal verity in that revealed truth, they will make more disciples and true converts to the Christian faith than all the philosophers, the higher critics and zealous advocates of the "new theology" can gather in the ages. The word of God cannot be so full of errors, or of grave historical mistakes, as to greatly need the discoveries of the evolutionists to complete the gospel of grace for our salvation. Simple and plain, it has been the means of calling many millions into the kingdom before the new theology was swaddled.

Our teachers do not need to bring us the popular "new theology." They are not called and set apart for that work, which disturbs and misleads candidates for the gospel ministry. Jesus and the church have other truth for them, even a more sure word of prophecy. Paul's commission to Timothy, and through him to other faithful men able to teach others also, had nothing of this later sort in it. The faith once delivered to the saints was no evolution theory or "new theology," lacking the supernatural.

They had the form of sound words, doubtless near to the old faith. New professors in this epoch should note well the binding oath of their inauguration. The publications of the church should not be tinctured with dangerous new fangles, landing those who tread near after old enemies, in crass productions much like gnostic heresies.

It is, indeed, said that Protestant free thought investigating truth, need not fear hostile opposition; yet it is not wise for that reason merely to encourage and invite those using the devil's club against Christian faith, to endanger and confuse our plain people. It is certainly more profitable and safe to hold firmly and teach "our only comfort" in life and death—though the catechism has been charged with holding "six hundred and sixty-six heresies"; than to join in open purpose to eviscerate the old faith, so as to bring it into harmony with the modern tendency. Young and progressive ministers will be more sure of the crown for their labors, if they suffer reproach for simply holding steadfastly to the faith of the fathers.

In the best scholarship of the times, however, can now be discerned healthy re-action against crass criticism adverse to the word of inspiration. And the fruits of bald evolution, eliminating the Creator and the supernatural from miracles, as in the

incarnation and revelation, are rejected apples of Sodom. It is well to try the spirits, so that we trail not after those who hold the truth in unrighteousness, who shall be finally overthrown. It is sometimes a trail to witness a good profession standing fast in the old faith. As Jesus is the same yesterday, to-day and forever, so will the faith in the truth as it is in Jesus surely triumph—certisimus. The broadest and deepest truth for all men, low and learned, philosophers, scientists, critics and rational evolutionists, is the revelation God has made of himself in the mystery of the incarnate word, Jesus Christ. And the highest personal truth for any man is to know Him in the revelation of the gospel, who is the Resurrection and the Life.—Geo. B. Russel in Christian World.

Fruits of Love.

Love is an energy rather than a satisfaction. He who rests content merely in receiving affection from God or man has never learned the secret. To love another is to give one's self. So God loves. So our parents loved us and taught us in return to love. So friendship seeks expression in a joyful service.

How do we know that we love God? Because that love affects our choices and brings our will into conformity with His will. To keep God's commandments is at once a test and an opportunity such as true love craves. God is our Father and has made rules for His house. We are able, therefore, to show affection by obedience. There may be a thousand motives to the choice of right in place of wrong, but which of them is strong enough to hold and guide us in the hour of overwhelming temptation, when the motive of love's sacrifice has failed?

One fruit of love is safety through obedience. To give God the supreme affection of our hearts is to be armed against temptation. The soul is preoccupied—there is no room for entrance to the lesser and betraying motive. The passion of service to God becomes the overmastering passion to which the whole life adjusts itself. Let God take full possession and he will keep.

Service to God becomes an expression both of His love and of ours when for His sake we help or cheer or bear in patience with our fellow-men. Close on the heels of the first great commandment follows the second—"Thou shalt love thy neighbor as thyself." God is not withdrawn from common life or out of reach for service. We may bring Him kindness in the least we offer to the brethren of His Christ.

Another fruit of love is satisfaction. The highest affection is most rewarding and most permanent. As men take satisfaction in the ocean, because it stretches on beyond the bounds of sight, so God as the object of affection offers boundless range for new discoveries, and endless opportunities for giving and receiving service. That saddest of earth's experiences, in which we reach the limits of discovery and response in a friend, can never be the experience of anyone who becomes, like Abraham, the friend of God.

Our love finds fruitage also in a true and growing friendship with our earth-companions. If schoolboy friends stayed always in the primary class, they might grow tired of each other. It is in common experience of advance that friendship grows. We risk affection when we are standing still. It is when we are growing up together in the progress of God's school that we have most to give each other. The fruit of love to God is a better and more lasting love to men, and most of all to the inner circle of our hearts. If we are ambitious to love child or friend or parent better than we do, and to make the affection eternal, the secret is to love and serve God better, that in His service we may grow more capable of giving and receiving love.—"Congregationalist."

Does Death End All?

An old man sat on his veranda one autumn evening with the son of a former schoolmate. The visitor was a flippant young fellow, and talked much of his doubts about religion. The old man did not argue with him.

"It isn't worth while, Robert," he said; "you are only repeating what other men have suggested to you. You have not begun to think or feel for yourself."

Robert was insistent, and finally asserted that the doctrine of a future life was all a dream. "Death is death," he said. "When the breath goes out of the body, the soul comes to an end."

His aged host led him into his library, and showed him a portrait on the wall—a noble, saintly face. "Do you see her?" he said. "Can you guess what she was from her face—how high her intellect, how tender her nature, how near to God? I was her only son. She was—and as I have never married, she always will be—the only woman in the world to me. Well, she is dead. And you say there is nothing of her left in the world—nothing? Why, look here, Bob, do you see that bush in the yard? A common weed with coarse leaves and colorless flowers, of no special use or beauty. But that weed grows in every country. It grew centuries ago; it grew before the flood. It is the same now as it was then. It has come down through countless ages, seed after seed, the same growth, the same flower, the same thorns, unaltered. And if God," he said, rising in his earnestness, "if God has kept that little weed unaltered since the beginning of time, shall he extinguish the soul of my mother—the souls of all mothers—full of His truth and love, made in His likeness, who have done His work in the world? Shall the poor matter in its meanest type last, and the soul, which represents His intelligence and His spirit, come to an end?"—Youth's Companion.

Our C. E. Topic.

Topic for October 9: Helping One Another. Rom. 15: 1-7.

MEDITATIONS.

Christianity has no room for selfishness or self-seeking. We are "not to please ourselves", especially when self-gratification would imply suffering or loss on the part of our neighbor. The rule is: "Let every one please his neighbor, for his good to edification" (Rom. 15: 2). Paul refers here to the community of believers. In the previous chapter (Rom. 14) he illustrates his point. Edifying another means to build him up, make him stronger, purer, better, nobler. Many a man is prevented from becoming stronger and better because of his peculiar weakness of will which cannot take a decisive stand against appetite and lust, and this weakness is ministered to by the inconsiderate and uncharitable liberty or license of conduct on the part of those who are strong, but live only for their own self-gratification. Again, many men have very tender and scrupulous consciences, and regard many practices as evil which others of a robuster moral constitution have never regarded as worthy of weighing nicely in the balances of right and wrong. The latter may be taking a saner attitude than the former; yet since the follower of Christ is expected to be filled with charity as well as the love of the right, he has no business to ride roughshod over the feelings, consciences and instincts of others, especially when by a little consideration he may be the means of calming a troubled soul and accomplishing peace with itself and God, without in the least sacrificing his own principles. In this way you are edifying another—and this is your highest duty as a believer, because love, or charity, is the most desirable gift, "the more excellent way."

You may feel it your Christian liberty to take a glass of beer whenever you please, without injury to yourself, and you may be strictly temperate in so doing, since you know when to stop. But another may not have your self-control or continence; and it will be a beautiful commendable act of Christ-like charity on your part if by your abstinence he also is encouraged to abstain. You may think it permissible to play cards, since you are never tempted to gamble; but if you carefully refrain from suggesting a game to your companion, who becomes so excited over a game that he is willing to squander time and money on it, then it is the part of a noble forbearance in you never to suggest it. In this way you are not giving evil any chance, and are indirectly edifying your brother. This principle has hundreds of applications. Opportunity is given you perhaps every day to exemplify it at home, before your children, your employes, your neighbors.

Another way to edify your Christian brother by practicing charity,—and this represents Paul's meaning more precisely than the above illustration—is to refrain from something which you may think is right, but which your brother views with suspicion. He cannot conscientiously engage in it, and while he has no right to lord it over your conscience, still he believes it is wrong on your part. Among such disputed practices are drinking, card-playing at home, even dressing. Now you are at perfect liberty to please yourself in these matters. Paul distinctly asks, "Why is my liberty judged of another man's conscience?" But if you have the love of the brethren full to overflowing in your heart, if you sincerely aim to imitate Christ, who pleased not Himself, you will be prompted rather to forego your own liberty than to introduce strife and dissension and unrest into your neighbor's heart. He may be narrower-minded than you, and may be sadly deficient in the larger view of life; but while he is being slowly educated to your level, avoid giving any offense, else you may lose your influence over him altogether. This principle of charity also may have a wide variety of application—in your own church. Some of our slower brethren are like children and need to be led; they cannot endure meat and must live on the milk of truth. If you are one of the leaders, make it your duty to gently lead, not push. This is one of the most common ways of "helping others" to their edification.

The Mennonite.

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Editorial.

Another Mennonite History.

Of writing Mennonite histories there seems to be no end; and it is safe to say that no one has thus far paid its author, rather left him financially poorer. We recall the works of Frau Brons, DeHoop Scheffer, Cassel, van der Smissen and Wedel. Now comes along a professor of Goshen College, purposing doubtless to write a philosophy of Mennonite history from an Old Mennonite standpoint. Since the facts have been pretty well sifted and repeated in previous publications, treatise on the philosophy of the subject are now in order. We hope this latest effort, which promises to be an elaborate one and is certainly ambitious, will prove to be readable, fair, and since it is the latest, better than its predecessors on some points, if it is to justify its existence. We copy from the "Montgomery Transcript" (Skippack, Pa.) some particulars, as follows:—

ANOTHER MENNONITE HISTORY.

"Rev. C. H. Smith, of Metamora, Ill., and a member of the faculty of Goshen College, has undertaken to write a complete history of the Mennonite people. He is at present in Elkhart, Ind., searching through the library of Rev. J. F. Funk and examining books to be found on the shelves of the Mennonite Publishing Co., treating on this subject. He expects to continue his research while teaching during the present year, accumulating what material he can in a general way. Next year he will visit the extensive libraries of Cassel, Pennypacker and of the State Historical Society of Pennsylvania. After having procured what information he can in America, he will go to Europe, spending a few years in Holland, Germany and Switzerland, the homes of the Waldenses and early Mennonites, gathering all the material available for this project both from books and by observation, making the work as thorough as possible.

"It will likely contain a half dozen volumes or more and require from five to ten years in its production."

The Late Aaron S. Moyer.

A WORD OF TRIBUTE.

To the Editor of the Mennonite: Your editorial reference to the late Aaron S. Moyer, in your issue of Sept. 22, has suggested to me the duty and pleasure of saying a word in memory of the departed brother.

Among a dozen conspicuous characters that stand forth in my boyhood recollections, Mr. Moyer is one of the most prominent. He was a maker of plows in those days; and frequently when he stopped to call at our farm-house, he was carrying on his wagon two or three plows, which doubtless he was delivering to customers. He was then as he remained to the end of his life, a whirlwind of optimism and good cheer. His hearty laugh was, as you say, infectious, and was one of his most prominent characteristics. He looked up, and not down; out and not in. His faith was large and so was his bounty. His presence in any house was a benediction. His life was to me a model of what an upright christian gentleman should be. During the more than thirty years of my acquintance with him I never was obliged to revise this high estimate of his character. His death comes as a personal loss to hundreds. The Mennonite church can ill afford to spare so valuable a support; but God knows how to carry on his work, though the workers fall by the way. He leaves us at least the inspiring example of the dead. JOSEPH S. TAYLOR.

New York, Sept. 26, 1904.

Correspondence.

NOBLE, Iowa, Oct. 1, 1904. It has been quite a while since we wrote anything from here, but to-day being the occasion of our annual picnic and the children's mission festival being held in connection, the latter the first of its kind ever held in our church, it was something new to most of our people, and everyone had such a delightful time, we felt moved to report the doings. Surely it was a blessed gathering, spiritually and financially and we hope the two will become an established institution in our church and will be held every year hereafter. After dinner had been served a short program was given consisting of declamations, a talk by Rev. P. E. Stuckey, Rev. Mr. Musselman and Bro. Chris Sommer and others, closing with singing, after which all repaired to the grove nearby, where the auction was held. Rev. Stuckey and brother Peter Wenger were auctioneers and by their humorous remarks everything was sold in a short time, $50.65 being realized for the mission cause.

Miss Ada Stuckey is again attending college in Bluffton, Ohio. This is her second year.

Several from our church will attend Conference at Pulaski.

On August 11th died near Wayland, Iowa, Mrs. Magdelena Eicher, wife of Daniel Eicher, deceased. She was born in France on March 25, 1832, coming to America with her parents about 1854, and was married some three years later. She joined the Mennonite church when a young girl, being a faithful member all her life. She leaves to mourn their loss five sons and two daughters.

DONNELLSON, Iowa, Oct. 3, 1904. September the 16th we celebrated the closing of a successful term of our German school. The teacher had prepared an interesting program with the children. The whole congregation met in the church and after the school program was carried out the products donated by the children for mission purposes were sold to the highest bidder, bringing about $45.00. The teacher left the same evening enroute for the St. Louis Fair, then home.

On Sunday the 25th five boys and two girls were examined and baptized by Rev. Schowalter, and Rev. W. W. Miller, of Pulaski, preached in the forenoon and also in the evening to a full house. We heartily thank the dear brother for the earnest and interesting sermons he preached us. Yesterday the Lord's supper was partaken of by the majority of the congregation.

WAYLAND, Iowa. The weather for the past week has been quite favorable, rather warm but no rain to speak of, but the week prior to this we had quite a heavy rainfall and electrical storm. This wet weather in some respects is very favorable for the farmers, but in other ways it is not so good. For plowing and sowing of fall grain it is just what was needed, but for our corn crops it is not so good, as it keeps the corn growing too long. Quite a few fields of corn are almost as green as some years in the first part of August. But we shall not murmur, for all the frost we have had has really done no harm at all, and our crops are of very fine appearance.

There has been quite a bit of sickness in this town this fall but we are glad to state that all are mending again. Our church services, S.-school and Endeavor society have been very well attended. Last Thursday evening, September 29th, we were addressed at the church by Rev. S. G. Kent, field secretary of the Iowa C. E. Union. He delivered a very inspiring address pertaining to Endeavor work.

As Conference is close at hand we think there will be quite a few from here who will attend this year.

In about three or four weeks Bro. Musselman's new dwelling will be ready for him to take possession.

HILLSBORO, Kans., Sept. 27, 1904. Rev. H. D. Penner's Preparatory School opened Sept. 26th with a goodlynumber of students, and the prospects are promising for the coming term. The English department is now in charge of Bro. P. A. Hiebert, which arrangement gives Bro. Penner more time for his other work.

J. G. Ewert is also trying again to do something in the pedagogical line. Besides teaching advanced Latin, and Bible history and church history to individual pupils, as the year before, he has now also organized a class in elementary Latin, which consists of teachers who have not previously had any opportunity to do work in the classical languages. This course will be followed next year by New Testament Greek. Bro. H. D. Penner has also joined the class, thus giving a good example to many younger ones, who often imagine they are too old to learn.

The young people of our town are showing a praiseworthy desire to find something useful to do on Sunday afternoons. A few months ago a Men's Meeting was organized which meets every two weeks in the City auditorium, and now to occupy the other Sundays, a Bible Reading Circle has been formed under the leadership of Rev. Penner to meet in the Preparatory School to read and discuss the books of the Bible in a systematic manner. This is certainly a good way to spend Sunday afternoon.

Guiding Prohibition Principles

A. M. FRETZ.

From the National Prohibition Platform, adopted June 30, 1904, we extract the following:

THE MOST IMPORTANT QUESTION IN AMERICAN POLITICS.

I. The widely prevailing system of the licensed and legalized sale of alcoholic beverages is so ruinous to individual interests, so inimical to public welfare, so destructive of national wealth and so subversive of the rights of great masses of our citizenship, that the destruction of the traffic is, and for years has

been, the most important question in American politics.

IS IGNORED BY DEMOCRATIC AND REPUBLICAN LEADERS.

II. We denounce the lack of statesmanship exhibited by the leaders of the Democratic and Republican parties in their refusal to recognize the paramount importance of this question, and the cowardice with which the leaders of these parties have courted the favor of those whose selfish interests are advanced by the continuation and augmentation of the traffic, until to-day the influence of the liquor traffic practically dominates national, state and local government throughout the nation.

REGULATION A FAILURE—LICENSE MONEY A BRIBE.

III. We declare the truth, demonstrated by the experience of half a century, that all methods of dealing with the liquor traffic which recognize its right to exist, in any form, under any system of license or tax or regulation, have proved powerless to remove its evils, and useless as checks upon its growth, while the insignificant public revenues which have accrued therefrom have seared the public conscience against a recognition of its iniquity.

PROHIBITORY LAW, ADMINISTERED BY ITS FRIENDS, THE ONLY HOPE.

IV. We call public attention to the fact, proved by the experience of more than fifty years, that to secure the enactment and enforcement of prohibitory legislation, in which alone lies the hope of the protection of the people from the liquor traffic, it is necessary that the legislative, executive and judicial branches of government should be in the hands of a political party in harmony with the Prohibition principle, and pledged to its embodiment in law, and to the execution of those laws.

PARTY WILL ENACT AND ENFORCE PROHIBITORY LAWS.

V. We pledge the Prohibition party wherever given power by the suffrage of the people to the enactment and enforcement of laws prohibiting and abolishing the manufacture, importation, transportation and sale of alcoholic beverages.

"NO OTHER ISSUE OF EQUAL IMPORTANCE."

VI. We declare that there is not only no other issue of equal importance before the American people to-day, but that the so-called issues upon which the Democratic and Republican parties seek to divide the electorate of the country are, in large part, subterfuges under the cover of which they wrangle for the spoils of office.

On this platform were nominated Silas C. Swallow, the "fighting parson" of Pennsylvania, as a canditate for the suffrages of the Christian people of the country for President, and George W. Carroll, of Texas, for vice-president. These are men of lofty Christian character, and as to the infernal liquor traffic they have placed their foot upon the platform from which we make these extracts—the only political platform that recognize the evil of the liquor traffic and the principles of Christianity. What an honor it would be to the great country we have if these men were elected and these declarations and principles recognized. What Christian needs to scruple and question as to how he should cast his vote? Following are a few guiding principles to help us decide if we are still undecided in the matter:

LINCOLN: I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.

CHARLES SUMNER: Where principle is, there is my party.

JEFFERSON: The excise law is an infernal one. The first error was to admit it by the constitution, the second was to act on that admission.

METHODIST GENERAL CONFERENCE, 1904: No Christian should sustain a political party committed to the license policy. A political party that does not defy the saloon does not deserve the support of the church. A party in which manly opposition to a corrupt and dangerous traffic is a bar to promotion, cannot be consistently supported by a Christian voter.

WILLIAM MCKINLEY; July 10, 1874; Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences.

HORACE GREELY, in Tribune: Now, it is mad, it is driveling to talk of regulating the traffic to intoxicating beverages, raise the charge for license to $10,000 and enact that nobody but a doctor of divinity shall be allowed to sell, and you will have no material improvement on the state of things now presented, because so long as one man is licensed to sell, thousands will sell without license. The law is robbed of all moral sanction and force by the fact that it grants dispensation to some who do with impunity and for their own profit that which is forbidden to others. Souderton, Pa., Sept. 26, 1904.

Have a purpose in your life. Without a purpose your life will be a failure.

More Effectual S. S. Work.

M. G. OBERHOLTZER.

While the Sunday-school may be termed the Kindergarten of all evangelical movements, it becomes important that wise and aggressive efforts are advanced to make the S.-schools as effective as possible in order to arrive at the desired end in view of building up Christ's kingdom for the salvation of souls. To accomplish this result it will be necessary first of all to put in practice what means there are at hand and which have been tested and are used by energetic and wide awake leaders in the S. S. cause.

There is too much material at hand, i. e. there are ways and methods of bringing about these great result which are being in use in an up-to-date S. S., which are not applicable and proper to put in practice in a school which has not yet been awakened to its full scope of responsibility. Put first in use what fits your case and inform your school of the needs and proper methods that are in use by the more progressive schools. With the efficient management of the superintendent and pastor such improvements as will be mostly needed from time to time are continually added. The superintendent should have occasional meetings of the officers and teachers to consult best methods and means to carry into effect these means at hand.

The officers of the County Association should meet at least twice a year to consult such methods of improvements as are needed in order that the S. S. cause will be carried on in the county to attain the greatest results. The County Association ought therefore have officers that will do work, and that effectually.

To accomplish the greatest results there must be a sufficient band of officers of the County Association. The office of greatest importance is lacking in the County S. S. Association, as the writer sees it. An officer should be elected at the annual County convention who will have the means at hand to see to it that the work throughout the county among the local organizations is put in effective practice. To do this this officer has to receive sufficient compensation to carry out his or her obligation; hence he is to do the office of a County Superintendent, whose duty would be to visit every township or district organization during the year, enthusing those officers in the work and advising and suggesting plans for more effective work; also inducing them to hold at least one convention or institute in their district during the year wherever a school is established. He should assist in organizing schools in the needy places, and in fact do the work of a S. S. missionary.

To do his work, which should consume at least six months of his time in a year, he must have a salary sufficient to enable him to spend his time in this work, which can be raised in the county by the Association. To take twenty years for a work that can be done in five years is an alarming tragedy before God. The writer is convinced that Sunday-school work carried on in a more aggressive way, is the most effectual of all Christian work, and trusts the Lord may pave the way of a more earnest and undivided spirit of progression.

"Let not your heart be troubled." Strange words for our Lord, are they not? How can I help when the burdens come upon my heart, and the responsibilities and difficulties press me down, to be troubled. But, so the Lord said, "Let not your heart be troubled." This would seem as though we had power to let it be troubled, and also not to let it be troubled. This is true. No one need bear his own burdens. We are to cast them all on Him, and provision being made, this brings responsibility upon us. It is not right to let our heart be troubled.

The Sunday School Lesson.

Subject for October 9: THE WIDOW'S OIL INCREASED. 2 Kings 4: 1–7.

GOLDEN TEXT: Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed. Psa. 37: 3.

LESSON TEACHINGS.

Introduction. Elisha had become famous as a miracle-worker. Kings knew him as a "prophet of the Lord", and said of him, "The word of the Lord is with him." Like our Saviour he went up and down the land doing good, relieving misery. It is believed by some that some of his miracles are mere products of the imagination, narrated in after times in an age when men had an unnatural thirst for supernatural manifestations, and that consequently these miraculous events are those of a later apocryphal thaumaturgy or wonder-worker and ascribed to the prophet Elisha. But all this is assumption, mostly by those whose rationalistic temperament prompts them to explain away the supernatural wherever it occurs. No attempt is made by the writer of 2 Kings to record all of Elisha's miracles, or to do it in chronological order. There are lessons in all of them,

and some are very impressive. Read 2 Kings 3.

1. In Bondage (v. 1). This widow may have lived in Bethel or Jericho, where the prophetical schools were located. Josephus thinks she was the widow of Obadiah, who fed a hundred prophets, at his own expense; but while this is not impossible, there is no proof. There is no telling how all these prophets maintained themselves. It would not have been presumption in them to have depended on the Lord to supply them with all their need, as in Elijah's case, especially if they waited on Him and carried out His messages. Paul, George Mueller, and all who "live by every word that cometh out of the mouth of God" do not starve. But it is more than likely that prophets are not able to leave a comfortable legacy to their families after their departure. God is able and willing to care directly for the widows and fatherless. There was something incongruous, however, about this widow. She was in debt, and hence in bondage. She had to borrow. It is well said that "blessing upon basket and store was Israel's promise if obedient" (Deut. 28: 1–14), and that debt, poverty and borrowing were the result of disobedience. See Deut. 28: 12. Something may not have been all right with this widow and her two sons, hence her extremity. According to the Mosaic law, the father, and after him the sons, were compelled to serve the creditor till the year of jubilee (Lev. 25: 39, Matt. 18: 25). Spiritual bondage is a result of not living according to the Divine program. If we walk after the Spirit, the righteousness of the law is fulfilled in us (Rom. 8: 4) and we are not under the condemnation of our own outraged conscience (Rom. 8: 1); but if we walk after the flesh and God is given a subordinate place in our life, we are in bondage and wretchedness (Rom. 7: 24).

In her poverty the woman, who naturally knew Elisha, appealed to him for help. She had no right to ask to defraud her creditors of their just dues, if they did not infringe the Mosaic law, but she had a right to ask Divine help in redeeming her sons from bondage. The payment of a debt always was and always ought to be a sacred obligation. And God will assist an honest attempt to honor this law. Besides, widows and orphans are objects of God's especial solicitude. See Jer. 49: 11. One of the signs of true religion is to care for them (Jas. 1: 27). So we see that if God's people do their duty the poor are always relieved. This widow had faith in the Divine favor, else she would not have called on Elisha with such confidence. It is well to know God's promises and ways and wise to avail ourselves of them.

2. Redeemed (2–7). Elisha asks her what she has in the house. God does not ignore our natural possessions, assets, resources or qualifications, even though He interferes with a miracle. Neither did Christ. The bread that satisfied the five thousand did not fall like manna from heaven, but were simply the five loaves multiplied. The wine of Cana had first been water. This woman was to learn a lesson in household economy and the consequent value of everyday things. God would have all of us use what we have, for if we do it faithfully, He will also graciously use them in His own way, and bless us thereby. This woman had "a pot of oil", the correct version being "enough oil for anointing", but none, for the other usual purposes, such as sauce or dressing for food, illumination of the house, liniments for bruises or wounds (see Luke 10: 34). This was enough. God could multiply this small supply of oil, so that she would not only be able to pay her debt, but likewise live in comfort with her children thereafter. All she was asked to do was to let Him use it. Surrender your gifts to God and He will teach you how to make wonderful use of them. "She had the secret of deliverance in her possession." We all have the Holy Spirit, because we are God's children. Whether He is weak or mighty in us depends on whether we allow Him to have His way with us.

We notice also the prophet's command to "borrow not a few". There would be no limit to God's munificence. If the woman had been able to borrow a million vessels they would all have been filled. Our possession and enjoyment of the fulness of God is dependent on our capacity to receive, not on His disposition to give. The windows of heaven are always open, and our blessings are countless. If we have few of them, it is our fault. God's bank account can never be overdrawn. Faith's checks never go to protest. Whatever we ask in faith, believing, we will receive.

A great premium is thus set on faith, and by it we overcome all things because God never fails to honor faith. This woman had plenty of faith, for she made sure that she had all the vessels in the neighborhood.

Another lesson we can learn from her shutting the door against all outsiders and being closeted alone with God at the moment of His activity. God can do His best with us when we are in communion with Him and all disturbing elements are shut out.

It is the divine exhortation (Eph. 5: 18) that we *be filled*—not with wine, (or any other earthly thing, for that matter) but with the Holy Spirit. Let us empty ourselves completely of earthly vanities, and the Spirit will fill us to overflowing.

PROGRAM

FOR THE SEVENTEENTH MIDDLE DISTRICT CONFERENCE TO BE HELD OCTOBER 20 AND 21, 1904, AT FULASKI, IOWA.

1. Wednesday evening, October 19, 7:30 p. m.
   Conference sermon by the chairman, J. B. Baer, Bluffton, O.
- II. Thursday, October 20, 9:00 a. m.
   1. Devotional exercises.
   2. Organization.
      a) Receiving of certificates of delegates.
      b) Reports of congregations.
      c) Admission of new congregations.
      d) Order of the day.
      e) Delegation of votes to visitors.
      f) Reading of the minutes of the previous meeting.
      g) Appointing of temporary committees.
   3. Report of the conference treasurer, F. H. Krehbiel, Donnellson, Iowa.
   4. Topic: Interdenominational Fellowship.
   5. Bible study.
- III. Thursday afternoon session.
   1. Devotional exercises.
   2. Topic: Systematic Bible study: Hindrances of; Methods of; Blessings of.
   3. Report of committee on education.
      a) Discussion.
      b) Resolutions.
      c) Election of members of the Board of Trustees of the College.
   4. Topic: What is the Biblical Teaching concerning Tithes?
   5. Topic: A Ministerial Association for the Middle District Conference.
- IV. Thursday evening.
   Preaching services.
- V. Friday forenoon session.
   1. Devotional exercises.
   2. Topic: Church Extension in the Middle District.
   3. Report of the evangelization committee.
      a) Discussion.
      b) Resolutions.
      c) Election of members of the committee.
   4. Topic: **Wie werden neue Gemeinden gebildet?**
   5. Bible study.
- VI. Friday afternoon session.
   1. Devotional exercises.
   2. Topic: Personal Work.
   3. Topic: Church Hindrances: What are they? How overcome them?
   4. Question box.
   5. Selection of place for the next conference.
   6. Election of conference officers.
   7. Report of the committee on resolutions.
   8. Closing remarks.
   9. Adjournment.

The Committee { C. V. D. Smissen. J. C. Mehl. N. C. Hirschy.

PROGRAM FOR S. S. AND Y. P. S.

TO BE HELD IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE, AT FULASKI, IOWA, OCT. 22, 1904.

1. Devotional Service by the Chairman.
2. Arrangement of time of sessions.
3. Appointment of Committees.
4. Topic—How can pupils be led to meditate:
   (a) On their own Salvation?
   (b) On that of others?
5. Discussion.
6. The value of a Christian Education:
   (a) As a S. S. worker?
   (b) As a citizen of State and Church?
7. Discussion.
8. The preparation of the S. S. Teacher:
   (a) For himself.
   (b) For the Class.
9. Discussion.
10. The S. S. as a training school for Character and Work.
11. Discussion.
12. Close of morning session.

AFTERNOON SESSION.

13. Devotional Service.
14. Why and how should we witness for Christ:
   (a) To bring others to Christ?
   (b) To enjoy Spiritual Growth?
15. Discussion.
16. How can we labor effectively against Sabbath desecration?
17. Discussion.
18. The Value of Prayer Meetings:
   (a) To local needs.
   (b) To larger Church work.
19. Discussion.
20. Advantage of beginning to serve God in youth.
21. How to reach those that do not attend S. S.?
22. Election of Officers.
23. Benediction.

Committee { E. A. Luginbill, Ed. H. Schowalter, D. S. Beery.

Marriages.

HUNSBERGER—RHOADS.—On Sept. 17, 1904 at Schwenksville, Pa., by Rev. W. S. Gottshall, Frank G. Hunsberger, of Frederick, and Sophia Alice D. Rhoads, of New Hanover, Pa.

STETLER—UMSTEAD.—On Sept. 24, 1904 at Schwenksville, Pa., by Rev. W. S. Gottshall, Irwin S. Stetler, of Frederick, and Mary Amanda Umstead, of Schwenksville, Pa.

Deaths.

BARRET.—On Sept. 8, 1904 in Norristown, Pa., of cancer of the liver, Catherine, widow of Jesse Barret, aged 73 years, 11 months and 14 days. Interment in Riverside cemetery. Services were conducted by Rev. W. S. Gottshall.

CHARLES.—On Sept. 27, 1904 at Rudy, Pa. of dropsy, Catherine, wife of Henry Charles, aged 70 years, 1 month and 27 days. Funeral services were conducted by Rev. W. S. Gottshall at the house and Rev. Henry Bower, assisted by Rev. Jacob Moyer in the Salford Mennonite meeting house.

Contributions.

For Home Mission, Middle District.

Donnellson, Ia., by Rev. Chr. Showalter, $18.47; Trenton, O., by H. J. Krehbiel, $8 00

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W. W. Miller, Treas.

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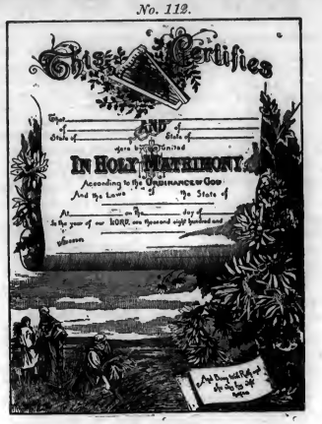

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News of the Week.

Domestic.

Death of Senator Hoar.

WORCESTER, Mass., September 30.—George Frisbie Hoar is dead. The end came to the senior Senator of Massachusetts at 1:35 o'clock this morning while his family and physicians were at the bedside The going out of life was so peaceful that only the physicians were able to note the snapping of the thread which had held soul and body together for many hours.

The tolling of the bells of the church towers and fire stations of Worcester, at 2:55 o'clock, communicated to his fellow citizens the intelligence of the passing of Senator Hoar. The chimes on Plymouth church played "Nearer, My God, to Thee." Five minutes later a flag on a manufactoring plant, the first one to be half masted, was raised.

The tidings communicated by the tolling bells were heard throughout the city and within a few minutes numerous inquiries were made at the newspaper offices by telephone. The people of Worcester, to whom Senator Hoar was endeared in a measure beyond that ever given to any other man, anxiously followed the course of his sickness for six weeks, and hundreds of calls on the telephone had been made daily at the local newspaper offices by persons who desired to hear the latest news from the bedside.

The state of profound stupor which was an indication of the approach of death, embraced the Senator for forty hours. Yesterday he became as weak as he could be and live, with the pulse and respiration so faint that they could be detected only by the physician. Dr. Warren R. Gilliman, the medical attendant, said that so slight a thing as pulling the clothing on the bed would have been sufficient to take away enough strength to cause death. The patient had expressed the wish early in his illness that he might die peacefully and without a struggle. Such a death came to him.

GRIEF AT BOSTON.

BOSTON, September 30.—News of the death of Senator Hoar was received with great regret by all classes of citizens. In politics he had no enemies in this State, and Democrats were not behind the members of his own party in paying tribute to his worth. Soon after daylight the flags on the State House were half-masted, and later similiar tokens of mourning were displayed on City Hall and other buildings throughout the city.

HALF CENTURY OF PUBLIC LIFE.

George Frisbie Hoar's public services covered more than a half century, beginning in a larger way with his entrance into the Massachusetts Legislature in 1852. In the same body his grandfather, Capt. Samuel Hoar, a revolutionary officer, had served many years; so also had his father, who was also a member of Congress and prominent in the intellectual and religious life of his time. The two sons were E. Rockwood Hoar, eminent as a jurist, once Attorney-General of the United States, and a member of the joint high commission that framed the treaty of Washington; and George Frisbie, who was born at Concord, August 29, 1826.

He was educated at the Concord Academy and at Harvard, where he was graduated in 1846. Afterward, a student and graduate of the Harvard law school, he began practice at Worcester.

In 1852 he was elected to the lower House of the State Legislature, and in 1857 to the State Senate. He was elected to the Forty-first, Forty-second and Forty-fourth Congresses, and declined a renomination to the Forty-fifth Congress. He was prominently connected with the administrative affairs of Harvard university and was a leading member in more institutions and bodies of learning than any other man in the United States, being himself recognized as a man of the profoundest learning.

His prominence in the nation's politics dates back to 1876 when he became a delegate to the Republican national convention at Cincinnati, and of 1880 at Chicago, of which he was chairman, and of 1884 and of 1888. He was elected to the United States Senate to succeed George S. Boutwell, and took his seat March 5, 1877. He was re-elected in 1883, 1889, 1895, 1901. It is doubtful if any member of the Senate in the history of that body was ever connected with so many learned societies or with so many educational institutions as he.

HIS CHARACTER AND ATTAINMENT.

A recent sketch and estimate of Senator Hoar, by the New York Commercial said of him: "Partisanship aside, Mr. Hoar stands almost unique as a distinguished type of the old school of deliberate statesmanship in the Senate to-day. Newer Senators know less of the constitutional prerogatives of their high office, and Senators who were Hoar's early contemporaries have acquired less of this dignified knowledge, even while attending the same stately school at the north end of the Capitol. Hoar has that profound knowledge of the constitution and of precedents and traditions which seems to tell him accurately what are the chartered functions of the executive, the legislative and the judiciary, and to inform him when one of these co-ordinate branches of the Government is in danger of encroaching upon another. Such questions as 'the treaty-making power' and the 'executive prerogatives of the Senate' are open books to him. On broader lines, too, than these, Mr. Hoar's acquaintance with constitutional law places him high among the statesmen of his country—past and present; and this, by common consent. His scholarship is broad, and his eloquence—with the pleasing voice of oratory lacking—is not exceeded in the United States Senate, on either side of the chamber."

Mr. Hoar lived without ostentation; in fact, the years of his public life in Washington were nearly all spent in a boarding-house. In his modest apartments with Mrs. Hoar his chief companions, apart from his family, were his books. He maintained great vigor of mind and body in age. In personal appearance he was striking, as an old man, with white hair and a smooth face of the sort named benevolent. This friendly look had something added to it, by the old fashioned spectacles that he wore. His hair was thin and long and paper white, but it was all there, and no baldness belonged to Hoar. His face was kindly, and oftener set in smiles than gravity. He looked honest, and unquestionably he was.

Roosevelt Receives the Congo Petition.

WASHINGTON, September 30. — A petition, calling upon the President to intervene in the affairs of the Congo Free State in the interests of civilization, was presented to President Roosevelt to-day by the person to whom it had been intrusted, E. D. Morel, who was accompaniel to the White House by Acting Secretary of State Loomis. The petition is inscribed: "Memorial to the President of the United States of America, concerning affairs in the Congo State, by the Congo Reform Association, supported by the British and Foreign Anti-Slavery Society and the Aborigines' Protection Society."

This is numerously signed by men whose names are known throughout the world. The signers appear to be about evenly divided between the Conservative and Liberal parties in England.

The memorialists say that they are "seeking the counsel and pleading for the assistance of the first citizens of the American republic, which has ever interested itself powerfully in the cause of civilization.

"It is a matter of honor for all nations and individuals in any way responsible for the creation of the Congo State to do all possible toward the removal of the system which has grown up under the governing power and the offenses committed under it."

The memorialists as a basis for their petition recite the act of the House of Commons of May 20, 1903, requesting British government to confer with the other powers "to abate the evils prevalent in the Congo State."

Trinidad is Flood Swept.

TRINIDAD, Colo., Sept. 30.—A terrific flood struck the city of Trinidad and the whole valley along the Las Animas river, devastating a wide section and causing a loss which will reach several hundred thousand dollars. So far as known there was no loss of life, but there were many narrow escapes.

Every bridge in the city of Trinidad is out, the Santa Fe station is demolished, all of the railroads are tied up and the telephone and telegraphic service completely suspended. More than thirty city blocks in the residence and business portions were from two to four feet under water along the river.

The flood was caused by the heavy rain which has been falling for two days.

Postmaster General Payne Dead.

WASHINGTON, Oct. 4.—Henry C. Payne, postmaster general of the United States of America, member of the national republican committee and a stalwart in his party with the history of which he has been identified for many years, died at his apartments at the Arlington hotel at 6:10 this evening after an illness of several days. He was sixty years old.

Mr. Payne had been in poor health for at least two years, and his last illness covered only seven days, an attack of heart trouble last week precipitating the end at a time when after a rest he seemed to have recovered a small measure of his vitality, impaired by years of arduous labor. Death came this afternoon after nearly six hours of unconsciousness.

Funeral services will be held at St. John's Episcopal church, this city, next Friday morning and at 3:15 that afternoon the body will be taken to the Pennsylvania railroad station and placed aboard the private car of President A. J. Earling, of the Chicago, Milwaukee & St. Paul railroad, who tendered the use of the car, and announced that it would be here by to-morrow morning. The remains should arrive at Milwaukee Saturday evening, and services will be held next Sunday at the All Saint's Episcopal church.

The Peace Congress.

BOSTON, October 4.—Robert Treat Paine, of Boston, was to-day elected president of the International Peace Congress. Benjamin E. Trueblood, of Boston, was chosen secretary.

The first formal business meeting of the thirteenth international congress was called to order in Tremont Temple. Three deliberative sessions, at which the delegates are expected to enter into a free discussion of the subjects looking toward the general attainment of peace, which the congress has assembled to consider, will continue through Friday morning.

An opening address by Edwin D. Mead, of Boston, was the first in the order for to-day's meeting.

Another special matter brought up for consideration was the cablegram received last night from Sir Thomas Barclay, of England, by President Robert T. Paine, Sr., of the American Peace Society, referring to the desirability of a treaty of arbitration between Great Britain and America.

Foreign.

THE RUSSO-JAPANESE WAR.

FIERCE FIGHTING AT PORT ARTHUR.

Efforts by the Russians to retake the positions commanding the water supply of Port Arthur has resulted in hard fighting, the losses on both sides being reported to have been heavy. The Japanese retain the contested ground. It is said that heavy guns newly mounted, threaten the Russian warships in the harbor of Port Arthur, which may now be forced to go out and face the fleet of Admiral Togo. There is a report that a Japanese gunboat was sunk by coming in contact with a mine south of the Liao Tung peninsula; the report adds that a portion of the crew was rescued. The Japanese have completed the changing of the gauge of the railroad from Dalny to New Chwang and its equipment is nearly finished; this will be of great assistance to the armies in Manchuria. The Russian admiralty has decided to despatch the Baltic squadron in the direction of the far east within a short period of time; events are expected, however, to determine whether the vessels shall proceed to their destination or return to Russian ports to await re-inforcements.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, OCTOBER 13, 1904. No. 44.

A Leaf.

I saw an oak leaf flutter
to a lakelet's edge,
Where, 'neath the shallow waters,
myriad others lay,
And there awaited the all-
changing hand of time
To loose their elements—
or chance preserve their form.

I cleaved the coal-veined rock
that centuries had lain,
And found imprinted there
the outline of a fern
Which, eons past, had sunk
into the gathering ooze
And long reserved to me
the reading of its tale.

I speak a word, I do
a deed, I sing a song,
It falls amid ten thousand
others great and small.
The thoughts of sage and prophet,
bard and priest, are there,
Traced in the living strata
where no atom's lost.

Shall mine be chronicled
in story, and told o'er
In future years—a treasure
from an age long past?
Or shall oblivion
enshroud my name and work
And never monument
be raised to mark my place?

Not mine to know. For me
'tis but to do, and die
Content to reap eternity's
sure meed of praise.
Ambition's goal is mean
if limited by time,
And heaven's view-point only
can our sight perfect.

—J. B. Trowbridge.

Items of News and Comment.

Bro. D. F. Jantzen writes from Bluffton, Ohio, that the present enrollment of the C. M. College is 40.

Professor B. F. Welty, who spent several weeks in Colorado for his health, has returned to Bethel College, Newton, Kan., very much improved.

Editor I. A. Sommer, of the "Bundesbote", is traveling among the congregations in the West and is receiving a very cordial welcome wherever he calls.

The second Mennonite church of Philadelphia, Rev. S. M. Grubb, pastor, held a series of special services last week, resulting in an exceptional revival of enthusiasm and activity for the church and her institutions.

Bethel College has an enrollment of 80 students. The Freeman, S. D., Mennonite school has 45 on roll, and expects more to come. $10,950 have already been signed for an endowment fund which is to be raised to $25,000.

The manager of a big publishing house in Yokohama, Japan, is an elder in the Presbyterian Church. Every Monday morning he assembles the 220 workers of the establishment for a religious service, as a preparation for the work of the week.—Ex.

The "Mennonite Herald" brings the information that the Allentown congregation intends to erect "a suitable church building at an early date." A committee of five has been detailed to secure funds. The late Aaron S. Moyer, of Quakertown, donated $100 to it.

The Sunday-school of the Upper Milford Congregation at Zionsville, Pa., was well represented at the Lehigh county S. S. convention held in Catasauqua on Sept. 30th and Oct. 1st. Besides the pastor and superintendent, two sisters, as delegates, and several others attended the sessions and came back much profited by the excellent addresses and the inspiring fellowship with other S. S. workers.

The communion with its spiritual feast was celebrated in the small Mission congregation in Allentown, Pa., on Sunday, Oct. 9th. Several of the members were prevented from attending through sickness, and a few others probably neglected this blessed occasion through indifference as is so apt to be the case everywhere. Though the number was thus comparatively small, the fervent spirit manifest in those present made the season one of heartfelt spiritual experience.

A very pleasant Ministerial Conference was held on the 5th inst. by the ministers of the Eastern Conference at the home of Rev. F. F. Gabel, Philadelphia. The meeting was one of interest and all but two of the Eastern District ministers were present, this number comprising nine pastors and the two evangelists A. R. Schorman and Harvey Shelly. The morning was spent in praise and prayer, the afternoon in discussions of church business and a Bible reading on the typical significance of the ancient Jewish tabernacle. Bro. Gabel's generous hospitality was appreciated by all. The next session will be held at Bally, Pa., probably in three or four months.

The Zionsville congregation lost through the death of Francis F. Shelly, of East Greenville, one of its oldest and most faithful members. The large attendance at the funeral on Tuesday, Oct. 4th, gave evidence of the esteem in which he was held in the congregation and the community. His son, U. S. Shelly, of Ashland, Ohio, at one time pastor of this congregation, could not be present at the funeral on account of ill health. He had been here to see his father, however, a few weeks before the latter's death.

The power of caste in India is such that one of the Christian lepers at Kothara in Berar refused to come to the communion because a low caste man had been receiyed into the Church. He left the leper village with his family. But later he returned, worn, feeble, and repentant. He said: "God has punished me for my sin; I confess and ask Him to forgive me. Now I want to obey Him and am ready to take the Lord's Supper at any time that you are willing to give it to me." The victory over caste gave the poor man perfect peace at last.—Ex.

The Mennonite Year Book and Almanac for 1905 is ready and orders received will be promptly filled. The Year Book is replete with historical and personal sketches, and profusely illustrated. One especially new feature has been added, which must prove very interesting and is destined to be helpful in publications or compilations of historical facts. It is the chronological arrangements of important events of the church here and abroad. Send your order to Rev. N. B. Grubb, 715 Berks street. Many congregations are in the habit of purchasing the Year Book in quantity at the regular wholesale price and then distribute to the families of the church. This year certain business men have placed their order early, ordering a sufficient number to present to their patrons or customers.

Here is a hint of the influence of Mission Leper Asylums working in India. The Bible Woman at the Nasik (Bombay) Asylum was taken sick and could not conduct evening prayers. The Hindu women in the Asylum, though not pretending to be Christians, conducted the services themselves, singing the hymns, repeating Scripture texts one after another, then the ten Commandments, and finally the Apostles' Creed, after which the leprous Hindu women called on a Christian girl to offer prayer. The girl prayed for help, gave thanks for help given, and so the strange service ended. So out of the mouths of these babes in knowledge does God ordain praise!—Ex.

The First Mennonite church of Philadelphia was renovated during the summer, the interior of the auditorium having been re-carpeted, the walls frescoed, the pews revarnished, including other decorations. During the summer the services were held in the basement. On Sunday morning, September 25, the doors were again thrown open to the public and a large audience was present on the festive occasion. Missionary J. B. Epp preached the sermon, and taking one of the psalms for his text brought out some helpful and elevating thoughts. It is now 22 years since Bro. N. B. Grubb took charge of the congregation. Beautiful church architecture gladdens the eye, but it must not be forgotten that God looketh upon the heart, and that our bodies (that is, we) are the temples in which the Holy Ghost takes up His abode. Temples of brick and stone will crumble but the human temple of the Holy Ghost never. A series of meetings conducted by neighboring ministers were held the week following.

The Bequests of Aaron S. Moyer.

Our readers have not forgotten the fact, proclaimed in these pages about a month ago, of the lamented departure of one of the pillars of the West Swamp church, Pa. His will was probated on the 1st inst. by Register of Wills, Harvey D. Fellman (a member of the Flatland Mennonite church) at Doylestown,

Bucks Co. It is dated August 12, 1904. The home and $5000 is bequeathed to the widow. In addition to varying sums left to different persons, the following amounts are left to religious institutions:—

To the West Swamp church, $1200, the interest of $700 to be used for repairs; to the S. S. of the same church, $200; to Peter Sell, treasurer of the same church, $200, the interest to be used for the benefit of the poor of the church; to the East Swamp church, $200; to Bethany church, Quakertown, $300; to the Mennonite Home at Frederick, $250; to the Foreign Mission Fund of the General Conference, $200; to the First Mennonite church of Allentown, $100. Among the Eastern District ministers remembered were A. B. Shelly, the pastor of the deceased, with $500, W. S. Gottshall, with $200 and Harvey S. Gottshall with $100.

A Barbarous Custom.

In certain sections of Russia the custom of selling wives prevails and is rapidly growing. Great poverty is said to be the moving cause. The price paid for a wife is not more than $40 to $75, and at this price the husband must guarantee that she is a good worker both in house and field. It seems hardly credible that such a shocking custom prevails, and we can hardly conceive of the circumstances that would induce a man to sell his wife into servitude.—Ex.

Who Was He?

A stranger, pretending to be Franz Sewatski, a Russian Mennonite minister from Manitoba, came to the brotherhood of the Yellow Creek congregation, Elkhart Co., Ind., in June. He preached at the Yellow Creek M. H., gave a lecture on "Russia", and one on "The Origin of the Mennonites." He preached also at the Holdeman M. H. Arrangements had been made to have him visit most of the congregations in Elkhart county, but he unexpectedly announced that his ticket had expired and that he was obliged to return home. This made us suspect that we had been imposed upon. We investigated some of his pretensions and found them false, and we wrote to the congregation in Manitoba in which Franz Sewatski has his home and the reply came that Franz Sewatski never visited our locality. He was a man of medium size, gave his age as forty years, had a smooth face, bald head, dark hair, wore colored glasses, a long coat with a plain collar; wore a white collar; buttoned behind; could speak several languages. While in our midst he wrote to the Home Mission in Chicago that he expected to be there on a certain date, but failed to appear.—Noah Hoover in Herald of Truth.

The Pity of It.

The divorce courts in this country reveal a terrible state of affairs so far as happiness in the domestic relations is concerned. We sometimes think of the degradation of woman in foreign climes, and yet her position there is heaven compared with the life of some women here. In some parts of Italy it is a common thing to see a woman yoked with an ox, drawing the plow. Strange as that may seem, and inconsistent with our ideas of the position of woman, yet in this country many a woman is yoked with an ox who is dragging her down to death. An ox in human form, a beastly, grasping, drunken or wretched husband. There are, no doubt, many women in enlightened America who would gladly do the most menial work if only they could have the love and respect of a kind husband.—Ex.

Reduced Rates to M. D. Conference.

CHICAGO, Ill., October 7, 1904.

Through the courtesy of the Central and the Western Passenger Associations, persons attending the Middle District Conference of the General Conference of Mennonites, to be held at Pulaski, Iowa, commencing October 19th and closing October 23rd, 1904, will be granted a reduction in their return railroad fare only, under the following circumstances and conditions:

FIRST,—Each person must purchase a first class ticket to the place of meeting, for which the ticket agent will issue him a certificate properly filled out. *Be sure to ask for the certificate entitling you to reduced rate on account of the Mennonite Conference.*

SECOND,—If through ticket cannot be secured at the starting point, buy your ticket to the nearest point where you can get the through ticket, but in each case demand the certificate.

THIRD,—It is absolutely necessary that you have the certificate, and that you return the same way over which your ticket "going" was sold.

FOURTH,—Tickets for the return will be sold by the agent at Pulaski at one-third the first class fare.

FIFTH,—Your certificates must be signed by the Secretary of the Conference before you purchase your return ticket.

SIXTH,—Tickets can be bought three days before opening of conference and return tickets will be honored to the 26th.

This low rate will afford an opportunity for a large number to attend the Conference. It may be added that it is absolutely necessary that 100 persons attend the Conference by rail, in order to obtain the above rate.

Those who prefer to go via St. Louis, making use of the Special Rates to St. Louis, can do so, but let them be sure to ask for the *certificate* when they purchase their ticket at St. Louis, in order to get the rate from there. One can leave St. Louis at 7:40 p. m., change at Fort Madison or Burlington, and arrive at Pulaski at 10:34 a. m. via Burlington route.

Sincerely yours,

S. K. MOSIMAN, Secretary.

Death of a Great Preacher.

The death of Rev. George C. Lorimer takes from the Baptist denomination its most distinguished preacher. He was known and honored on both sides of the Atlantic, and the thousands who have listened to his matchless eloquence from pulpit and platform will be grieved to know that his marvelous voice is silent. He was born in Edinburg, Scotland, in the year 1838. He had some experience in sea life, and after coming to this country, he followed the stage as a profession, but coming under religious influences he studied for the ministry. From the very beginning he was successful. He occupied many important positions. He was twice pastor of Tremont Temple, Boston, and at the time of his death was the pastor of the Madison Avenue Baptist Church, New York. He died in France, having gone to Europe for his health. Death is no respecter of persons. He knocks at the door of the great and good as well as at the door of the obscure and humble.—Ex.

From Elijah the Restorer to John Alexander the First Apostle.

We reprint the following editorial from last week's Herald of Truth under the above heading because it "hits the nail on the head" exactly. So here it follows:

The latest selfimposed exaltation of J. A. Dowie, the overseer of Zion City, from the position of Elijah the Restorer and Messenger of the Covenant, titles hitherto assumed by this religious charlatan, to that of First Apostle and High Priest of the Christian Apostolic Church, was publicly celebrated in Shiloh Tabernacle, Zion City, on Sunday, Sept. 18th, in the presence of ten thousand people who were packed into the spacious auditorium, and nearly as many more crowded about the doors and entrances, mostly excursionists and curiosity seekers. Dowie himself, arrayed in the high priest's robes as described in Exodus 28, conducted the ceremonies. In the course of a lengthy discourse on the history of the priesthood and the apostolic church, he boldly declared that God had long ago revealed to him that he was to occupy this high position, but as the revelation of Christ's coming into the world was not realized until the proper time had come, so he had humbly waited until the time of his elevation should arrive, but that now he is very happy "at the assumption of dignity" and publicly thanked God that he had the courage "to wear the priestly and apostolic robes," which consisted of three robes, each one shorter than the other and made of white silk, purple velvet fringed with gold, and white satin decorated with scarlet and gold designs. A miter of white and purple was on his head. In response to a number of questions as to whether the Zionists would recognize him as the "first apostle," follow him as did the apostles of old, and pray for him as he brings the whole apostolic system into existence, the "restoration host" arose and shouted a ready affirmation.

The scene was a striking one and to the curious spectator it carried with it the impression of a great mock religious comedy with John Alexander, gorgeously arrayed, as the leading stage performer, but to the sincere follower of the humble Nazarene, the whole affair is a blatant exhibition of modern sacrilege and idolatry.

Zion's overseer is no longer to be known as Dowie, but John Alexander; first apostle and high priest of the church.

While many of the Dowieites are jubilantly enthusiastic over their leader's dignified assumption, others recognize the farce, become disgusted and are leaving the ranks.

It is surmised that the next pose of this religious autocrat will be to declare himself Christ in his second coming. How to make even his deluded followers believe such a transformation possible, is beyond all reasonable conception, yet he who is able (?) to change from a modern preacher to an Old Testament prophet and later on into a New Testament apostle should succeed in leading the people with him into this transition also.

Is all this wholesale perversion of the religion of the gospel and in the name of the gospel not a "sign of the times" that we are in the "latter days"?

The Perpetuation of a Ministry.

We are not joining in the alarm which of late is sounded, that Christianity is not finding an adequate succession of candidates for the ministry. Christianity will not fail to find as many preachers as find Christianity. For Christianity is the Spirit of Christ. It is the very inner soul of Christianity that it should be a speaking force, a communicating power, even Christ the WORD of God, as the dweller in his bosom to declare Him. And it is of the very nature of our distinctive profession that Christ the Word should be the one that speaks to our condition. A seed shall serve Him, and show forth His salvation from day to day, and His ministry shall not lapse into extinction.

Pulpits may be vacant, but not the Living Word. And the secret of their vacancy is their lack of dependence on that same living, inspeaking Word. The pulpit will never become a Christian power save as its power is Christ. And though it resound with enticing words of man's wisdom merely, it is still a vacant pulpit. But when it is occupied "in demonstration of the Spirit and of power," there is a fulness of God, of feeling from heaven and a communion of the spirit. Under a free (or for stated times uncompulsory) gospel ministry this condition would be waited for, and its Authority waited on. Ministers would not speak because men desired sounds, but because God wanted to be heard.

Perhaps the merely professional ministry on earth (and we are far from including under that head all the ministry of other societies) is both finding out and evincing its hollowness; and ingenuous youth who respect nothing short of reality, are having a sense that the profession is not on the true foundation; and so there is a retreating from the cross,—from the fundamental experience which they believe the ministry ought to cost—a shrinking from being committed to the Rock of revelation, as a necessity for a true commission. This excuse digs deeper than most others.

We can regard it as a hopeful sign when the ministry, not as a possession but as a profession, is getting discouraged about itself. When it so gets to an end of itself as to reach a true beginning in the living word and power of Christ, — and other foundation for His service can no man lay,—then may it see that the power of the educated ministry and the power of the unlettered disciple is one and the same Authority—"Christ crucified, the wisdom of God and the power of God." In an article dealing with the growing unwillingness of educated men to become clergymen, a professor says, "it really begins to look as if our college bred men were leaving it to the untrained men who pass into the service of the church from the farm and the workshop."

Our Lord knew what He was doing in selecting for His first ministers such day-laboring men, perhaps lest their ministry should be more readily of the head than of His Spirit; and He knew what place also there was for an intellectually trained Paul as an opostle to the Gentiles. But man would select only the intellectually trained; and these at length are shrinking from so uninviting a profession, or are planting themselves on science as truth, through default of the professing church insisting on the Witness for Truth in the heart. And if men and women are indeed coming up as from the ranks to preach the unsearchable riches of Christ, we can affort to bear their crudeness in education, so that the root of the matter is in them. Perhaps the growing desertion of the profession on the part of popular scholarship is leaving an opening for this to be demonstrated. Perhaps Christianity is demonstrating for itself that the professionals are not idispensable, but that the humble instruments of His word, "the Lord hath need of."

But we do not fear that, while pulpits, desks, or platforms may not be supplied with incumbents, as men would arrange them, the church of Christ will not be supplied with His ministry whether through ministers, or immediately. "He must reign till He hath put all enemies under His feet." And though He turn and overturn, when it has become effete, this ecclesiastical scheme or that, yet, saith He, "My word shall not pass away." For this is His covenant with His church and people: "My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."—The Friend.

Be Honest about It.

The story of the prodigal has a wonderful and perennial interest in many ways. It never tires us, and it ever has some new lesson for us. Our Lord here shows how thoroughly he understood our welfare. One lesson in the story that we are apt to overlook, perhaps, is the complete frankness and manliness of the young prodigal, when once he comes to extremities and the glamour of his gay life is wholly gone. When he "came to himself," in that far country, and literally ate at the swine's trough, he said, "I will arise and will go to my father." At last the tide turns in the right direction, and things will improve.

If only the young man had reached this decision earlier in his career! True enough. But give him credit for reaching it when he did. Many a man, in similar circumstances, has been too proud to go back. He has feared the laughter of his companions. He has dreaded the humiliation that awaited him at home. When he can straighten himself up; when he can pay his debts; when he can put on a respectable appearance before the neighbors and servants; when he can meet his father with something like the old-time social equality and recognition—then he will go home. And so he has lingered until the degradation has become deeper and more invincible, and until suicide or the prison or the gibbet adds the final chapter, and the prodigal's career is ended.

Not only did the prodigal go back, as he proposed, but he told the whole story just as it was. "I will say, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." And he said it, the whole of it. Give him credit also for that. It was every word true; yet how many of us would have found something to soften this humiliating confession. We would have recalled something in the father's severity, something in the elder brother's domineering haughtiness, that would justify our discomfort and make it almost necessary that we should leave home. But no. This young prodigal has no complaints against onyone except himself. If ever he felt himself harshly treated, the feeling has long since passed away. Now his only displeasure is over his own misconduct. Frankly, heartily, without reserve, he says to himself as he begins his homeward journey to his father at the end of it, "I have sinned against heaven and before thee." All his meditations by the way only confirm his righteous resolution.

Another thing to this young prodigal's credit. He is ready to take his punishment. He does not wish to leave the household, but he is willing to take a servant's place in it. He does not say, "If I cannot be a son, in a son's place, I will go out into the world again." His false pride is gone, and his true affection and fidelity are there. "Make me as one of thy hired servants." If only he may be anywhere within the blessed precincts of home! The father does not permit him to repeat the lowly petition. The son is ready to do it, but forgiveness and grace and love make it needless. If we have the prodigal's frankness and heartiness of confession, we shall experience the fulness and richness of forgiveness that were his.—"The Examiner."

"Did I Do My Best?"

Dr. Spencer, in the "Northwestern Christian Advocate," some years ago told the following thrilling story of his room-mate, when a student in the Northwestern University, who was an expert swimmer:

News came to the university of the wreck of a steamer ten miles out in Lake Michigan and its four hundred passengers struggling with the waves for their lives. His room-mate, with two hundred other students, volunteered his services and hastened to the rescue. Backward and forward in the lake, he went for six long hours, and by his efforts alone seventeen out of the thirty finally saved, were rescued. Says the doctor, "The daily papers were full of his praise. The illustrated papers of New York and London contained his picture; but when we were alone in our room it was pitiful to see him. His face would turn ashen pale, and he would fasten his great hungry eyes on me and say: 'Tell me the truth, Will; everybody praises me. Tell me the truth. *Did I fail to do my best?*' The question that ran him through like a poisoned dagger, as he remembered the three hundred or more, who lost their lives in sight, the most of them in hearing, of land—the one supreme question was, '*Did I do my best?*'"

News comes to you and me today of a more fearful wreck on a great sea of time, and of multiplied thousands of souls struggling almost in sight of land, and the call is for volunteers to go to the rescue. A few hours or a few years at most, and it will be too late. They will have gone down to rise no more. When the effort to save them is over, and we stand in safety, with the few that have been rescued, on the eternal shore and look back in memory at the thousands who went down almost in sight of shore, methinks the supreme question that will come to us at that hour will not be, "Did I do as well as others to save them?" but, "*Did I do my best?*" Nothmore will be required of any of us, but nothing less will fill the measures of our duty.—"Christian Conservator."

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Editorial.

No home can be unhomelike if Christ dwells there. Christ is the best guarantee of domestic felicity.

"Judge not that ye be not judged." Hasty fault-finding has a speedy reaction. Most of the professional critics learn a good deal about themselves that is unwelcome intelligence before they have gotten far along in their censorious course. "Thou art the man" is the verdict of the still small voice in the ears of many a gossip.

The man whose life is Christ need not bother his brains about the stress and strain of "modern conditions." Many a man is asking himself, Must I get an automobile to be up to date with my neighbors? Many men build themselves mansions of most anomalous architecture in order to be in the vanguard of progress. There is a rush and stir in men's lives to-day which was next to impossible a decade ago, and undreamed of by our more easy-going fathers, who took life easy and enjoyed it. Strenuosity has become a fad. But thank God, that it is only a fad. Like vertical penmanship in schools, like the abolition of the rod in child training, it is going to last its little day and pass into oblivion. Whatever is good and right will eventually stay; whatever is wrong and temporary will disappear, entirely aside from the question of modernity or antiquity. Let the believer take that stand. Christ and the teachings of Christ ought to be first of all in the ordering of a believer's life. Eventually the world itself will come around to this sound position.

Preaching That is Not Preaching.

Not long ago we listened to a "sermon" on the very fertile text, "Many are called, but few chosen." The preacher was reputed to be an honest, pious man, most likely a tiller of the soil, and he held the respect of all the hearers that knew him. But if the good brother conducts his farm on the rambling method, or lack of method, manifest in his discourse, he must certainly be a sad failure as a farmer. Of course, the bulk of the congregation were farmers, and anything scholarly or elaborate or academic would have been lost on them and would have indicated lack of tact. At the same time, it is safe to say that not a soul went away with so much as a single helpful idea or suggestion clinging like a burr to the memory and stimulating and quickening the heart and conscience. The whole effort was a jumble of Scripture narratives and exhortations, having as a rule no more connection with one another than the patches in a rag-bag. The very same hodge-podge would have been just as appropriate to any other text. No one could possibly have any more light on the text after the sermon than before. It was a glorious subject to dwell upon, but the speaker was not equal to it. He might have preached a rousing missionary sermon on the first part, "Many are called," and appealed to the evangelistic responsibilities of his people, but he did not do it. He might have expatiated on God's method of calling all men through Jesus Christ, but a series of aimless quotations took the place of an orderly development of this great idea. He might have shown how neatly the context of the man without the wedding garment fits into the text, but this evidently escaped his spiritual perception. And finally, he might have shown by other Scripture how God chooses the few from the many called, but no attempt at this was made. Undoubtedly now and then a seed-thought drop from the speaker's lips that would have been put to fine use by a man with the preaching gift, and occasionally an approach was made to something slightly illuminating. But that was all. We believe that since God is a God of order, beautifully exemplified in Nature and Revelation, it is His will that His ministers learn to "rightly divide the word of truth", and thus show themselves workmen that need not be ashamed of their incapacity. A text is meant to be understood, and its place in the scheme of revelation pointed out. And as a climax, its teachings need to be impressed upon the hearer by a telling and searching heart-to-heart talk. This is not arguing for worldly culture. It is simply a demand that preachers of the gospel learn to understand the Word and to present it orderly and intelligently.

Correspondence.

DONNELLSON, Iowa, Oct. 10th. 1904. Dear *Mennonite:* We are having beautiful warm weather and hope it will extend through the Conference days. Our congregation elected a full quota of 6 delegates to represent them and we expect quite a number of others to go also. The road to the St. Louis Fair is kept warm by continual travel from here, too.

WADSWORTH, Ohio, Oct. 7, 1904. The semi-annual communion services were held Oct. 2, with Rev. E. F. Grubb officiating. More than one hundred communed regardless of the inclement weather. The day being one of the gloomiest we have had this summer.

Last year in paying in the annual subscription money that had been subscribed to meet all expenses during the year, the officials discovered they were in need of at least one hundred dollars. In order to meet the delinquency small envelopes were handed to each member with the privilege to place as much in as they were inclined to give. On Sunday morning, Oct, 2, the collection was taken including envelopes amounting to $104.

The C. E.'s are arranging for a special program at their next meeting, Oct. 16.

The aid society is so rushed with orders for sewing that they have been putting in extra sessions by sewing in the evening.

Miss Alta Luke was married to Howard Yoder this week one evening by Rev. E. F. Grubb, both young people being members of our church. Miss Luke is a highly accomplished and respected young lady and for several years a member of the choir. Mr. Yoder is a draftman for the Ohio Injector Co., of this city, and holds a good position. Mr. and Mrs. Yoder will be at home in Wadsworth, Ohio.

Rev. Grubb is delegated to represent this congregation at the Conference this year.

"Me Ye Have Not Always."

Jesus is a continual surprise. You could never guess, if you did not know, how he will reply to a disputant, or what he will do in a dilemma. He always does the original thing, says the unexpected thing. His deeds and words are a source of astonishment even to the disciples who know and love Him best. Those whom they rebuke, He welcomes; and on those with whom they are indignant, He bestows the loftiest and most deliberate commendation. Verily His ways are not as their ways, and perhaps still less as our ways.

THE DISCRIMINATE JUDGMENT OF OUR LORD.

No one could be long with Jesus without learning that He loved the poor; and it is hardly surprising that when a woman, in the wealth of her devotion, broke a box of very precious ointment and poured it over the head of her Lord, the disciples were indignant and harsh. They counted her act one of foolish extravagance and condemned it in words which we might almost imagine were the Master's own. "What is the good of such waste?" they say; "for this ointment might have been sold and given to the poor." It would not have been hard to believe that these were words of Jesus' own—words of mild rebuke to the eager woman who had forgotten how dear the poor were to Jesus. But no! The surprise is here as everywhere. What Jesus said was very different: "Leave her alone; it is a beautiful work that she has wrought upon me. For ye have the poor with you all the time, but me ye have not always." Jesus has not forgotten His love for the poor, nor has He forgotten how much might be done with the money; but the poor might be helped at any time, while if He was to be thus honored, it must be now or never. There is a time to sell the precious ointment, and a time to break the box and pour its treasure over the head of Jesus; and happy is he who knows these times and seasons.

Jesus is here enunciating, in His own inimitable way, the great truth of the relative value of opportunities. The good is not the best; and His words suggest that the man who would do homage to the best must be daring enough to rise above the temptation to be merely good, or to govern his life by the standards even of a noble convention. Jesus came not to be ministered unto, yet He was glad, very glad, when such spontaneous ministrations came. Though meek and lowly, He unhesitatingly accepted the costliest service, and counted Himself worthy of the noblest that men could offer. He loved the poor, but to Him life had other than economic aspects; and amid the cruelty, suspicion and misunderstanding that clouded the last of His earthly days, He welcomed with peculiar joy the daring generosity of this woman's heart.

The great words in which Jesus justified the breaking of the alabaster box in His own behalf, embody a principle which should run through all wise life. The words were these: "The poor ye have always with you; but me ye have not always." The principle is this—that opportunities differ in value and importance, and that wisdom consists in reading their value aright and in selecting the one which will not be always with us. Certain things may be done at any time; certain other things must be done now or never. Certain privileges may be enjoyed at any time; certain others, now or never. Every life is confronted at many points with this strange contrast—between the ordinary opportunities which come with every day, and some great opportunity which if not grasped at once, may vanish forever. The poor and Jesus! There is the living contrast which is symbolical of so much in our life. The presence of the poor we can depend on; the pathetic commonplace is ever about us; but unique opportunities are not always with us. They are rare. Sometimes they come to us but once; and though we should wait for a century, they would never come again.

THE TRANSIENT PASSING OF GREAT OPPORTUNITIES.

It is very like Jesus that the opportunity which He here commends the woman for using is an opportunity for doing good. In breaking the box of ointment she was taking this unique opportunity of honoring Jesus. But the principle is as true when its application is widened to opportunities for receiving good. For here, too, some opportunities are relatively commonplace; others, like Jesus, are unique. Some are always with us, others come but once or seldom. So long, for example, as we have the use of books and the use of our faculties, it is always possible to improve our minds, but sometimes a supreme opportunity enters a young man's life, whose uniqueness he only begins to realize when it has slipped away from him. Probably not many students fully know what a splendid privilege is theirs during the happy years of their university course. They are in constant and living contact with some of the finest minds of their time. In their books, they may hold converse with the finest minds of all ages. Their time is their own as it will never be again. Their work is not exposed to a pitiless public criticism, nor is it interrupted and distracted by the thousand and one vexatious things that often make professional life so irksome. Yet how many of these men realize that their opportunity is as transient as it is splendid! In four short years it will all be over—never to come again. Too often the golden hours are lost, and then man emerges from his academic discipline no more fit to lead his fellows than when he entered it. "Me ye have not always." A motto like this could hardly fail to impart to a young man a certain sense of the duty of high endeavor which would make his student years more fruitful and not less happy.

Every life, whether blessed with academic privileges or not, has unique opportunities of its own. The Sabbath day—do we we use it for the better things? The holiday—do we let it bring us nearer the God of the mountains and the sea? The rare opportunities of travel—what do we do with them? Are we of those who would rather discuss politics or theology with the stranger beside us than observe some smiling landscape through which we are gliding? Or of those who would rather read a newspaper than watch a sunset? Common days and common sights will come again; but to him that hath ears to hear, every unique opportunity rings out the reminder, "The poor ye have always with you, but me ye have not always." And if we cannot distinguish between opportunities, we have yet much to learn from Jesus.

THE ART OF MAKING THE BEST OF EVERY CHANCE.

In its primary reference, this word of Jesus referred not to getting, but to doing good; and here as there, opportunities differ. It is not always easy, of course, to judge the real significance of an opportunity. A whole career has often been determined by a choice which at the moment seemed trivial. At the same time, there are opportunities whose greatness no sane man would dispute; and it would be well for those whose life is before them to learn to understand and value how much is theirs and how soon and how surely it will pass away. It is too late to break the alabaster box when Jesus is in His grave.

Perhaps there are few who realize the transiency of the home. As each day runs its commonplace round, the unspeakable privilege of living in the most intimate communion with those whom of all the world we love the most, is apt to be forgotten. There may indeed be kindliness enough; but how much more tender and affectionate it might be if we remembered how frail are the bonds that unite us, and how soon some of them will be broken.

It is proper and necessary that friendships be formed outside the family circle; for the home does not exhaust the great world, and only in the duties and friendships of the larger life beyond it can our nature be even approximately completed. Nor can we forget that sometimes friends may be "more than my brothers are to me." Still the home includes the most intimate and sacred of all relationships; and there is something almost awe-inspiring in the swiftness with which they can be sundered. In a year or two, a month or two, sometimes,—indeed, in a moment,—its seeming permanence dissolves, and the happy circle becomes but a memory—a vision seen through blinding tears. A man may find friends — though perhaps not many — anywhere and at any time; but the dear faces of the home are not with us always. The claims of business profession or pleasure, may take the son to a far country; and when he comes back, his mother is in her grave. And then how he wishes he had worked a good work upon her when she was with him! Yes! now he would break his costliest alabaster box a thousand times over for her gentle sake. But she is sleeping her dreamless sleep, and the dear lips are cold.

"Me ye have not always with you". Oh, why do we take so long to learn a lesson so simple? Sooner or later, every home crumbles away; but as we gather round the table we never think of this. It is well that such a thought should not haunt us forever, but surely it should visit us sometimes. The brother is rough to the sister, the son is rude to the father, the husband is a little unmindful of the wife; and all the time they love each other. "What fools these mortals be!" Why should they forget that they have not each other forever, or that life is too short for strife? Marriage or business will separate them soon enough, or death will come with its more awful separation. And then those who are left will yearn, in bitter sincerity, for "the touch of a vanished hand and the sound of a voice that is still." But while the hand that will vanish is still with us, shall we not do something to lighten the burden of its toil? And while the voice still speaks that will one day be silent, shall we not listen to it with an almost tremulous sense of the privilege that is ousr? Common friends we shall find again; but the well-beloved of our homes we shall not have always with us. While we have them, then, let us love them and cherish them and work a good work upon them, before the night cometh when we can work for them no more.—The Interior.

"Comest Thou As a Friend"?

"Things are what they are used for." How are we using our own lives and the "raw material" which comes to us in the shape of those whom we touch as we go on?

Have you taken the rough stone of your own life and carved a beautiful statue from it, or have you used it for some statue from pose? God has given to each soul the tools, and expects that soul to use them in a way that will bring out the beauty of the perfected image, one like unto Himself; but have we carved each day some new beauty, or have we with careless hand chipped and defaced the work of yesterday, spoiling the effect of what we had labored over in our more thoughtful hours? Our characters are too pliant not to suffer injury from our own poor strokes or from the strokes made upon them by others. Other people are shaping our lives—or will shape them unless we watch carefully. Just a slight blow here, and a cut of the chisel in some delicate part, and the beauty has gone.

We are told so often that we are our own workmanship, that we alone are responsible for a perfect character. But this is never really true. We are always the joint products of our own and others' work. Everyone we meet and join hands with has some part in the ultimate results of our soul-building. They leave some mark upon the image we are carving, whether we know it or not. Sometimes we see the effect and are glad that a more delicate touch than ours has smoothed away some rough point we had failed to make perfect. The new lines stand out too plainly for us to mistake them, and we wonder how it was that we had failed to bring them out before.

But not always do we find that those who touch us leave us more perfect. There are times when we feel the force of a blow severe enough to break away much we had labored to bring to perfection. Our image is defaced by another's hand, and in sadness we go about the slow, tedious, work of repairing it. Too often the defacement is too deep to permit of its entire removal, and we realize that after all we must bring to the Master at last but an imperfect and incomplete life.

But as our lives are marred by careless hands, so we deface other lives by our way of handling them. We forgot that we are responsible in a large degree not only for the perfectness with which we carve our own characters, but for every influence we bring to bear that may stay the hand of another just where the sharpest stroke is needed to chip away sin or weakness that will result in sin farther on.

"Comest thou as a friend" to

those we meet? Do you feel your responsibility toward them? Do you endeavor to give them your best? Do you see to it that no impure word or thought of yours soils an innocent mind or corrupts a pure heart? Or have you thoughtlessly, perhaps, taken from them a little moral strength, clouded their vision so that what seemed a beautiful reality before seems now a dim uncertainty? Have you torn away one of their strong pillars of defense and put nothing in its place, broken down the bulwarks they had built about a growing faith and left it at the mercy of the next invader?

How many of us fail to come "as friends" when a friend is what is needed! How few realize the power they are constantly exercising over those with whom they have to do! We help or we hinder. Remember, there is no neutral ground.—Exchange.

A Very Sad Recommendation of Spiritism.

Spiritism, or as it is generally known by the name of Spiritualism, is not only fraud, as it has been so often proven, but there is another element in it, and this is demonism. Evil spirits communicate no doubt with men and take possession of them. The so-called mediums, if they are genuine and not frauds, are demon possessed. That which speaks out of them is not the Holy Spirit, but a lying spirit. Necromancy asking the dead is a *possible thing*. Familiar spirits are a dread reality. If all this asking the dead, communing with spirits who are evil, were a myth, why should God in His Holy Word warn against it? He not alone forbids such intercourse as unlawful, but also puts the penalty upon it, "death". Witchcraft, sorcery is mentioned as one of the works of the flesh.

That spiritism is demonism has been proven, and every earnest student of the Word knows that this ever-increasing movement is in direct fulfilment of 1 Tim. 4: 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."

We received during August, while resting quietly in New Hampshire, a personal circular letter signed by Dr. Isaak K. Funk. Dr. Funk is a preacher and at the same time head of the publishing house of Funk & Wagnalls. He is one of the publishers of the well-known "Missionary Review of the World" and editor of the Standard Dictionary. The personal letter coming from such a source, sent likewise to other guests of the hotel, demanded our attention. We cannot reproduce the entire letter for lack of space. The object of the letter is given "to make some experiments along psychic lines that may help to solve certain problems that are just now profoundly interesting many psychologists throughout the world." The problems mentioned are "telepathy, clairvoyance, clairaudience, haunted houses, cures by suggestion, phenomena of spiritualism, etc." The circular personal letter then states: "For this reason it is desirable at summer resorts, where a number of intelligent persons will be at leisure and together for a few days, that a series of experiments be attempted, closely watched and reported along the lines suggested in a book I send by this mail to the library of your resort. Kindly ask the proprietor for the book and turn to page 489, third request. If you cannot have twenty sittings, have as many as convenient. Will you not, with several others of the guests in your house up to a half a dozen or more, form a circle and sit seriously for half an hour a day for some days, and report carefully the results?"

We obtained the book and read through the greater part of it. This preacher confesses that he has been for many years a regular attendant of spiritistic seances. He takes up much space with so-called "spirit messages" received through different mediums. While he acknowledges much in Spiritualism to be fraud, the book is nevertheless a plea for that satanic, anti-christian movement. Dr. Funk also speaks of materialization. Henry Ward Beecher is mentioned of having materialized, and it is stated that he and the blasphemer Ingersoll met in the other world. *Certainly not in the presence of the Lord.* Spirit photographs are likewise given; but we do not intend to burden our pages with all the other statements about Spiritualism. The page to which our attention was called in the book, as well as another place, gives information how a spiritualistic seance might be held. We doubt not the same book was sent to hundreds of other hotels, where no one was present to warn, as we did. Poor man! How sad to think that under the plea for "psychic research" a professing preacher of the Gospel of the Lord Jesus Christ can send out such a book. What an awful illustration of the quoted text about the last times, when many shall depart from the faith, giving heed to seducing spirits and doctrines of demons! Beware of such books dealing with "occult phenomena." These books and pleas for "scientific investigation" are not different from those mentioned in Acts 19: 19.

The worst is yet to come. Spiritism will play an important part in the coming delusions.—A. C. Gaebelein in Our Hope.

The Psalmist's resolution when he said, "In the day of my trouble I will call upon thee," was a good one, for those who will call on the Lord on such a time will be sure of an answer. We may call on men for help on such times but often no help comes.

Change of Address!

All mail for Missionary G. A. Linscheid is henceforth to be addressed to BUSBY, Mont., instead of Lame Deer, Mont., as formerly. The above postoffice was recently established at their station and they get their mail now three times per week from Crow Agency, Mont.

PROGRAM

FOR THE SEVENTEENTH MIDDLE DISTRICT CONFERENCE TO BE HELD OCTOBER 20 AND 21, 1904, AT FULASKI, IOWA.

1. Wednesday evening, October 19, 7:30 p. m.
   Conference sermon by the chairman, J. B. Baer, Bluffton, O.

II. Thursday, October 20, 9:00 a. m.
1. Devotional exercises.
2. Organization.
   a) Receiving of certificates of delegates.
   b) Reports of congregations.
   c) Admission of new congregations.
   d) Order of the day.
   e) Delegation of votes to visitors.
   f) Reading of the minutes of the previous meeting.
   g) Appointing of temporary committees.
3. Report of the conference treasurer, F. H. Krehbiel, Donnellson, Iowa.
4. Topic: Interdenominational Fellowship.—Valentine Strubhar, Washington, Ill.
5. Bible study. — H. J. Krehbiel, Trenton, Ohio.

III. Thursday afternoon session.
1. Devotional exercises.
2. Topic: Systematic Bible study: Hindrances of; Methods of; Blessings of. — J. W. Kliewer, Berne, Ind.
3. Report of committee on education.
   a) Discussion.
   b) Resolutions.
   c) Election of members of the Board of Trustees of the College.
4. Topic: What is the Biblical Teaching concerning Tithes? —N. C. Hirschy, Bluffton, O.
5. Topic: A Ministerial Association for the Middle District Conference. — E. F. Grubb, Wadsworth, Ohio.

IV. Thursday evening.
Preaching services. — S. M. Musselman, Wayland, Iowa; E. F. Grubb, Wadsworth, Ohio.

V. Friday forenoon session.
1. Devotional exercises.
2. Topic: Church Extension in the Middle District. — J. C. Mehl, Middlebury, Ind.
3. Report of the Evangelization Committee.
   a) Discussion.
   b) Resolutions.
   c) Election of members of the committee.
4. Topic: Wie werden neue Gemeinden gebildet?—C. v.d. Smissen, Summerfield, Ill.
5. Bibel Stunde: Der Brief Philemon.—S. F. Sprunger, Berne, Ind.

VI. Friday afternoon session.
1. Devotional exercises.
2. Topic: Personal Work. — P. P. Hilty, Bluffton, Ohio.
3. Topic: Church Hindrances: What are they? How overcome them?—S. M. Musselman, Wayland, Iowa.
4. Question box.
5. Selection of place for the next conference.
6. Election of conference officers.
7. Report of the committee on resolutions.
8. Closing remarks.
9. Adjournment.

The Committee { C. V. D. Smissen. J. C. Mehl. N. C. Hirschy.

PROGRAM FOR S. S. AND Y. P. S.

TO BE HELD IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE, AT FULASKI, IOWA, OCT. 22, 1904.

1. Devotional Service by the Chairman.
2. Arrangement of time of sessions.
3. Appointment of Committees.
4. Topic—How can pupils be led to meditate:
   (a) On their own Salvation?
   (b) On that of others?
5. Discussion.
6. The value of a Christian Education:
   (a) As a S. S. worker?
   (b) As a citizen of State and Church?
7. Discussion.
8. The preparation of the S. S. Teacher:
   (a) For himself.
   (b) For the Class.
9. Discussion.
10. The S. S. as a training school for Character and Work.
11. Discussion.
12. Close of morning session.

AFTERNOON SESSION.

13. Devotional Service.
14. Why and how should we witness for Christ:
   (a) To bring others to Christ?
   (b) To enjoy Spiritual Growth?
15. Discussion.
16. How can we labor effectively against Sabbath desecration?
17. Discussion.
18. The Value of Prayer Meetings:
   (a) To local needs.
   (b) To larger Church work.
19. Discussion.
20. Advantage of beginning to serve God in youth.
21. How to reach those that do not attend S. S.?
22. Election of Officers.
23. Benediction.

Committee { E. A. Luginbill, Ed. H. Schowalter, D. S. Bersby.

Marriages.

YODER—LUKE.—On Oct. 6, 1904, at Wadsworth, Ohio, by Rev. E. F. Grubb, Howard D. Yoder and Elta M. Luke, both of Wadsworth.

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News of the Week.

Domestic.

Wynne is Named as Postmaster-General.

WASHINGTON, October 10.—President Roosevelt to-day announced the appointment of Robert J. Wynne, Acting Postmaster-General, as Postmaster-General.

The appointment of Mr. Wynne as a member of the President's Cabinet was not unexpected by those in close touch with the situation. It was known that, in the event of Mr. Payne's death, the President would designate Mr. Wynne as acting Postmaster-General, because of his familiarity, as First Assistant Postmaster-General, with the affairs of the department. Two days after the death of Mr. Payne the President so designated Mr. Wynne, and to those of his friends to whom he talked confidentially of the subject, he indicated his intention if there should be no change in the situation of naming him as Postmaster-General until such time as George Bruce Cortelyou, chairman of the Republican national committee, could arrange his affairs so as to assume the duties of Postmaster-General.

Wynne took the oath of office at 4 o'clok this afternoon. It was administered by John J. Howley, chief clerk to the first assistant Postmaster-General.

Thirty-three Killed and Twenty-four Injured in Wreck on Missouri Pacific.

KANSAS CITY, October 10.—Thirty-three persons were killed and twenty-four injured, some of them fatally, in a head-end collision early to-day two miles and a half east of Warrensburg, Mo., between the second section of Missouri Pacific passenger train No. 30, which left Wichita, Kas., last night for St. Louis with world's fair excursionists and a heavy west-bound extra freight train. The collision occurred on a curve known as "Dead Man's Bend." Both engineers and both firemen saw the danger and jumped.

According to the local office of the Missouri Pacific, the engineer of the freight was to blame for the wreck, having forgotten his orders.

He had been ordered to wait on a siding at Knobnoster just east of Warrensburg, but neglected to do so. The trains met at a sharp curve.

Travel to the world's fair has been so heavy that all roads recently have been sending out many of their trains in two or more sections.

The freight train's crew had, according to the conductor of this train, been instructed to take a siding and let the passenger train pass. The first section of the passenger train had gone by when the freight pulled out. The passenger train bore no signal of second section to come, he asserts, and he had no reason to believe that another train was due.

The scene of the wreck was on the down grade, on either side of which there was a steep rise. Both trains had put on extra steam to carry them up the opposite hill, and they met at the curve. The passenger train was made up of three coaches and a Pullman, with no baggage car, the front coach being next to the tender. The freight train was a heavy one. When the trains met the heavy freight train pushed the passenger engine back into the first coach.

The tender of the passenger engine literally cut the coach in two in the center and never stopping until it had plowed itself halfway through the car and its passengers, killing those in the forward end instantly, and mangling all within reach. Half a dozen who were not killed outright were so badly injured that they died before they could be removed from the debris.

Six Employes of Grand Trunk R. R. Meet Death in Tunnel.

PORT HURON, Mich., Oct 9.—Six employes of the Grand Trunk railroad were suffocated to death by coal gas early to-day in the St. Clair tunnel which runs under the St. Clair river from Port Huron to Sarnia, Ont. A coal train broke in two while passing through the tunnel and three of the train crew were suffocated while part of the train lay stalled in the tunnel. The engineer lost his life when he returned and endeavored to push the stalled cars back to safety and two other rescuers perished in vain attempts to penetrate the gaseous atmosphere of the great tube.

The train which entered from the American side of the tunnel was made up of seventeen coal cars. When it broke, Engineer Coleman realized that the accident had happened and with the three cars that were still attached to the engine, steamed out of the tunnel into the Sarnia yards. He hastily detached his engine and went back into the tunnel for the stalled cars. When his engine reached them he attempted to push them back through the tunnel and out into the American portal. The grade proved too steep, however, and the attempt was a failure. The engine and cars rolled back into the gas laden tunnel, and Engineer Coleman was suffocated at his post in the engine cab. His fireman, Fred Forrester, with great presence of mind, jumped into the partly filled water tank of the engine, where there was enough air to preserve his life, although he is in a serious condition to-night. When news of the broken train reached the American side of the tunnel, Superintendent Begg, accompanied by two other employes, started in on foot, hoping that the train was near enough to the entrance so that they might rescue and carry out some of the crew. They had gone but a short distance when the coal gas became stifling and Begg succombed. The other two rescuers succeeded in crawling to the portal of the tunnel on their hands and knees.

Lightning Strikes Oil Tank near Findlay, Ohio.

FINDLAY, O., Oct. 5.—The plant of the National Refining company was completely destroyed by fire early today, entailing a loss of upwards of $200,000. The fire started through lightning striking a 30,000 barrel tank which at the time was about two-thirds full. When the tank exploded thousands of barrels of burning oil were spread over the surrounding territory. Spectators who had gathered, turned and fled wildly from the oncoming sea of fire. A number of persons were burned, but not fatally. The efforts of the fire department to suppress the flames were unavailing and for a time it looked as if the west part of the town was doomed. A sudden shift of the wind, however, saved surrounding property and the flames were confined to the National plant.

The heat became so intense that the other tanks that stood near by also exploded, causing a conflagration of great magnitude and an immense destruction of crude oil.

At noon brick dwellings and schools in the neighborhood of the fire were ordered vacated.

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Foreign.

THE RUSSO-JAPANESE WAR.

KUROPATKIN LOOKS FOR CHANGE IN WAR.—HE ADDRESSES THE ARMY. —VICTORY FOR RUSSIANS AT BENTSIAPUTZE.

Kuropatkin has issued an address to his troops, telling them the time has arrived and the force is sufficient to retrieve the honor of the fatherland.

Simultaneously with this announcement to his army there comes news that the Russians have captured Bentsiaputze, one of the strategical points held by the Japanese. The event did not precipitate a severe engagement, although the Japanese are reported to have suffered a considerable loss, the turning of their position having exposed them to a severe fire.

In his address to his army General Kuropatkin asserts that the Russians have a force numerically superior to that of the Japanese, and he predicts a telling victory for his soldiers. The retirement of the Japanese on their position at Liao Yang is construed as evidencing the desire of Field Marshal Oyama to draw the Russians into an attack upon a strong defensive position. The dry weather is favorable to military operations.

The fleet blockading Port Arthur is reported to be more than usually alert, watching for British ships that are supposed to be planning to take supplies into the harbor.

Following is part of the text of an order issued by General Kuropatkin and dated Mukden, October 2:

"More than seven months ago the enemy treacherously fell upon us at Port Arthur before war had been declared. Since then, by land and sea Russian troops have performed many heroic deeds of which the fatherland may justly be proud. The enemy, however, is not only not overthrown, but in his arrogance continues to dream of complete victory.

"The troops of the Manchurian army, in unvarying good spirits hitherto have not been numerically strong enough to defeat the Japanese army. Much time is necessary for overcoming all the difficulties of strengthening the active army so as to enable it to accomplish with complete success the arduous but honorable task imposed upon it. It is for this reason, that in spite of the repeated repulse of Japanese attacks upon our positions at Latchekio, Llandiaosian and Liao Yang, I did not consider that the time had arrived to take advantage of these successes and begin a forward movement and I therefore gave the order to retreat.

"You left the positions you had so heroically defended, covered with piles of the enemy's dead and without allowing yourselves to be disturbed by the foe and in full preparedness for a fresh fight. After a few days' battle at Liao Yang you retired on new positions which had been prepared previously. After successfully defending all advanced and main positions you withdrew to Mukden under most difficult conditions.

"Attacked by General Kuroki's army you marched through almost impassable mud, fighting throughout the day and extricating guns and carts with your hands at night and returned to Mukden without abandoning a single gun, prisoner, or wounded man, and with the baggage train entirely intact.

"I ordered the retreat with a sorrowful heart, but with unshaken confidence that it was necessary in order to win a decisive victory over the enemy when the time came.

"The illustrious head of the Russian land, together with the whole of Russia prays for you, blesses you for your heroic deeds. Strengthened by this prayer and the small consciousness of the importance of the task that has fallen to us, we must go forward fearlessly with a firm determination to do our duty to the end, without sparing our lives.

"The will of God be with us all."

RUSSIANS ATTACK KUROKI'S FORCES.

TOKIO, October 11.—1 p. m.—Tokio to-night is eagerly awaiting tidings of the persistently rumored engagement south of Mukden. It is reported that the Russians, assuming the offensive, crossed the Hun river and attacked General Kuroki's forces, capturing a position which the Japanese, being strongly reinforced, recaptured and reoccupied. The Japanese, it is reported, have checked the Russian advance. It is said that the losses on both sides were heavy. No official confirmation of these reports can be obtained.

ST. PETERSBURG, October 11.—Gen. Kuropatkin has telegraphed to the Emperor that the Russian vanguard is now in contact with the Japanese, who are within gunshot. The scouts are skirmishing along the entire line.

Too Many Railroad Wrecks.

LONDON, September 26.—The recent railroad accidents in the United States are attracting no little comment in England. The Pall Mall Gazette says: "They are far too common in America, especially of late. The fact that it is a large country with plenty of room for them to happen in is not sufficient to explain them. Probably the fundamental cause is the hasty and imperfect construction of the lines, the makeshift arrangements for saving time and the general rush of strenuous national life.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, OCTOBER 20, 1904. No. 45.

What Have You Done?

You are going to do great things, you say—
But what have you done?
You are going to win in a splendid way,
As others have won;
You have plans that when they are put in force
Will make you sublime;
You have mapped out a glorious upward course—
But why don't you climb?

You're not quite ready to start, you say;
If you hope to win
The time to be starting is now—to-day—
Don't dally, begin!
No man has ever been ready as yet,
Nor ever will be;
You may fall ere you reach where your hopes are set—
But try it and see.

You are going to do great things, you say,
You have splendid plans;
Your dreams are of heights that are far away;
They're a hopeful man's—
But the world, when it judges the case for you,
At the end, my son,
Will think not of what you were going to do,
But of what you've done.

Items of News and Comment.

On Saturday, Nov. 5th, 1904, the C. M. College, Bluffton, Ohio, will celebrate its 5th anniversary of the opening of the school.

Rev. I. A. Sommer, editor of the Bundesbote, now traveling among the churches in the West, preached on Sunday, Oct. 9, for the congregation at Hillsboro, Kan.

Revs. S. F. Sprunger and J. W. Kliewer, of the Berne, Ind., Mennonite congregation, were delegated to the Middle District conferenee, at Pulaski, Iowa, in session to-day and to-morrow.

Two new Mennonite churches were dedicated the past summer, one a handsome edifice at Gronau, Germany, July 24, and the other the second church in Amsterdam, Holland, on September 13.

The Donnellson, Ia., congregation received seven new members through baptism into membership on Sunday, Sept. 18. Rev. W. W. Miller, of Pulaski, Ia., preached for the congregation that Sunday.

The Bluffton, Ohio, (college) congregation selected Rev. N. C. Hirschy and Bro. S. S. Amstutz as delegates to the Middle Distr. Conference. The Pandora congregation also elected, namely P. P. and P. B. Hilty, and P. C. Suter.

Sister Musselman, an inmate of the Mennonite Home, Frederick, Pa., died on the 12th inst. at the ripe age of 80. After services held at the Home, the remains were buried in the cemetery near the Saucon Mennonite church.

Rev. Jacob Hege, who recently returned from Germany where he spent part of the past summer, stopped with the Buffton, Obio, congregation and preached at the Ebenezer and St. John's churches and in the hall at Bluffton on Sunday, Oct. 9.

The financial report of the C. M. College, Bluffton, O., which appears in the October number of the College Record, makes a favorable showing. While the assets are a little below the liabilities, the real indebtedness is less than $1700, while it has funds to the amount of over $10,000 to its credit. In the past year the college was endowed to the amount of over $5000.

The secretary of the World's Fourth Sunday-school Convention, held in Jerusalem last spring, has prepared some interesting statistics concerning the great army engaged in this branch of the Lord's vineyard. The total number of schools was 260,905; teachers, 2,214,757, while the scholars number 23,442,998. In the United States there are 139,817 Sunday-schools with 1,419,807 teachers, and 11,493,591 scholars enrolled. This is a vast army, and no one can estimate the good it can do in the work of winning the world to Christ.—Ex.

Henri Dunant is dying, friendless, penniless and alone, in a hospital in the Canton of Appenzell, Switzerland. But what of that? Thousands of men are dying in the same manner. Let us see who this man is. Forty years ago the horrors of war were tenfold what they are to-day. The dying and the wounded did not have the care shown them to-day. Henri Dunant visited the battlefield of Solferino and saw 36,000 slain and wounded lie for days in the sun unattended and suffering. He at once wrote a pamphlet on the horrors he witnessed, and it set the world to thinking. Now there is no civilized nation on the globe that does not have the Red Cross League to mitigate the sufferings of the soldiers. Dunant did not possess a large fortune, and yet he gave liberally to the cause he had started on its career.—Ex.

Basket Ball is proving itself a missionary agency. A teacher in the Friends' girls' schools (English) at Tung Chwan in Yunnan, China, says that the Chinese girls are wild over it. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The enticement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan these many years.—Ex.

Music lovers will do well to go to the German school, Sunday afternoons where they will hear music to their heart's content between 2 and 3 o'clock. Mr. Stelzl handles the violin at which he is an acknowledged virtuosus; G. D. Schroeder plays the clarionet; P. J. Schroeder, the organ; and Miss Risser officiates at the piano. A large number of good voices sing and make a harmonious whole with these instruments such as cannot be heard very frequently anywhere on this earth outside of Mountain Lake. —Mt. Lake, Minn., View.

Among the World's Fair visitors that stopped at the Krehbiel Hotel at St. Louis during the first week in October were: Rev. S. M. Musselmann and Dr. E. G. Rittler, Wayland, Iowa; John and Lydia Wittrig, Crawfordsville, Iowa; S. R. Kempf, Mr. and Mrs. S. H. Hockensmith, and Mr. and Mrs. D. F. Hunsberger, Wadsworth, Ohio; Elsa and Emma Gearing, Geo. Kaiser and Will Kruse, Monona, Ia.; John Dieffenbach and C. Widmer, Pulaski, Ia.; D. W. Schmidt, Pretty Prairie, Kan.; F. L. and J. H. Geiser, Orrville, Ohio; J. P. Hirschler, Los Angeles, Cal.; Daniel Ruth and wife, Moundridge, Kan., John A. Ruth and wife, Hesston, Kan.; Horace Groff and John Bendler, Bowmansville, Pa; Cecilia and Olga Augsburger, Farmer City, Ill.

The Allentown (Pa.) church is being erected on the purchased site on Chew street west of Twelfth. It is to cost $1575 and expects to be finished by New Year, 1905. Rev. William H. Grubb, pastor, is busy soliciting aid from members of surrounding churches. Though the Allentown brethren are few in number they are in earnest about the matter, and once having put their hands on the plow, are determined not to look back. In less than a year $1000 has been raised, the expenses including the cost of the site. The site and chapel together will cost about $3000.

A remarkable showing this: The Yoruba people received Church Missionary Society missionaries at Abeokuta in 1846. They were then pagan, used human sacrifices in worship and sometimes practiced cannibalism. In 1904, the whole charge of the Anglican Christian work at Abeokuta, both educational and evangelic, is in the hands of native pastors and teachers raised up from the old pagan stock within fifty years, and the paramount Chief of Abeokuta calls at C. M. S. missionary house in London, to express warmly his sense of the benefits his people have received from the society.

It was announced some time ago that the Pope had issued orders to the effect that women singers must be excluded from the choirs in the Catholic Church, and that the old Gregorian chant must take the place of the lively music which has been in the service. It was at first supposed that the Pope would re-consider this stringent order, or at least modify it. But he has not done so. Archbishop Farley, of New York, made a visit to Rome to discuss the matter with the incumbent of the chair of St. Peter. But the Pope

would not yield; boy choirs must be introduced to take the place of the female voices in the Gregorian chant. Archbishop Farley has issued a letter to the churches in his diocese in which he says: "The words of the vicar of Christ have no room for doubt as to the weight of our obligation in bringing about the needed reforms in our liturgical chant." The order will be obeyed. Though it will be hard for the churches to obey, the voice of the Pope is supreme.

The relatives of the Czar of Russia are quite numerous. He has a brother, an uncle, four cousins of the first degree, ten of the second, thirteen of the third and a great-uncle. All of these with the exception of the thirteen cousins of the third degree, must be addressed as "imperial highness." Each one of these relatives receives from the government an annual income of $460,000. Add to this the millions the Czar receives and one can easily understand why the Russians complain of being overtaxed. The Czar and his family own 5,000 square miles of land and 325 palaces, and employ an army of 20,000 servants. They know nothing of Jeffersonian simplicity in Russia, and we are thankful that we are not compelled to address any one as "imperial highness" in America.—Ex.

Pennsylvania Germans.

The fourteenth annual meeting of the Pennsylvania German Society which meets in Germantown on October 25th, commemorates the two hundred and twenty-first anniversary of the founding of Germantown, Pennsylvania, and beginning of German emigration to North America. The Society will be the guests on that occasion, of the Site and Relic Society, of Germantown. The mid-day luncheon, also the banquet, will be served in Alumni Hall, of the ancient Germantown Academy. The afternoon will be devoted to sight-seeing. The executive committee will meet on Monday afternoon, October 24th, at 2 o'clock, prompt, at the residence of Dr. J. F. Sachse, 4428 Pine street, Philadelphia. The order of proceedings is as follows:—Morning session, Society called to order by the president at 9: 30 o'clock; invocation, Rev. Prof. H. E. Jacobs, D. D., LL. D.; address of welcome, Elliston P. Morrie, vice president Site and Relic Society; response, Rev. L. Kryder Evans, D. D., Pottstown; president's address, Rev. John Stahr, D. D., president Franklin and Marshall College, Lancaster; treasurer's report, Julius Sachse, Litt. D., Philadelphia; miscellaneous business; nominations and election of officers. Historical—The Pennsylvania German in the French and Indian War, H. M. M. Richards, Lebanon; Pennsylvania German Pottery, Edwin Atlee Barber, A. M., Ph. D., West Chester; The Wreck of the New Era, Julius F. Sachse, Litt. D., Philadelphia. Evening Session—Old Historic Germantown, illustrated by lantern slides, Dr. Norman H. Keyser, Germantown; reception; banquet. — Schwenksville, Pa., Item.—The Mennonites, who have been so prominent in the foundation and early history of Germantown, are very conspicuously absent in the above program.

From Our Missionfield.

Missionary Funk writes from Cantonment, Okla., on Sept. 29th: "Next Sunday, if the Lord will, Mrs. James Blindy and Sarah Wolfchief will be baptized. Mrs. Blindy is the daughter of Sitting Bull and I am anxious to learn what impression her baptism will make upon her parents, upon her father especially. As far as I know neither her parents nor her husband have anything against her baptism. Besides the above we have five more candidates for baptism who will be baptized later."

First Mennonite Missionary Dead.

On June 6, 1904, there passed out of this world the soul of P. Janz, the first foreign missionary sent out under the auspices of the modern Mennonite church. Janz sailed from Holland for the island of Java to engage in missionary work among the dark-skinned, benighted natives in August 1851. He found the work arduous and in many ways discouraging, but on April 16, 1854, he succeeded in establishing the nucleus of a Christian church in that heathen country by baptizing five converts. However, the cause progressed very slowly and the faithful missionary's faith and endurance were frequently put to the severest test. The greatest hindrance to his work was the body and soul-destroying opium habit that was so prevalent among these people. Janz continued in the work, and after a number of years he was able to form an exclusive colony for the converts, thus keeping them from the deadly contagion of the opium cursed heathen. Janz was more or less directly connected with the Java mission as long as he lived, a period of more than fifty years, and his converts are numbered by the hundreds.

After having thoroughly mastered the Javanese language, he prepared a very complete Dutch-Javanese dictionary. Later on by the aid of the British and Foreign Bible Society he translated the entire Bible into Javanese, thus giving the twenty-five million natives of Java the Word of God in their own language. This service cannot fail to prove an immeasurable blessing to the people and bear fruit to God's glory for years to come.—Herald of Truth.

Are You Ready?

ELWOOD S. SHELLY.

This is a very important question that is ever before us whether we are aware of it or not, and I will make it still more emphatic by stating that it is the most important question that can possibly confront us. Are you ready to meet Christ when He comes to judge you? As this question comes to us it must be answered some time by each and every one of us. How may we be able to answer it in the affirmative? What does it mean to be ready to meet Christ's judgment? It means nothing more and nothing less then to possess Christ in our hearts so that He has become our all in all. If we live for Christ we will also die in Him and we are always ready. It will make no difference to the true consecrated Christian when Christ will come to call him from this life. For the Christian's death will be merely a promotion from an imperfect to a perfect state where there is an eternal life of peace and joy awaiting all those that live in Christ. Are you ready?

Milford Square, Pa.

Fanny Crosby Still Living.

Miss Fanny Crosby, the famous blind writer of some 3,000 hymns, is not in the destitute conditions she is supposed to be according to the representations that have been made concerning her. At least such is the statement made by her own sister, and some of her most intimate friends.

Fanny Crosby is in the receipt of a weekly annuity of $25 paid to her by Bigelow & Main, the music publishers of New York, for whom she has been writing hymns for years. This weekly annuity was secured to her through the efforts of Evangelist Ira D. Sankey. The promise is also held out that if this sum does not suffice for her needs, it will be increased. Thus far it is ample, and she is living in comparative comfort, although an afflicted person.

Miss Crosby is a widow, although this fact is not generally known. Her husband with whom she lived very happily, died some years ago. His name was Alexander Van Alstyne.

She has always written her hymns under her maiden name, saying that it was under that which she was first known, and which she would continue to be known as long as she wrote. She is also generally known under this name, and signs it to all her correspondence.

Miss Crosby, although eighty-four years of age, is so well preserved that she appears scarcely sixty years of age. For years she has indulged in light physical exercise, which has had the effect of keeping her youthful in appearance, besides inducing almost perfect health. She still shows the sign of the accident she met with a few years ago while stopping at the home of Evangelist Moody, in Northfield, Mass., when she fell down a flight of stairs which had just been built in the house, and of which she knew nothing. She had left her room for some purpose without calling for her attendant, always near her, and so fell down the flight of stairs. Although she was given the best possible medical attendance, her neck was left a trifle stiff, which affliction she will always have until her death.

Miss Crosby tells how she came to write her most famous hymn, "Safe in the Arms of Jesus," speaking in this way:

"One day the thought came to me that I ought to make my next hymn something that would appeal instinctively to all, and so racked my brain for several days for a good subject.

"Suddenly there came over me the thought of the protection that always exists in the mind of a child, or, in fact, of anybody else, when they are in the arms of their parents, as the ones in whom they feel the greatest confindence.

"Thinking it over, it occurred to me that Jesus as the Son of the Heavenly Father, was the one in whom we should feel a confident equal to that of God Almighty. So with this idea of safety in the arms, and next to the heart of the one whom we all worship, I sat down and composed the hymn "Safe in the Arms of Jesus."

"The thought came as an inspiration to me, and I could do nothing but heed it, and I have always been thankful for it, as this hymn has brought me closer, and made me nearer to the hearts of those who sing my hymns, than any other I have written."

Miss Crosby writes much of her hymns herself, although her companion often writes down the words as they fall from her lips

if the aged hymn-writer is feeling too tired to do it.

Miss Crosby lives much of the time here in Bridgeport, boarding with a private family at 756 State street. She is very simple and retiring in her habits.

At present she is engaged in a law suit with Will Carleton, the poet, over the proceeds of a publication. In setting forth this work, Mr. Carleton alleged that a certain per cent. of the gross sales was to go to Miss Crosby to make her comfortable in her old age. It is claimed that although this work has had a large sale, so far only a matter of about $200 has been paid to Miss Crosby.—Bridgeport Dispatch.

The Common Path.

Wordsworth sings of Milton, in an incomparable sonnet,

Thy soul was like a star, and dwelt apart;
but in a moment he adds,
And yet thy heart
The lowliest duties on herself did lay.

And that is the glory of man that he may cherish the very highest aims, aims that by their rare glory lift him to a place in the lonely sky, and yet he may lay upon his heart the very lowliest duties. No ambition, rightly held and rightly pursued, need be too high; and no duty, rightly discharged, can be too low. He may cherish the sustaining conviction that his poor life has its place in God's world, that it is part of God's great way for unfolding his own life and revealing his mind and character; that all his conduct is part of the redemptive energy that saves the world, and that the least detail of his life, faithfully discharged, gives pleasure to God and enhances His great glory. He may set his heart upon an excellence which is so delicate and so rare that, as a Greek poet said long ago, it dwells among the almost inaccessible heights, and a man must almost wear his heart out before he can reach it. Perfection may be his goal—that fine combination to which every power of man's character can contribute its proper part, and which in its exquisite consummation is arrestive in its beauty, and demonstrative in its power. But these great aims can be reached only in one way. The path that leads to the highest heights is quite commonplace, and every step of the way has to be trodden by human feet. Perfection is not reached by a sudden bound. Glory is not a gift which is bestowed capriciously. The one is the final step in a long, tiresome and unmitigated process, and the other the outblaze of its fine inherent beauty. And it is by the faithful discharge of the very lowliest duties—and no duty can ever be too lowly—that the human spirit reaches those high aims which have inspired it and sustained it and in their realization become its highest glory. If we are ever to find eternal glory, to be addmitted into the high fellowship of God, if it will not be by seeking another sphere and another way; it awaits us at the end of the present path, and in our present sphere it will continually surprise us by flashing out its glory and touching everything with the light and beauty of the eternal.—Rev. G. B. Austin.

Praying in Christian Unity.

Not until the heart of the believer prays, "Our Father," with a faith and a love that includes all mankind, has it learned the wideness of the grasp which Christ intended in words. When the heart truly so prays, thus echoing the sentiment of Christ's teaching it realizes the responsibility involved by all who so supplicate, to labor as well as pray for a kingdom that shall include all mankind under the sway of Emanuel. Thus praying, God's people, while yet far from home, will find joy in Christian fellowship, a joy but feebly illustrated in the comfort that one lone American far from his native land would find in meeting another American, as the sense of a common nativity and ability for fellowship thrilled both.

God's people find a binding tie in their united desire, that God's will should be done on earth as it is in heaven. The sacrifice of our common wills, or the sinking of them in the divine will, brings hearts near together, helps to break down all willfulness between the common heirs of grace and glory, and prepares a clean and clear field for united operation in the effort to bring about the will divine. That will includes all the purposes of God, and it is the purpose of God that the kingdom should come, that the daily bread should be given unto all, that sinners should be forgiven, that temptation should be overcome, and deliverance from evil wrought out. The petitions of the Lord's Prayer are parts of a great whole, yet so deep, so high, so far-reaching is every one of them, that any one of them involves all the others. The kingdom can only come in fullness of glory as God's will is done, the people fed, sinners saved, temptation put away, evil overthrown.—The Observer.

Find your niche, and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and Truth.—Spurgeon.

The Bible and Other Books.

In 1804, "a numerous and respectable meeting of persons of various denomination" was held at the London Tavern, and a Society formed "to promote the circulation of the Holy Scriptures in the principal living languages." At that time the Bible, or portions of it, could be obtained in about forty living languages, spoken by two-tenth of the race. During the century since the meeting at the London Tavern adjourned, and very largely from the machinery then and there started, the Scriptures have been translated into 450 languages and dialects, understood by seven-tenths of the race. By the London Society alone, 180,000,000 copies have been distributed, at an expense of $70,000,000. If we add to this total the 70,000,000 copies already distributed by the younger American Bible Society, and the unknown millions printed and sold by private enterprize, we find ourselves inside a safe estimate if we hold that certainly 300,000,000 copies of the Scriptures, in whole or separate books or portions, have gone into circulation during the last century.

Amazement attends the study of the Bible, whatever the point of view or the course pursued. But nothing about the Bible is more amazing than its continuous, universal and utterly unparalleled popularity. In nearly every, if not every, country on earth where books are sold, more Bibles are sold than any other book. Last year the British and Foreign Bible Society alone distributed 5,943,775 copies, the majority by sale, in 370 languages, covering every part of the globe. And the issue by the American Society for the year amounted to 1,993,558 Bibles and portions.—The Century.

Keep us from dividing thy commandments into great and small, according to our own blind estimate.—Rosetti.

Our C. E. Topic.

Topic for October 23: How Can We Enlarge and Improve Our Work. Matt. 21: 17–22; Isa. 54: 2.

MEDITATIONS.

The C. E. Society feels the need of growing and enlarging. In many churches the Societies have ceased to add to their membership, and the meetings have become cold, dry, formal, perfunctory. The officers and committees are anything but aggressive and ambitious. It is all the society can do to hold its own. How can it go a step farther and "enlarge and improve" its work? How can it increase its membership, multiply itself in the community, interest the young people who are not members, make the participations of its members more universal and spontaneous, and improve the quality of its work in general?

In very many places the C. E. Societies are like the church at Ephesus—they have left their first love (Rev. 2: 4). The enthusiasm with which they organized has cooled off. Often a half dozen members (or fewer) furnished all the fervor the society had, but these have since died or have been transferred to the honorary list, or have resigned the leadership, and since then the warmth and "go" of the meetings have departed. In too many societies the prayer-meeting hour is mostly consumed by singing. Very little praying and testifying is heard. Such societies surely need to "lengthen their cords and strengthen their stakes," or they will die. How shall they do this?

Enthusiasm cannot be manufactured to order. The impulse to speak or to pray must come from above. The inner voice must be audible. The societies want to be careful to include only such in their membership as are converted and are live members in the church. Only those who are likely to be faithful to their pledge ought to be members. Then the first love will probably not so soon be lost. The Lookout and Prayer-meeting Committees need to temper their zeal with a wise discretion. But by all means let their zeal not abate. The Lookout Commitee must be on the lookout for the right kind of members and the Prayer-meeting Committee must appoint such leaders as can actually lead and infuse life into the meetings. The leaders of consecration meetings especially ought to be men with plenty of life and spirit.

But beside internal improvement, external enlargement by dcing missionary work is indispensable if stagnation is not to follow. There is abundant work for the Mission Committee. There are sick that need to be visited and brightened, poor people who can be aided and encouraged in their struggles, indifferent people who need the society of positive Endeavorers. There are heathen next door to the church, and these need to hear the gospel message. There are many who like the eunuch are dependant upon some youthful Philip with his Bible in his hand.

How to enlarge and improve is an ever-present problem before all spiritual societies, from the Church down. And to ignore it for any length of time is fatal.

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Editorial.

The unbeliever acknowledges the force of only one argument —the life of Christ reproduced in the sincere, humble believer. This he cannot deny or explain away.

Often the least godly man is the man who has been successful in business and is highly prosperous. Success makes him more and more of a worldling, and if he has ever learnt to look up, he has since forgotten it and looks down. The very best thing that could happen to such would be complete business reverses. The man who has been reduced from affluence to proverty has learnt one important lesson—to trust less in himself and more in the Lord. Before his down-fall his prayers were more like that of the Pharisee, afterwards more like that of the publican. God sees fit thus to purge many a child rich in worldly goods, so that he may bear more fruit.

From the stage to the pulpit is rather an unusual occurrence, but it is the record of the late Dr. George C. Lorimer, of Boston, and it shows the converting power of the grace of God. If we had our way, every actor would become a preacher, all theatres would be torn down or converted into churches, and all theatre-goers regenerated. We know how hopeless is the case of the habitual theatre-goer, how hopeless to "reform" the stage, and we have heard the testimony of a few actresses who have left stage for domestic life, and have declared the latter much more preferable. We cannot do without recreation, but we can do without the stage.

We sent greetings to the Middle District Conference, whose sessions will begin about the time this number begins to circulate. We regret that we cannot be present in person, although it had been our earnest desire and cherished prospect. We congratulate the good people of the Pulaski congregation on the spiritual treat awaiting them, and assure the visitors that the hospitality accorded them will be of the unequalled Alsatian variety. Let the excellent program be carried out to perfection, not a participant absent, and not a sign of apathy manifest. It is a pity that good, old father Roulett had to be taken away so shortly before this calendar event. Let us hear many echoes of the Conferences, Sunday-school and Young People's Societies' sessions. Let the MENNONITE communicate to the absentees and the brethren of the other districts some of the good things brought out.

Correspondence.

IOAMOSA, Cal., Oct. 10, 1904. Your humble correspondent is now looking back over the lapse of more than three months since her pen was plied for the MENNONITE. In that time, scenes were constantly changing before her eyes and kept so well occupied in the observation of the beautiful handiwork of God, that she found little time to write. The three months spent at San Diego and Coronado Beach were most pleasantly occupied. Several trips were made while there, to the different coast resorts, such as La Jolla (say La Hoya) which is noted for its wonderful rocks along the coast and its underground caves. Another interesting trip was made to Point Loma, a very high promontory projecting into the ocean, on which a new light house was lately built. Imagine the grandeur of view and scenery, dear reader, while driving in a carriage for miles and miles through ravines and over dizzy heights that it seemed as but a step to where the "blue" sets foot upon the deep. On the silyer strand of the Coronado Islands we climbed the spiral stairway of that beautifully constructed lighthouse. We thought it hard work, but when the view opened before us aud we beheld the grand Pacific with its varying scenes at our feet, all the sweat and exertion of the climb was forgotten. Glorious, oh God, are thy works, is the exclamation of the true observer. On the way back to San Diego, the celebrated marriage place of Ramona was visited. The litte adobi chapel in which she is supposed to have been married is now boarded in so as to protect the walls from crumbling. Also the oldest mission bells of Southern Cal. was placed there now and your humble was privileged to step out of the carriage and ring them. They still have a pleasant and melodious sound. How often those bells have called the Indians to worship in the early days of Southern California. Oceanside is another beautiful coast resort. The coast here slopes gradually and the breakers have more volume but are not as wild as where the coast has more rocks.

At San Diego many were the privileges that came to your humble writer. Among others was the privilege to attend a church whose minister just returned from a trip to the Holy Land where he attended the World's S.-school convention at Jerusalem. Many an interesting discourse on his trip was given from the pulpit and several extra lectures added to them illustrated with magic lantern views taken on the journey.

But no less invigorating is the balmy mountain air up here among the orange groves and your happy correspondent enjoys again the privilege to be among our own people and church members and church services. Our congregation here, thank God, is still growing. Several members have been added during the summer, and last week the family of J. J. Dettweiler from Kansas moved to this place and intend to erect a house at once on their now flourishing fruit ranch near Ioamosa. The family was delayed for several days on their way coming out, on account of the heavy rains in Colorado, a number of bridges having been washed out. Also Jacob Schowalter and family from Kansas have shipped some of their goods and will soon arrive. Herman Eyman from Reedley, this state, has bought property at Upland and is expected to arrive this week. And we hear of several others that are coming. We are glad to see them come and welcome many more into our midst.

At present the families Adolf and Louis Ledig are on an extended trip in the East, visiting their old home at Summerfield, Ill., and in Iowa, and taking in the World's Fair at St. Louis etc. We wish them a blessed journey and joy but a speedy return, as they are greatly missed in the congregation here.

Last week the M. Society held its regular meeting and God be willing will send this week their first box of sewed garments etc. to the mission station at Montana. The society is thankful and joyous over the first fruit of its efforts and also intends to celebrate the anniversary of the society in the beginning of December. Although the number was small to begin with the number is steadily growing. We were privileged to take in three new members at our last meeting.

The latter part of November, our minister and several of the members, God be willing, will attend the Pacific conference held at Paso Robles this year.

A Lazy Minister.

The church of the living God has much with which to contend. Many are her open foes and secret enemies. Many are the clogs and hindrances to the advancement of the work in which she is engaged. The devil and his cohorts are constantly waging a determined warfare against her. They attack her in front and rear and on the flanks. If loud roars and grinning teeth, if hisses and jeers, if sword and bullet, knife and bludgeon, gibbet, halter and fire could have stopped her onward march, it had been done long ago. But each and all of these have only served to stimulate and nerve the church to greater activities, and have enabled her to win more signal victories for her Lord and Master.

While the church is hindered by avarice on the part of some and by worldliness on the part of others, yet we are led to believe that one of the greatest hindrances to the prosperity of the church, and the salvation of the lost, is a lazy, indifferent ministry.

Webster's definition of the word "lazy" quite accurately describes some ministers I have met and others of whom I have heard. Hear it: "Lazy — indisposed to exercise, adverse to labor, unwilling to work; moving or acting slowly." A smile creeps over my face as I read these definitions. How correct they are! How plainly they describe some ministers I have known! "Indisposed to exercise". Few and far between are the pastoral visits made by such men, except when they go on invitation to spend the day and enjoy a feast. "Adverse to labor". The beautiful garden is left to weeds, the sidewalk is unrepaired, the parsonage and barn unpainted, the trees unpruned, the work of the pastor left undone; and yet the lazy drone wonders why he is not wanted back for another year. He was quite a little surprised at the last conference session that he did not receive more votes for district elder; and now he is informerd to his great surprise that while he was out during the passage of his character at the conference the delegate from his circuit stated that the circuit desired a change. He had gone through the year in a lazy, indifferent manner, and now must suffer the consequences.

The lazy minister is often late at divine service, and instead of making careful preparation for preaching the precious gospel he has lolled about during the week and when Sabbath comes falls back upon some old subject which his people have heard many times before. True, he may choose a new text and say a few new things, but he soon falls back upon the old platitudes and to the repetition of the old phrases. No preparation has been made for conducting the prayer meeting, no lesson selected, no hymns chosen. He drops into his chair and with an air of earnestness says, "Brethren, sing something!" And they do, and a dull, lifeless meeting follows. These men seldom preach from such texts as "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth", or, "Cry aloud, spare not, lift up thy voice like a trumpet." Far more apt are they to use such passages as: "In patience possess ye your souls", or "Fret not thyself because of evil doers." It is quite possible that a remark made by Sam Jones is applicable to these of whom we write. He said, "Some well meaning people mistake laziness for patience, they think they are very patient, and pat themselves upon the back and congratulate themselves upon their patience, when in fact they are simply afflicted with a case of common, old-fashioned laziness."

Too lazy to study; too lazy to visit; too lazy to plant or hoe his garden; too lazy to do anything scarcely except to read the daily paper or go over to the post office and back for his mail, he drags himself through the year. It is rare to find him reading the word of God; he scarce ever talks to souls of their need of salvation. Is it any wonder that the brethren of his charge become discouraged? They toil early and late to provide for their families and to earn money with which to support the work of the Lord. While they grow weary in body by constant toil he, their pastor, lies on his lounge or sits in his easy chair and sleeps his precious hours away. Isaiah says of such, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter."

God says to such ministers, "Cursed be he that doeth the work of the Lord deceitfully (marginal reading, negligently), and cursed be he that keepeth back his sword from blood".

O careless brother, arouse thyself; go alone with God and to Him confess your indifference, your carelessness, your sin. Then look out upon a world of "sinners lost", of sheep wandering upon the dark mountains soon to perish eternally. Betake yourself to your closet and there wait until tears flow from your eyes and your lips are touched with fire from off heaven's altar. Then go forth to your pulpit to thunder down God's holy law, to present His gracious promises. Go into the homes of your people and pray with the discouraged and disheartened ones. And ere long revival fires will break out on your charge, "and the desert will blossom as the rose." The former lazy preacher, unwanted and uncalled for, will become the flaming herald of the glorious gospel upon whom angels will smile and because of whom men will rejoice and be glad.—Sel.

The Larger Revelation.

Religious liberals are very fond of saying that Christ came into the world to reveal God as the loving Father of humanity. They tell us that the world did not know the graciousness of God as a Father until Christ most clearly and fully revealed that truth. But those people are very reticent about the further truth that Christ also revealed the sovereign and unchangeable justice of God. They willfully refuse to accept the revelation that God hates iniquity with a perfect and continual hatred. They shut their eyes to the fact that Christ revealed the Father's wrath against all evil-doing and evil-doers. Here is a divinely authorized statement: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness." (Rom. 1: 18). Paul wrote of "the day of wrath and revelation of the righteous judgment of God." It is most certain that the revelation which Christ gave of the Father was much larger and more inclusive than the truth that He is a merciful and loving God. As a God of the most exalted love He must, of necessity, hate all manner of evil. And His pledged love for His ransomed and obedient children morally compels Him to display His wrath against those who persecute them, and who would utterly destroy them if they could. Christ revealed the truth that the Father has a distinctly greater love for His elect ones, His chosen children, than He has for any other class of beings. Christ never represented the Father as loving all people with the same kind of love, or that He loves all classes with equal affection. Moreover, Christ revealed the truth that at the great day of judgment there will be a most marked distinction between the destiny of the righteous ones and that of the unrighteous ones. These are some of the things which belong to the full revelation which Christ gave to mankind, and we ought to well heed them.—Christian World.

Reading Steeped in Prayer.

The reading of the Bible is as necessary as the feeding of an engine with coal, or the imparting to an invalid by food. And this reading must be steeped in the spirit of prayer. You must never let your work for Christ so engross you as to rob you of those quiet hours when He needs you to be alone with Him, that He may declare to you His Father's name, and reveal Himself, and charge you with the spiritual forces stored up in Him. It will be well for you to keep yourself free from attractive avenues of service, to be fresh for these still hours. They are more dear to Him, and more needful to you than all your service. "In eating-time and the harvest thou shalt rest." One hour spent in work after prolonged fellowship with Christ will pay better than twelve hours spent in unbroken toils. Christ cares less for the amount of work done than for its quality. He is more anxious about the worker than the work. Help me to remember this, thou Lord of the harvest, and often may I leave even the whitening fields that in thee I find rest and strength. And if I seem to tarry, I pray thee send some loving reminder to call me to thy side, as thou didst to Mary by the hand of her sister Martha.—F. B. Meyer.

International Christianity.

The Society of Friends obtained their principle of Peace from the Witness of the Spirit of Christ in their hearts. From no other root is the evangel of Peace on earth to pervade humanity. If nation shall not lift up sword against nation, it must be Christ in the individual that shall put it back into its sheath. The seat of War is the human heart,—not Manchuria, no scene of carnage. These are fruits, but not the satantic root of war. The seat and spring of Peace is its Prince, Christ ruling in us. His witness in the heart led George Fox out of that in which wars and fightings are committed.

Great Peace Conferences, so far as they deal, with outcomes of the spirit of war in man, may club off some dire fruit and clip some branches,— a result richly worth all the cost of their assembling and labor. But in proportion as their conference is with Christ, the lay hold on the power of the very Prince of Peace himself. He, as received, is the international antidote of international war. The one prescription for peace on earth and good will among men is His spirit. Inculcate that, and we inculcate His Peace. We can say "peace, peace," and there is no peace; but we cannot effectually speak Christ, without speaking peace. The simple gospel must work it, and they are the peacemakers who are so the children of God as to live the gospel and so preach it. We look for wars to cease only in the revival of the Spirit of Christ in men.

If to the International Peace Conference of next week in Boston may be vouchsafed a fresh touching of the spring of such revival, Christ, the secret of the victory of Peace over War, will remain to be the living and overcoming force, and the faithful that are with Him shall be coadjutors and sharers in the triumph of love.—The Friend.

A Mighty Myth.

Some time since, a woman deliyered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth or fable. One of the mill-hands who listened to her obtained leave to ask a question.

"The question", said he, "I want to ask the lady is this: Thirty years ago, I was a curse to this town, and every one shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer: then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison and the wardens tried what they could do; but though they all tried, I was nothing better, but rather worse.

"Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class-leader, a superintendent of the Sunday-school; and I ask, if Christ is a myth, how comes it to pass that that myth, is stronger than all the others put together?" The lady was silent. "Nay, Miss,"

said he, "say what you will, the gospel is the power of God unto salvation."—Christian Secretary.

Six Important Points.

Six things a boy ought to know:

First—That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentleman as of a gentlewoman.

Second—That roughness, blustering and even foolhardiness, are not manliness. The most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not health.

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labor impossible to the boy of fourteen will be easy to the man of twenty.

Sixth—That the best capital for a boy is not money, but the love of work, simple tastes and a heart loyal to his friends and his God.—Texas Christian Advocate.

The Sunday School Lesson.

Subject for Sunday, October 23: ELISHA AND NAAMAN. 2 Kings 5: 1-14.

GOLDEN TEXT: Heal me, O Lord, and I shall be healed; save me, and I shall be saved. Jer. 17: 14.

I. NAAMAN, A GREAT MAN, IN HIGH OFFICE, BUT A LEPER. v. 1.

Our Savior's miracles were intended for the lost sheep of the house of Israel, yet one, like a crumb, fell from the table to a woman of Canaan; so this one miracle Elisha wrought for Naaman, a Syrian; for God does good to all, and will have all men to be saved.

Naaman was a great man with his master, and very serviceable to his country. He was a talented statesman, wise counselor, excellent general and military organizer, with a strong personality; but he was a leper, was under that loathsome disease which made him a burden to himself.

No man's greatness, or honor, or interest, or valor, or victory can set him out of the reach of even the sorest calamities of life. There is many a sickly body under rich and gay clothing. Every man has some "but", some defect or other in his character, something that blemishes and diminishes him, some alloy to his grandeur, some damp to his joy; he may be very happy, very good, yet, in something or other, not so good as he should be, nor so happy as he would be. Naaman was as great as the world could make him, and yet the basest slave in Syria would not change skins with him.

II. THE PROVIDENCE THAT BROUGHT NAAMAN TO ELISHA. vs. 2-4.

1. A little maid had been captured in one of the many predatory incursions which were then made by the Syrians on the northern border of Israel. The little Hebrew maid was torn from her mother and her playmates at the age of seven or eight, and hurried amid all the alarms of war to a foreign land, robbed at once of home, of freedom, and of childhood.

2. Her faith in God.—In the land of idols and idolaters she was not ashamed to own her Lord. She had full confidence that Israel's God could cure the leper. She must have often heard of the miracles of healing performed by Elisha, and of his readiness to help those in distress.

3. Her faithfulness.—She had so much of the true faith that it filled her whole nature and made her faithful under terrible trials. She was a lonely child in a heathen palace, which often rang with laughter at her religion. Hers was a nobler courage than the hero's on the battlefield. Her seeming misfortune was in reality an opportunity for service, and has won for her enduring fame. She may often have been tempted to fret at her captivity and exile from home, but it brought her immortality.

5. Her fruitfulness.—Seeming the meekest human being in Syria, she proved one of the mightiest. What a treasure she was in the house of Naaman. She directed her master to the waters that healed his leprosy. Through her the true religion was known and respected in Syria, and Naaman became a worshiper of the true God. The humblest people who have faith and faithfulness may hope to be fruitful in good works. The little maid could not preach, but she could say a word to those with whom her work brought her in contact. Through her Naaman's attention was directed to the prophet of Israel, as the person who would remove his leprosy.

III. NAAMAN'S SEARCH FOR THE PROPHET. vs. 5-7.

The problem for Naaman to solve was how to reach the prophet, and how to induce him to effect a cure. In his attempt, he teaches us the ignorance of man in his efforts to obtain the higher blessings of life. He went from a king to a king like a king. He set out for Samaria, carrying with him, as an indispensable preliminary in the East, very costly presents. The Syrian king fancied that the great salvation for Naaman was to be purchased, but he found it was all of grace.

When Naaman came with his letter to the king of Israel, the latter was filled with dismay. According to an ancient practice among the eastern people, the main object only was stated in the letter that was carried by the party concerned, whilst other circumstances were left to be explained at the interview. This explains Jehoram's burst of emotion of alarm and suspicion that this was merely made an occasion for a quarrel. Such a prince as he was would not readily think of Elisha, or perhaps, have heard of his miraculous deeds.

If Jehoram had thought of Elisha and his power, he would easily have understood the letter. Elisha however proffers his services; he was willing to do anything to make his prince easy, though he was neglected and his previous good services forgotten by him. Hearing on what occasion the king had rent his clothes, he sent to him, to let him know, that, if his patient would come to him, he should not lose his labor.

IV. ELISHA SENDS HIM TO THE JORDAN, AND HE IS HEALED. vs. 8-14.

"Let him come to me." This was the grand and ultimate object to which, in the providence of God, the journey of Naaman was subservient. The short and plain direction which the prophet gave him came with the assurance that God would graciously show His power through His prophet. Naaman came. He designed to do honor to Elisha when he came in his chariot, and with all his retinue, to Elisha's door. They had showed little respect to prophets at other times, but when they needed them, were very complaisant to them. On the Syrian general, with his imposing retinue, arriving at the prophet's house, Elisha sent him a message to "go and wash in the Jordan seven times."

This apparently rude reception to a foreigner of so high dignity, incensed Naaman to such a degree that he resolved to depart, scornfully boasting that "The rivers of Damascus were better than all the waters of Israel." Two things disgusted him:

1. That Elisha, as he thought, put a slight upon his person, in sending him orders by a servant and not coming to him himself. But Elisha gave him his answer without formality. He would not go to the door to him, lest he should seem too much pleased with the honor done him.

2. Naaman was a petitioner suing for a favor which he could not demand; and beggars must not be choosers. It was not for him to dictate the method of his recovery.

The fact is, Naaman had much to learn. He came with too much pomp and pride. He expected a direct communication of supernatural influence. He sought, in the means appointed, that virtue which belonged to the promise of God. But God's cure puts all on one level. Naaman wanted to be treated like a great man that happened to be a leper. He must be humbled before he can be healed. Elisha treated him like a leper that happened to be a great man. So Christianity brushes aside all the surface differences of men, and goes in its treatment of them, straight to the central likenesses, the things which in all mankind are identical. In wisdom and in mercy Christianity deals with all men as sinners, needing chiefly to be healed of that disease.

V. WASH AND BE CLEAN.

God's cure wants nothing from us but to take it. Naaman's fundamental mistake consisted in his attempt to decide at all how the prophet should work the miracle of his cure. His story teaches us two things: (1) The simpleness of God's ways. (2) The pride of man's ways. We must not try to improve upon God's work in detail. Persuaded by his calmer and more reflecting attendants to try a method so simple and easy, he followed their instructions, and was cured.

The cure was performed on the basis of God's covenant with Israel, by which the land and all pertaining to it, was blessed. Seven was the symbol of the covenant. Even Naaman's rebellious spirit was made to yield at last to God's long-suffering grace. He went and washed, and was clean. Thus we see the triumph of God's simple ways over man's proud ways.—Christian World.

Deaths.

HARTMAN.—On September 28, 1901, at Milford Square, Pa., Martha Florence Hartman, aged 18 years, 9 months and 24 days. Funeral services were held and interment made at the Trumbowersville church on October 1st. A. B. Shelly spoke at the house of mourning and Rev. Benner, the pastor of the deceased, preached at the church. The deceased was a member of the Reformed church and a regular attendant of the West Swamp Mennonite Sunday-school and a member of the Young People's Christian Association of the latter church.

TITLOW.—On October 2, 1904, in Lower Milford, Lehigh Co., Pa., John Henry Titlow, aged 73 years, 1 month and 8 days. His burial took place at Trinity Reformed church on October 6th. Funeral services were conducted by A. B. Shelly, who by request of the bereaved family preached from Psalm 1: 1, 2.

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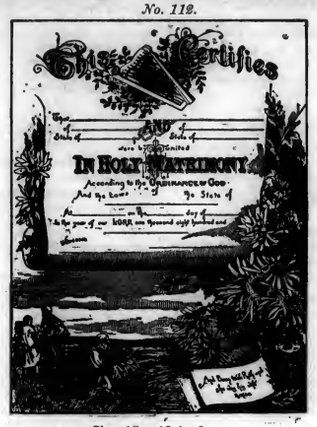

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News of the Week.

Domestic.

Report on the Slocum Disaster.

WASHINGTON, Oct. 16.—The report of the United States commission of investigation upon the disaster to the steamer General Slocum appointed June 23 last by the then secretary of commerce and labor, George B. Cortelyou was made public to-day. In connection with the important findings of the committee presented in the report, President Roosevelt, to whom the report was submitted, has written a letter to Secretary Victor H. Metcalf, of the department of commerce and labor, briefly summarizing the report and directing him to carry into effect the recommendations of the committee. He also directs that Robert S. Rodie, supervising inspector of the second district steamboat inspecting service, and James A. Dumont and Thomas H. Barrett, local inspectors in charge of the port of New York, be discharged from the service, the committee holding them directly responsible for the laxity of the steamboat inspection to which the Slocum disaster was directly attributable.

Christian Women's Board of Missions.

ST. LOUIS, October 15.—The second day's session of the Christian Women's Board of Missions, which group of meetings constitutes the opening sessions of the international missionary convention of the Christian church, was held in the music hall building. Delegates are constantly arriving, and it is estimated that the full attendance will not be reached before Monday. The board's meetings conclude today.

The annual report of the secretary, Mrs. Helen E. Moses, of Indianapolis, showed that the missionary organization had completed the thirtieth year of its history. It has 285 missionaries in the field and is giving Christian education to more than 3,000 young persons. In the hospitals maintained by it, thousands are treated annually. In connection with the board there are now 1,897 auxiliaries and mission circles.

The report of the treasurer, Miss Mary J. Judson, of Indianapolis, showed that the receipts during the year amounted to $167,084; the expenditures $187,034 and the total balance on hand now is $19,316. In the United States, Ohio has led in the greatest amount of gifts during the year, Texas second and Indiana third.

Increase in Casualties.

WASHINGTON, October 18.—A report issued by the Interstate Commerce Commission, to-day, shows that the total number of casualties to persons on railroads in the United States during the fiscal year ending June 30, 1904, was 55,130, comprising 3,787 killed and 51,343 injured. This shows a large increase.

The total number of collisions and derailments was 11,291, involving $9,383,077 of damage to cars, engines and roadway. This is an increase of 648 collisions and derailments.

Divorce Canon Will Not Be Amended Now.

BOSTON, October 15.—The proposed amendment to the divorce canon was defeated in the house of deputies of the Episcopal General Convention by a narrow majority. The amendment sought to prevent the remarriage of divorced persons by clergymen of the denomination. While the house of bishops may yet act on the question, it is certain that no change will be made by the present convention.

The present law of the church, which has been in operation since 1859, allows the remarriage of the innocent part to a divorce granted for infidelity. The middle Western States, the stronghold of the high church party, declared for the proposed reform, but the Pacific States and a number of the Southern States voted against a change of the present canon.

The King's Message.

WASHINGTON, October 15.—Col. Henry I. Kowalsky, of San Francisco, has arrived in Washington from Brussels, bearing a personal letter from King Leopold to President Roosevelt, setting forth the state of affairs in the Free State and denying the allegation made by the British Association, represented by E. D. Morell, which has lodged a protest with the State Department against the treatment of natives by the Congo Free State government.

Colonel Kowalsky is a lawyer and enjoys close friendship with King Leopold. He declares that the British government is behind the agitation being made by Mr. Morel, and that the real purpose is to begin a contention over the Congo country which will result in Great Britain annexing a liberal slice of the Belgian King's dominions. The President has made an appointment to see Colonel Kowalsky on Monday morning and receive the letter from King Leopold.

Foreign.

THE RUSSO-JAPANESE WAR.

ST. PETERSBURG ACKNOWLEDGES DISASTER TO RUSSIAN ARMS.

ST. PETERSBURG, Oct. 17.—3:45 a. m.—The official veil was to-day lifted from the ghastly tragedy around Shakhe, but even the official account supplemented by numerous press dispatches, leaves much uncertainty as to the situation. Out of the fragmentary mass of information at hand it is possible only to conclude that the costly withdrawal and retreat from Liao Yang is being duplicated upon an even greater scale, after more desperate fighting and heavier losses.

General Kuropatkin's story leaves the Russians still tenaciously holding the north bank of the Shakhe river, but general belief is that this is only the desperate finale of one of the greatest military dramas of history, and that the Russian army as a whole is retiring toward Mukden, having suffered at the most conservative estimate a loss of over 30,000.

Of the left flank, which was one of the most important points in the line of battle, absolutely nothing is heard, which leaves the inference that it is not in position to communicate with the remainder of the army.

All the wounded are being carried to Harbin, further north. It is understood that the correspondents also have been ordered to Harbin, which indicates that the retreat will not even stop at Tie Pass. All hopes of the world-heralded advance to Port Arthur have been abandoned. The weather conditions are even worse than during the retreat from Liao Yang. Streams are bank high and fords are impassable, but it is impossible to say how this will effect the final situation. It may prove Russian salvation by preventing a Japanese pursuit. On the other hand, however, if the Russians are on the wrong side the flooded rivers may only emphasize the completeness of the disaster.

Another serious fact that remains undetermined is the ammunition supply. Seven days of furious fighting must have greatly depleted the supply of both armies. Official circles express great confidence that General Kuropatkin is better off in this respect, but at last accounts the Japanese were bombarding as if they were confident of an inexhaustible supply.

The latest reports from the battle are of Sunday afternoon and evening when the Russians were carrying on a heavy rear guard fight, evidently retiring on Mukden. Generals Oku and Nodzu were concentrating for another blow on the Russian right, where the fighting is described as having been furious. General Nodzu is reported to have been wounded seriously, but this cannot be confirmed.

Although the official account of the battle does not present the disastrous picture that many in St. Petersburg had resigned themselves to see the general feeling here is of the deepest gloom. If the battle had not been Russia's Sedan in fact, the moral and political effect could hardly be worse. The result will render the war and its conduct more unpopular than ever at home, while the greatest fears are expressed that the Chinese population if not the government, will be encouraged to abandon a long doubted neutrality and side with the victorious Japanese. From the military point of view, the most bitter disappointment is in the knowledge that the reverse seals the fate of the heroic defenders of Port Arthur, who are now without hope of succor from the outside world.

A remarkable feature throughout is the popular sympathy with General Kuropatkin. Viceroy Alexieff is again charged with responsibility for Kuropatkin's attempt to take the aggressive.

Pity rather than criticism is awarded the ill-starred general, but it is felt among army officers that the military prestige of the whole of Russia has so suffered at his hands that it is impossible that he can ever be given a chance to retrieve the disaster.

STORY OF THE CAPTURE OF LONE TREE HILL.

ST. PETERSBURG, Oct. 18.—7:04 p. m.—Hemirovitch Danchenko, the well-know Russian correspondent, telegraphs a description of the recapture of Lone Tree hill, which fell into the hands of the Japanese during a night attack while the Russians slept. He says:

"General Kuropatkin the following day, ordered the hill to be retaken and the whole Russian artillery concentrated at 5 o'clock in the morning, showered the hill with projectiles, the awful spectacle lasting the entire day. It seemed that no human being could outlive such an ordeal yet the defenders remained manfully at their posts. The sun was already declining when Kuropatkin gave the order to storm. Six regiments advanced, fording the river in the face of a murderous fire. The enemy determined to make us pay dearly for it. He poured a hail of gun and rifle fire on our advancing columns, but nothing could stop them. They reached the other side, clambered up and at 11 o'clock at night the position was in our hands. I have just visited the scene of our triumph. The trenches are filled with dead Japanese and Russians clutched in a death embrace.

VARIOUS REPORTS FROM THE BATTLE-FIELD.

TOKIO, October 18.—3:30 p. m.—The Russians fiercely assaulted General Oku and attacked Generals Nodzu and Kuroki, on Monday night, but were everywhere repulsed with heavy losses.

Marshal Oyama reports that the enemy twice made fierce assaults on the front and the right column of the Japanese left army, and some small assaults in the direction of the center and right armies. The Japanese repulsed them all, inflicting heavy losses.

ST. PETERSBURG, October 18.—2:08 p. m.—The issue of the bloody drama below Mukden is still in the balance. There is no attempt to minimize the severe character of the reverse suffered by Gen. Kuropatkin last week, but as yet there has been nothing absolutely decisive. There certainly is no rout and no Sedan and the War Office has not yet given up all hope that Kuropatkin may be able again to resume a genuine offensive.

It is asserted here that the tone which the diplomates and newspapers of Tokio assumed in referring to what they seem to look upon as the closing act of the tragedy of General Kuropatkin's army is certainly premature. Both armies are greatly exhausted and the final issue probably will depend on which can regather itself the quicker.

The Russian legions are terribly battered and more or less demoralized, but the splendid manner in which they went forward against Lone Tree hill Sunday is sufficient evidence that the temper and courage of the troops are not completely shaken.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. IX. BERNE, INDIANA, OCTOBER 27, 1904. No. 46.

Life's Journey.

The early morn is bright and fair
With loveliest tints of dawn;
Aurora's steps as light as air
Flit o'er the dewy lawn.

Sweet birds are warbling in the trees,
While through the verdant grove,
With gentle voice, each whispering breeze
Repeats the song of Love.

The sun soars high: the cloudless noon
Pours down a flood of light,
And still flows on the rapturous tune
Of Love's supreme delight.

The noon is past; the sinking sun
Forebodes the closing day;
But wedded hearts still beat as one,
Love-guided all the way.

Lo! now the golden sunset glows
With all life's richest hues,
And Love's resistless river flows
Where smiled the early dews.

And Christian Faith, with eagle eyes,
Looks through the glorious gates,
Where far beyond the sapphire skies
A loving Savior waits.

Items of News and Comment.

Five young people were baptized in the West Swamp church, Pa., by Rev. A. B. Shelly, pastor, last Saturday afternoon.

Editor D. H. Bender, of the Herald of Truth, visited his old home in Somerset county, Penna., over Sunday, October 16th.

The Indiana-Michigan Conference began a two days' session at the Yellow Creek M. H., Elkhart Co., Ind., on Thursday, Oct. 13th.

The Bergthal congregation near Winkler, Man., celebrated a harvest thanksgiving festival on Oct. 2 and lifted a collection of $44 for foreign missions.

Pastor A. M. Fretz, of Souderton, Pa., will have services next Sunday as follows: Deep Run English 10:15 a. m., Bucks Co. jail 2 p. m., Souderton, 7:30 p. m.

A series of meetings was begun at Flanagan, Ill., on Oct. 1st by Bro. L. J. Lehman. The last report from Flanagan stated that ten persons had already publicly confessed their Savior and a number more were under conviction. —Herald of Truth.

A Bible conference will be held at the Oak Grove church, near Smithville, Wayne Co., Ohio, November 14–19, to which all are invited. The program will consist of Bible study and sermons. M. S. Steiner and D. D. Miller will be the chief leaders.

The Dalton, Ohio, congregation received five new members through the rite of baptism on Sunday, Oct. 9, Rev. A. A. Sommer officiating. On the 30th inst., the congregation will celebrate the Lord's communion. The church is being fitted out with a furnace.

The semi-annual conference of the Lancaster (Pa.) district was held on Friday, Oct. 7th. An interesting session is reported. This conference is one of the oldest in America and represents, by a vast majority, the greatest number of members of any local conference of our church in the Western Hemisphere and possibly in the world.—Herald of Truth.

J. M. Kurtz and Paul E. Whitmer, of Oberlin College, sent us about one hundred volumes of valuable books from the library of the late Rev. Jonathan Zook, of Oberlin, Ohio. Our thanks are due both to the gentlemen who secured the donation and to the family of Rev. Zook for this addition to the library.— Goshen College Record.

A copy of the Goshen, Ind., College Record came to our desk last week, containing a fine view of the college building, a three-story edifice of brick of very simple but massive design. If the character of work done in that institution is analogous to the appearance of the building, we predict a healthy growth for it. — The college received $1000 each from a brother in Maryland and a sister in Pennsylvania to its endowment fund. — It opened on Sept. 28th last and during that week 81 students enrolled. The teaching force consists of thirteen instructors and three assistants. Besides the regular courses a course in missions is offered.

Among the Worlds Fair visitors that stopped at the Krehbiel World's Fair Home, St. Louis, during second and third week in Oct. were: Mr. and Mrs. Imhoff and daughter Mystie, Cleyhorn, Iowa; Lula Benedict, Marcus, Iowa; Mrs. Maurer, Bloomington, Ill.; Carl Wascher, Berlin, Germany; Mr. and Mrs. O. P. Ruth, and E. J. Lehman, Geary Okla.; Mr. and Mrs. E. R. Moser, Woodburn, Ind.; A. J. and D. G. Moser, Fortuna, Mo.; R. J. Kinsinger, Trenton, Ohio; Mrs H. H. Ewert, Gretna, Man.; G. W. Ruth, Summerfield, Ill.; Samuel and Johanna Kinsinger, Collinsville, Ohio; John Kinsinger, Carlock, Ill.; Christina Kinsinger, New Castle, Ind.; Mr. and Mrs. E. D. Ruth, Selma, Susie and Katie Smith, and P. S. Krehbiel, Halstead, Kansas; Peter Bergen, Trenton, Ill.; Frank and John Billman, Wadsworth, Ohio; Mr. and Mrs. J. H. Tschantz, Dalton, Ohio; S. S. Amstutz, I. B. Beeshy, P. P. Hilty, and John Schumacher, Bluffton, Ohio; Otto Bernhard, Heiligenstad, Germany; M. A., E. J. and C. A. Neuenschwander, Berne, Ind.; Elisa Holly, Hamilton, Ohio; D. E. Ruth, Heston, Kan.; Otto and Daniel Rupp and Emil Krehbiel, Moundridge, Kan.; Mr. and Mrs. J. W. Wittrig, Wayland, Iowa; E. I. Wittrig, Crawfordsville, Iowa; P. B. Hilty, Pandora, Ohio; C. P. Schumacher, Beaver Dam, O.

The corner stone of the First Mennonite church at Allentown, situated on Chew St., west of Twelfth, Rev. W. H. Grubb, pastor, will be laid next Sunday, 30th inst. The MENNONITE will be one of the periodicals to be stowed away in the stone for future generations. The following is the program:—

Introduction.....Pastor.
Hymn.....Congregation.
Prayer....Rev. Scott R. Wagner.
Scripture Reading..Rev. A. S. Shelly.
Address.....Rev. N. B. Grubb.
Hymn.....Congregation.
Address.....Rev. A. S. Shelly.
Laying of Stone.....Pastor.
Prayer.....Rev. H. C. Lily.

Extracts

FROM THE MINUTES OF THE SEVENTEENTH MIDDLE DISTRICT CONFERENCE, HELD AT PULASKI, IOWA, OCTOBER 20–21.

The Conference Sermon was preached on the preceding evening, by the Chairman, Rev. J. B. Baer. After the sermon a short prayer service was led by S. K. Mosiman.

The session opened promptly on Thursday morning at nine o'clock. Nineteen churches were represented with 47 authorized delegates and 125 votes. The newly organized church at Pandora, Ohio, was admitted into the Conference. It was represented by three delegates having seven votes. Honorary votes were granted to the following brethren: J. H. Danner, Ed. Rich, I. B. Beeshy, J. H. Meyers, D. F. Risser, Val. Strubhar, and J. Krehbiel.

A marked feature of this conference was that all the speakers whose names appeared on the program were present and handled their subjects with a thoroughness that has too often been lacking in the past. The program committee deserves special praise for the excellent program and the way in which it was carried out. Since some of the papers are to appear in our church papers, it is not necessary to give any extracts from them at this time. Interdenominational Fellowship, Systematic Bible Study, The Biblical Teaching concerning Tithes, Church Extension in the Middle District, Wie werden Neue Gemeinden gebildet? Personal Work, Church Hindrances, were all timely topics and their discussion could not help but help us to get on the right track. The Committee on Education presented a favorable report, showing that the school at Bluffton is in a healthy, growing condition. The following brethren were elected to serve three years on the Board of Trustees for the College: W. W. Miller, J. F. Lehman, and J. H. Tschantz, and F. H. Krehbiel of Donnellson, Iowa, was elected to serve two years in the place of J. W. Leatherman, deceased. The report of the Evangelization Committee will appear in full. The feeling was manifest that more aggressive work ought to be done, and the Committee is ready to do so if it has the backing of the churches. Young men were assured that there will be work for them if they will thoroughly prepare for it. They have been too skeptical in the past. W. W. Miller was reelected as a member of the Committee for three years. The treasury has at the present time $405.85 unexpended funds. Measures were taken looking toward a Mennonite Ministerial associa-

tion to meet at Winona next year.

The following officers were elected for the ensuing year:

Chairman, S. K. Mosiman, Secretary, I. B. Beeshy, Treas. F. H. Krehbill, Member of the Program Committee J. H. Tschantz.

The following report by the committee on resolutions was adopted by the Conference.

Since God in His grace and mercy has blessed our assembling in the sessions of the Middle District Conference for the consideration of things of interest in His Kingdom, and after the deliberations we make the following resolutions:

1. That in so far as possible the papers read before the Conference be published in our church papers.

2. We recommend that our churches form classes for systematic Bible study,

3. That we recommend that our young people prepare themselves for special religious work.

4. That we recommend that our ministers use their influence to increase the circulation of the MENNONITE and the Bundesbote.

5. It is with regret that we learn of the bodily affliction of our co-worker, Bro. C. Schowalter, and we have greatly missed him in our deliberations. Through a rising vote we make known our sympathy and plead our Heavenlp Father for his protecting care and comfort.

6. We note the loss by death in the past year of three former pastors, Ephraim Hunsberger, of Wadsworth, O., Philip Roulette, of Pulaski, Iowa, and M. S. Moyer of Tipton, Missouri; also of a college trustee, J. W. Leatherman, of Wadsworth, Ohio, and also of Joel Welty, of Fort Wayne, Ind. Yet because of their lives, their faith and the word of God, we feel that while we have lost they have gained. In memory of our departed brethren we sing No. 669 in the Gospel Hymns, "Shall we gather at the river?"

7. That we, delegates and visitors, give vote of thanks to the entertaining congregation at Pulaski, Iowa, for their hospitality in caring for the representatives of this conference.

The next session of the Conference is to be held at Goshen, Ind., Rev. J. C. Mehl, pastor.

On the whole the Conference had a wholesome, elevating and inspiring influence. We heard no regrets for being present, but there were many who said "I am glad that I was here". The attendance was good, and we trust that the good effects will be lasting.

OUTLINE OF CONFERENCE SERMON.

By Rev. J. B. Baer, Chairman M.D.C.

Text: 2 Tim. 2: 15.

Theme: An Approved Servant of his Master.

Outline:—The workman above all else converted.

(a) Neg.—Gifts, talents, culture, etc.

(b) Pos.—Foundation is conversion.

(c) To lead others is to be acquainted with the road.

Experimental Knowledge of Spiritual life.

(a) Not borrowed.

(b) Not committed.

Growth. — Responsibilities increase.

Prayer.—Great need to live in communion with God.

Assurance of the call.

Promise of the Master's presence.

Hard work,

(a) to realize responsibilities;

(b) to emphasize the old gospel truths.

Personal work.

Reward,

(a) in this life;

(b) in the life to come.

S. K. MOSIMAN, Secretary.

The Western Dist. Ministerial Conference.

On October 13th and 14th the Western District Ministers' Conference convened at the Hoffnungsau church, Kan., presided by Rev. J. S. Hirschler, Hillsboro, Kan. The weather being unfavorable the attendance was not very good.

Four chief subjects were discussed with great interest. Rev. H. D. Penner, of Hillsboro, read a paper on the question, Is it advisable that a congregation which practises baptism by sprinkling or pouring should, upon the request of some candidates for the rite, baptize by immersion, or is it contrary to Scriptures? The question was handled in Prof. Penner's usual deliberate, systematic and clear way and answered in the negative. He offered five reasons for his negative answer: 1st, Baptism by sprinkling or pouring has more scriptural ground than immersion, and by granting the latter the congregation would thereby yield more to human opinion than to the Divine word; 2nd, The practice of both forms of baptism by the congregation would only have the detrimental results of creating dogmatic dispute and conceit of opinion, and confusion; 3rd, while the rite by sprinkling or pouring can be performed under all conditions and every where, immersion is subject to delays and difficulties by weather, location and the health of the candidates; 4th, Our congregations meet our sister churches who practise immersion more than half way already by admitting their members without rebaptising them, thus recognizing their rite as sufficient and proving our liberality in regard to forms sufficiently; 5th, Our yielding to the form of immersion would only be construed as weakness, and our inward and outward loss would overbalance our gain.

The next subject discussed by the conference was, To what extent are Bible and devotional meetings a blessing to a congregation? Which was, of course, answered in the affirmative.

The next subject, The Power from on High, was generally discussed, and it was brought out, that the great need of the ministry is the Holy Spirit.

The last subject, The Influence of Bodily Maturation on the Religious Life of the Youth, was exhaustively and quite scientifically handled by Prof. P. H. Richert. of Bethel College. He showed that both psychology and Scriptures, as well as experience teach that the age of maturation is by far the most important in the religious life of man.

The Rejected One.

Before the Lord entered into this world, which is His and which He created, His own Spirit declared in the Prophets that He should be rejected of men. "He is dispised and rejected of men; a man of sorrows and acquainted with grief" (Is. liii: 3). In the twenty-second Psalm, that marvelous prophecy of the sufferings of Christ, He speaks Himself, "I am a worm, and no man; a reproach of men, and despised of the people" (Psalm xxii: 6). No doubt this was often the word upon His blessed, holy lips when He passed up and down the land, or spent the night on the mountains in prayer. Rejected of men! Oh, what it was for Him, the Father's only begotten, to be rejected and at last cast out! None can fathom all the depth of it, nor can any one exhaust the meaning of Love and Grace revealed in this fact. But is He not still the rejected One? A song is often heard in these days, sung no doubt by many thoughtless hearts, a song which begins, "Our Lord is now rejected and by the world disowned." A sad and bitter truth is in this fact, and often those who sing it to the popular tune are those who reject Him. Yes, He is still the rejected One and more rejected in these last days than ever before. It is true His name is used, His words are repeated, much is said and taught about His life, His character; unsaved men of all classes mention His name and refer to Him as an authority and yet He is the rejected One. He is not wanted by the great mass of professing Christians as the Saviour, which He is. His work on the cross, that precious blood, which was shed there is increasingly rejected, and with that His whole Person is rejected. Among those who are believing on Him, how little He is owned as Lord. How few of His people give Him the place which belongs to Him and live under Him daily as their Lord in submission to His will!

Laodicea is the sad and deplorable state of Protestant Christendom with which this age closes. We are in the very midst of it. The wretched, miserable, poor, blind and naked thing, which *professes* His name, boasting in an increase of goods, neither hot nor cold, but lukewarm, is becoming more and more evident. Will they heed His counsel to buy of Him gold and white raiment? No—Laodicea is beyond recovery. And one who looks into present conditions of Protestantism, with its ever increasing divisions, and who has his eyes opened by the Spirit of God, will see that the apostacy which has set in is hopeless and will sweep on to its foretold destiny. Of course Laodicea has much to say about Jesus. They sing about Him with their well paid choirs. They speak of service for Jesus; they have a fine way of speaking of "following in His steps"—and with all this outward profession "the *Lord Jesus Christ* is the rejected One. Unitarians, Universalists, Christian Scientists, Spiritualists, Mormons, Seventh Day Adventists, and all the other teachers of damnable heresies are free in the use of His name, but His person, His authority, His work, His Lordship they reject. What an awful confusion is about us! And *where* is the Lord in the midst of all this? Is He in Laodicea? Is He present with that which denies His Word, His written Word, and denies His name? What is His attitude in Laodicea? *He stands outside.* "Behold, I stand at the door and knock" (Rev. iii: 20). It does not mean that He stands at the door of the sinner's heart, but He stands outside of that, which has rejected Him and the riches of His Grace. What a scene this is to behold! What a patience is His that stands at that obnoxious thing, neither hot nor cold, and waits for some one, a person to hear His voice! What infinite Grace!

We know some of our beloved readers feel very, very lonely in their pilgrimage here below. We too belong to the lonely company on the lonely road. Some of you have made sad experiences. Testimonies are being rejected, service not received, friends separated and perhaps worse. Be not discouraged. Listen! You share but His rejection; you are a partaker of His sufferings; you bear

His reproach! Instead of being downcast on account of your lonely place and the reproach with which you are treated, being faithful to Him and to His Word, you should rejoice and praise His Name, that you are permitted to share the place of rejection with Him. Go on with Him; go forward with Him! Fear not; the crowning day is coming for Him and for you!—A. C. Gaebelein in Our Hope.

Battle or Skirmish.

I Sam. 17: 47 — "For the battle is the Lord's."

This is my main proposition. Satan often wins the skirmish, but in due time God brings on the battle and by the right hand of His power sweeps the field and causes His own purposes to stand.

There are three transcendent events in American history. The Revolution, the Emancipation of the Negro and the National Suppression of the Liquor Traffic. The first was the battle of the pocket around the question of taxation. The second was the battle of thought and free speech. The third is the battle for universal manhood. The first two of these battles have taken place, the third now hastens to speedy consummation.

Yonder stands Bunker Hill with its monument piercing the sky, a monument of victory, deliverance from transatlantic tyranny. And yet in its own day the battle of Bunker Hill was a defeat, purchased at a great cost to the British, it is true, but a defeat none the less.

Bunker Hill, however, was only a skirmish. The battle came at Yorktown, when by the grace of God, America was born a nation.

See yonder "broad-cloth" mob howling in the streets of Boston as they pursue the hounded, bare-headed and bedraggled Garrison, fully determined to string him up and so suppress his testimony. That is the skirmish, but the battle of agitation soon comes on and free speech is forever vindicated in Boston.

Lovejoy had been slain by a mob and Dr. Channing had called a meeting at Faneuil Hall to protest. The attorney-general of the Commonwealth did his best to frustrate the plan by delivering an incendiary speech calculated to break up the meeting or array it against the purpose for which it was called. He seemed to have succeeded, when amidst the greatest turbulence the young Wendell Phillips, then but twenty-six years old, sprang to the platform and by his superb forensic oratory, quelled the turmoil, riddled the attorney-general, and turned his erstwhile applauding into contemptuous hissing. Having buried the attorney-general he made his mighty argument for free speech and a free press. His oratory swept everything before him, and God, by the *divinus afflatus* in the orator, had settled the question of free speech in Boston opinion. The battle was the Lord's.

My friends, we are now on the skirmish line of the greatest conflict of all. As mind is greater than money, so antislavery agitation was greater than the Revolution. A greater question still is this, Shall we see the salvation of universal manhood from the drink? So far we have had only skirmishes in this movement. They have often gone against us, but the battle is coming on and the battle is the Lord's.

You know the curse of the drink, but here is the question I now put to you. Do you realize that humanity can never be saved, that the Christ can never be enthroned, that His kingdom can never prevail, until you stop the gin-mill?

Do you know that your little conflicts on no-license, or local prohibition, or state prohibition, your petty struggles with saloon-lawlessness and anarchy on law enforcement lines are only skirmishes? That the great battle is Christianity against idolatry, the Gospel against sin, the Christ against rum?

You may lose in the skirmish but the battle is the Lord's. The saloon shall not always be. Many a Prohibitionist is in the dumps simply because he does not know enough to distinguish between the skirmish and the battle in this conflict. America will yet be free from this nationalized curse. — "The White Horse."

The New Hell.

It is not the fashion in these days for ministers to preach about hell. Whether this be the fault of the preacher, or whether it is a demand of the age it is difficult to say. Some time ago the *North American Review* published an article on "The New Hell." The *Advance* of Chicago comments on the paper as follows: "The doctrine of hell cannot be put down. It is a fire that will not go out. We may call it old or we may call it new, it will still be here. If it is not on one side of us, it will be on the other. Persuade men that there is no hell in another world and they will immediately proceed to make a hell of this world. The French revolutionists abolished Christianity and its doctrines, and then turned Paris into an inferno. Fill a community with the idea that honesty has no reward and dishonesty no punishment, and it will become so abominably corrupt that no honest man will want to live in it. Every place must be made hot for the bad man or it will be too hot for the good man. When a city educates the idea of penalty out of the minds of the young, it will be filled up with thieves, bandits and murderers, and will be swept with an epidemic of crime. When it is safe to do wrong, it is not safe to live right. When a bad boy is not afraid to commit murder, some good man will get killed. If there is sin, there will be suffering. It must strike the sinner or it will strike somebody else. "Convince a young man that the goodness of God means no penalty against sin, that all will be saved anyhow, and he will go out and fill himself up with sin until every bone in his body is on fire and every muscle twitches with pain. Every physician in the land knows young men who are walking around with fires of torment in their bodies. Preachers who preach the fear of wrath against sin out of the minds of their hearers ought to be suppressed for cruelty to young men and young women, too. Humane societies could give their attention to such pulpits for the best of reasons. It is infinitely better that young men should face the wrath of the Bible against sin than to feel it in their bones. Pouring cold water on the hot texts of the Bible is too often only another way of firing the passions of the human heart."—Christian World.

The pride of many a modern city shall be brought down as low as Capernaum's (Matt. xi:23).

So long as the enemy can keep us reasoning, he can buffet us to and fro, but into the true solemn silence of the soul before God, he cannot follow us.—John Bellows.

Our C. E. Topic.

Topic for October 30: How GIVING REACTS UPON ME. Prov. 3: 9, 10; 2 Cor. 9: 6–11.

MEDITATIONS.

If it is more blessed to give than to receive then blessedness is the reaction that follows on giving. If it is true that "he which soweth bountifully shall reap also bountifully", then the blessedness of giving is realized in the reaping. The more I give the more I get. This may be hard to believe and sounds like a paradox. But it is true. And it is true because God loveth a cheerful giver and if we honor Him with our substance He will cause our barns to burst with plenty. He is able to make all grace abound toward us.

But the giving must be to some worthy and godly object, such as to relieve poverty among God's saints, to missions, home or foreign, to alleviate misery and suffering, to support ministers of the gospel, etc. In all true giving we are lending to the Lord, and only then will we receive compound interest from above.

It is not the abundance of things we possess that makes us happy; it is the capacity to enjoy what we have, be it much or little. A piece of bread and butter tastes sweeter to a hungry man than a set-out of five courses at Delmonico's to a man whose appetite is sated through over-indulgence. A small house with but four or five rooms in it, may prove more of a home fragrant with sacred associations than a mansion with a dozen large rooms, faultlessly furnished, yet cold and uninviting and scarcely ever used. Somehow, giving increases the capacity to enjoy what is left. It is only the grateful man who can give cheerfully, and it is only the grateful man who really enjoys what God has mercifully permitted him to acquire and gather.

It may be that many who contribute to foreign missions half begrudge the hard-earned sum thus given amay to others. But if they should be privileged to see the fruit of their generosity, the relief it gives to the anxious missionary in the field, or the smile it brings to the face of the beneficiary, or the souls actually saved by it, all regret would disappear, and the blessedness of giving would be felt. There is not a human being possessed of a heart that is likewise human, who does not thrill with unusual joy when he sees a poor soul made happy by his own self-denial. Then sacrifice becomes easy. It is the same sort of joy that our Saviour felt when He went about doing good, giving freely of His inexhaustible treasures to save and lift up a fallen race.

Giving also reacts by making the giver broader-minded. It helps to kill selfishness and imparts to the giver a keener interest in the welfare of others. There are many nominal Christians who live only for themselves, and are interested only in their own affairs. Once start them giving to some noble object and their eyes are no longer turned inward but outward. In this way giving encourages the fraternal spirit which should rule in the church of Christ and which is so well expressed by Paul in the words, "Let no man seek his own, but every man another's wealth."

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Editorial.

It is not being a baptized member of some church that constitutes a real comfort and ground of hope in the hour of death. Baptism and church membership do not save. Faith in Christ and Him crucified as the ground of forgiveness of sins and reconciliation with God alone consoles when human help is impotent and we are compelled to "lean on the everlasting arms".

Many people have two characters, just as they have two suits of clothes, a Sunday and a week-day suit. On a Sunday they put on their Sunday character with their Sunday clothes, and nobody could be more pious and holy. But alas! this Sunday character is also taken off with the Sunday clothes and both are hung up in the closet together. The week-day character is donned with the week-day clothes, and the saintly man who yesterday prayed, admonished others and seemed too full for utterance, is to-day out in the world again, grasping, speculating, disregarding the rights and feelings of others, domineering, loved by none and hated by all. This is the kind of professor who tries to serve God and mammon alike, which is impossible. We have too many of these in our churches.

Not in jest did Paul write to the Corinthians, "Be not unequally yoked together with unbelievers." This passage with what follows has often been applied by anti-secrecy men to lodges, but it applies equally well to misalliances between men and women. Not long ago a Christian woman complained to us that she scarcely got the chance to attend services in her church because her husband was quite indifferent and in the majority of cases refused to take her to church Consequently though she is not unhappy in other relations, her spiritual relations with her husband are unhappy, and her spiritual life cannot but dwindle. Such unfortunate incongruities are often fraught with no end of sad results. The children of such a family may follow the believing mother, or they may "take after" the irreligious father. There can scarcely be family worship in such a divided household. The prayers learned by the little ones at the bedside may be forgotten later on under the malign influence of association with the father, especially so when the boys are considered; and the rising generation may become a prayerless, Christless, impious set of young men and women. The great majority of such unequal fellowships end in spiritual decay and death, in families of skeptics and worldlings. Parents have no moral right to allow their minor children to betroth themselves to such as are manifestly unconverted, and they have a moral right, and the sense of duty should impel them, to use their utmost influence to prevent any engagements or any sentimental familiarity leading to engagements to such as are plainly indifferent to spiritual things. This may be plain talk, but is it not timely? There are hundreds of miserable husbands or wives who now wish they had been thus advised by conscientious parents. Violation of any of God's laws ends in misery.

"War is Hell."

Not from non-combatants or "weaklings" has come the strongest condemnation of war in the past half century, but from those who have themselves been leaders and directors of some of the most important military movements of modern times. "He jests at scars who never felt a wound," and it is the young men who have never smelt powder that throw their caps in the air and shout Hurrah! when war is declared.

During the earlier conflicts in the great struggle between Russia and Japan, the newspapers often contained articles showing how desirous the Japanese were to deserve the good opinion of the civilized world by their kind treatment of the wounded and prisoners that had fallen into their hands, and many newspaper editors writing of what was going on ten thousand miles away found it easy to believe that war had been shorn of its worst horrors, and that we were really spectators of an improved sort of struggle for existence in which the participants were and would remain gentlemen under the most trying circumstances. But some remembered how short a time such instincts had endured the strain of other wars. It has been said that mankind is only two days from barbarism. Very recent reports from one who escaped the vigilance of the Japanese at Port Arthur, confirm the word of General Sherman. Some things can hardly be given in print, but two incidents will show how completely this horrible war has done its work, and how all notions of humanity, not to say Christianity, are dropped like a garment. It seems evident that both parties in the siege have disregarded flags of truce and red-cross flags, and have only one desire,—to exterminate the other.

A party of six hundred Japanese having reached a position from which they could neither advance nor retreat, raised a white flag in token of surrender, but the infuriated Russians disregarded it and continued firing upon them, while the Japanese in the rear, incensed at such a token of weakness also began firing upon their own brethren, and thus under the combined fire of friend and foe six hundred men sunk down in death.

For four days afterward fluttering handkerchiefs, raised by mute appeal by the wounded men slowly dying of thirst and starvation, were disregarded by those inside the fort, because they dared not venture out to aid them. At length the last hand ceased to move, and war had done its work. Tennyson tells of a certain "Six Hundred" that rode into the mouth of hell at Balaklava. No poet will describe the pitiable end of these six hundred Japanese shot down by friend and foe, but the boys whose blood is stirred by reading "The Charge of the Light Brigade" and who are encouraged to play war and imitate armed camps need to have a little of the horror of war brought home to them.

Prince Radzivil, who relates the above, mentions another incident illustrating the diabolical spirit in which this struggle is now carried on. He says that in walking over the battlefield he noticed a Russian and a Japanese locked in a death embrace. The Japanese had sunk his teeth into the throat of the Russian; while the Russian had forced two of his fingers into the eye sockets of the Japanese. Truly war is hell; for it turns men into devils!

A German acquaintance of ours who had a relative among the German forces that co-operated with other European and American troops in the suppression of the "Boxer" uprising in China, told us some years ago that the excesses and atrocities committed by the German troops during that campaign were so ghastly, and so abhorrent to the ideals of any civilized people, that they agreed among themselves to keep silence regarding them.

We are prone to affirm good things about our own soldiery and to assert that such horrors occur under other flags; and we are proud of the conduct of Captain Philip in the hour of victory at Santiago; but it was our own General Sherman who declared that "war is hell" and we may well believe that those of our country-men who commit the worst outrages will not be anxious to tell of them. Yet from what they are willing to tell we may guess that much remains untold.

There can be no doubt that a very large proportion of the young men who entered our army in 1861–5 were moved thereto by high motives. Then let those who claim that war is a civilizing force, explain why it is that when two or three old soldiers are gathered together we hear so little of their lofty sentiments; but, instead, of petty thievery committed on the enemy; of the various ways in which poor people who had managed to hide some provision for future want, were made to give it up to the soldiers; or of brutal and wanton injury done to property simply because it belonged to the enemy. Why are such the themes of conversation and reminiscence among the old soldiers who went to war from such high motives, if it is not that they have been degraded by the war, and their better instincts have been put down while the baser have come to the top? And not the least deplorable feature of all such stories is the fact that you and I laugh at them as if there were something amusing in a poor man's fence being burned to roast the pig or the corn stolen from him; or that a miserable or ignorant toiler was forced by some trick or show of force to reveal the hiding place in which he had hoped to preserve his year's harvest.

Nor have we much reason to congratulate ourselves upon the superior humanity of our own soldiers. During the Grand Army Encampment at Boston in August, an old soldier told the writer of an incident in the war of 1861–5, equalizing in horror any reported during the present conflict in the East. A soldier was thrown down, thrust through the body with a bayonet, and pinned there. While in his struggles to escape his feet described a circular track in the dust about him. He was left thus dead, and his comrades found him, and in the next battle neither asked or gave quarter, but fought until they exterminated the company they believed to be responsible for the deed. And this was not in Manchuria, but in the United States of America. Who can tell how much of the present reign of lawlessness in the South, the horrible outrages of burning men alive, or of hanging them and shooting the pendant bodies, may be due to that war a generation ago? The babes who then sucked in hatred from their mother's breasts are now grown to the stature of men, and seek to revenge themselves upon the negro for the humiliation and defeat of that awful struggle, and our civilization has gone backward three hundred years, and even governors of states encourage the brutal prejudices of mobs. War is no exaltation, but a debauch, from which a nation even though victorious comes out with the seeds of weakness.

For the individual the effect is almost invariably demoralizing. The Bayards and Sidneys were not made by war, but showed their greatness by retaining upon the field of battle their love for their fellow-men despite everything that tended to drag them down. Such lives are no evidence of any good in war, but simply show that it is possible for the true man to come forth unscathed even from the jaws of hell.—H. B. Hastings in the Christian.

Gambling on Ocean Steamers.

The passion for getting something for nothing has seemed of late years to increase. Josiah W. Leeds, whose writing in behalf of clean citizenship and pure religion are known to many of our reader, has written in "The Friend" on the subject of Gambling on Ocean Steamships as follows:

Two years ago the writer of this addressed the general managers of several of the principal steamship companies, desiring to know what measures they adopted to discourage the gambling evil on their respective lines. One reply was: "The rules of this company do prohibit the practice of gambling on the steamers, but it is exceedingly difficult to enforce the rule, and this we may say is the experience of all the transatlantic steamship companies. If the playing of cards for money is prohibited in the smoking room, the passengers adjourn to their staterooms. Whenever the officials on the steamers have reason to believe that there are any professional gamblers on board, the following notice is posted in the smoking room: 'The attention of the managers has been called to the fact that certain individuals, believed to be professional gamblers, have recently been traveling to and fro in the Atlantic steamships, and it is deemed right, in the interest of the passengers to bring it to their notice. If the passengers choose to play for money with strangers, they assume all the risks of meeting sharpers.'"

A second response was: "I enclose you a copy of the notice which we have posted in our smoking rooms on the subject of gambling: 'Passengers are requested to refrain from gambling, and from objectionable language, and from any practice that may interfere with the comfort of those for whose use this room is provided.' In addition to this, our employees on shipboard have instructions to watch and stop anything in the nature of professional gambling. Further than this it is impossible to go. My own experience is that gambling on ocean steamships is much less frequent and for less amount than any time in the past."

Whether it be common "poker" or "crap" in the smoking room, or "bridge whist," "progressive euchre," or pools on the ship's run, in the saloon, the gambling feature is all the same, and all are alike morally dangerous. The New York correspondent of the "Public Ledger", referring the other day to the somewhat belated arrival of one of the largest of the liners, alluded to the fact that "interest of the progress of the liner was unusually great, and on one day five hundred dollars was in the pool."

I know not whether it was in the smoking room or in the saloon, that an imigrant, going back to Europe after a few years with several hundred dollars in his pocket, wherewith to bring his wife and children to the home he had made for them here, ventured all his hard earnings, at the card table, and, losing them all, threw himself into the sea.

The Episcopal bishop of Manchester last year, referring to his experience in Australia, as well as in England, said: "One great evil was increasing rapidly—the horrible curse of gambling; and the increase appeared to be especially among women—a most terrible symptom." A lady in the Midlands, who had a very large Sabbath-school class in the hat-making district, after a time discovered that the one subject of interest among the girls themselves was horse-racing. In individual talks she found that every young woman in her class above twenty years of age, and most of those below it, betted continually.

Lest we felicitate ourselves with the thought that we are no such betters and gamblers as are the people of Britian, let us look very briefly at the facts. In Waltham, Mass., some time ago, the scandal of the public whist parties became so great, that the Woman's Christian Temperance Union impleaded the Mayor to use his authority to protect their homes from the scourge. That official, having declared that the offense of the boy who bets ten cents in the pool room, and is arrested for gambling, is no greater than that of the whist dealer of "society," said that "the thing must stop." Similarly, in Memphis, recently pursuant to the stirring request of the Committee of Public Safety upon this very evil, the Mayor was moved to make the following statement:

"It has been the experience of the police that most defalcations are not the result of gambling in regular gaming places, but of the 'gentlemen games.' These gentlemen can help the authorities by refraining from this habit, and thus set an example to the ignorant, who play for nickels and dimes, where the gentlemen play for dollars.

"The ladies, too, can help. Let them desist from offering valuable prizes on games of chance.

"The gambler often says to the police that it is hollow mockery to arrest him for risking a nickel, while 'society' is permitted to play for cut-glass and other articles worth many dollars. These ladies have it in their power to make or mar the life of the male child of the family."

The subject I leave in quoting, with feelings of exceeding sorrow, the following item of news from my daily paper of to-day, concerning a prize party at a near-by summer resort— the long list of the women participants being given: "Another large progressive euchre party was given this morning by guests at ——, handsome prizes being awarded from the proceeds." Was Chrysostom wrong when he said—"Not God, but the devil, found out play"—the play of chancing for prizes? Is the Christian religion we profess rightly recognized and honored in any house, public or private, where playing for prizes is permitted?—The Christian.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36. This is a beautiful figure of the attitude of the Christian towards the second coming of Christ—ready, waiting, watching, working. Are we there?

Not unto Ourselves.

Whence comes it that we have so many complaints, each saying that his occupation is a hindrance to him, while, notwithstanding, his work is of God, who hindereth no man? Whence comes this inward reproof and sense of guilt which torment and disquiet you? Dear children, know that it is not your work which gives you this disquiet. No; it is your want of order in fulfilling your work. If you performed your work in the right method, with a sole aim to God, and not to yourselves, your own likes and dislikes, nor sought your own gain or pleasure, but only God's glory, it would be impossible that it should grieve your conscience. It is a shame for a man if he has not done his work properly, but so imperfectly that he has to be rebuked for it. For this is a sure sign that his works are not done in God, with a view to his glory and the good of his neighbor.—John Tauler.

To-morrow's Troubles.

Imaginary troubles are so much worse than real ones! We should save ourselves a great deal of needless suffering if we would live more in the present and less in the future. Said an old man: "I've had an awful lot of trouble in this world, and half of it never happened." It is amazing how much of our expected trouble vanishes when the time comes for looking it squarely in the face. The interest charges on borrowed trouble are high, too.

Archbishop Benson said: "Only those who are religious at home can be religious in church." How great is the importance, my brethren, of home life! How sore is the need of family worship in your house! Who are there among you who are willing to declare: "As for me and my house, we will serve the Lord?" Who of you are willing to start at once grace at meals, and family prayers, and make it a rule to be in your place every Lord's day, unless confined to the house by illness, or absent from home? I do not believe in religion in the home which consists in nothing else than a few prayers. Be sincere and genuine, and let your prayers take meaning from the characteristics of sweet reasonableness and kindliness which distinguish your home life.

The Sunday School Lesson.

Subject for Sunday, October 30th: ELISHA AT DOTHAN. 2 Kings 8–23.

GOLDEN TEXT:—The Angel of the Lord encampeth round about them that fear him, and

delivereth them. Psa. 34: 7.

I. ELISHA, A PATRIOT PROPHET, WHO HELPED HIS NATION.

The dominions of Benhadad II., king of Syria, whose capital was at Damascus, bordered on the kingdom of Israel, but with no natural bounds of separation such as rivers or mountains, consequently, a sort of guerrilla warfare and foraging inroads were carried on in different parts of the country. Elisha, God's messenger and representative, through whom He revealed His will, apprised King Jehoram of the secret plans and purpose of the enemy; so, by adopting precautionary measures, he was always enabled to anticipate and defeat their attacks. The king of Syria was enraged at the defeat of his schemes, and perplexed at the unaccountable and mysterious manner of his defeat. He could account for these things only by some treachery among his intimate advisers.

Naaman, upon his return from Samaria, no doubt spread the fame of Elisha so much in the court of Syria that some of the king's councilors concluded that he who could perform such miraculous works could also tell the greatest secrets, and that, therefore, in all probability, Elisha was the person who gave the king of Israel intelligence of all the schemes that had been attempted to entrap him. What could not he discover, who could tell Gehazi his thought? We may notice here that a confession of the boundless knowledge, as before, of the boundless power of Israel's God, is extorted from Syria. Nothing done, said, or thought by any person, in any place, at any time, is out of the reach of God's cognizance.

The work of Elisha, as of all God's prophets, is to give warning. We see here that Israel's safety was in "the man of God," Elisha, rather than in all their generals and warriors. The godly men of a nation and community are always its real security. Elisha's public acts as the counselor and helper of his country were of the highest usefulness. Elisha was the instrument that God chose and fitted for the carrying out of his plans. His reputation as a worker of wonders was not confined to Israel, and even hard-headed public men in other countries regarded it as based on fact.

King Jehoram showed his wisdom by heeding the prophet's warning. But while he regarded the warnings Elisha gave him of his danger by the Syrians, he heeded not the warnings he gave him of his danger by his sins. Such warnings are little heeded by the most. They will save themselves from death, but not from hell.

II. THE PLANS OF THE WICKED FAIL BECAUSE THEY LEAVE GOD OUT. vs. 13–14.

The king of Syria at once sent a great host and horses and chariots to take this one man; the resolution to effect his capture was, of course, based on the belief that however great the knowledge of Elisha might be, if seized and kept a prisoner, he could no longer give information to the king of Israel. But the king of Syria's plan was foolish and futile. To think he could take by surprise the one who prevented him from surprising others, illustrates a curious phase of human nature. All the devices of the wicked are known to God, even those that are deepest laid. The deep-laid plans of the wicked are always failing, because they leave God out. The unrighteous should not seek to put a stop to God's knowing their plans, but to give those evil plans up. The ultimate reason why the king of Syria's counsel and plans all came to nought was that they were against God (Prov. 21: 30). God was with Israel (Isa. 8: 10).

III. THE SUFFICIENCY OF THE DIVINE PROTECTION. vs. 15–17.

On the Syrian detachment surrounding the place by night, for the apprehension of the prophet, his servant was paralyzed with fear. This was a new servant, who had only been with Elisha since Gehazi's dismissal, and consequently, had little or no experience of his master's powers. His faith was easily shaken by so unexpected an alarm.

Elisha was not at all afraid. He could see what the servant could not. In the servant we see "the despair of sense." In Elisha "the confidence of faith." The young man looking abroad and seeing nothing but the hills and the fields and the Syrian army, is a picture of a man without faith. But the same young man looking abroad, and seeing not only hills and fields and enemies, which everybody saw, but also the flaming host—the symbol of God's presence, love, and power—is a picture of a man with faith.

The opening of the eyes, which Elisha prayed for, were those of the spirit, not of the body—the eye of faith sees the reality of the divine presence and protection, where all is vacancy or darkness to the ordinary eye. The horses and chariots were symbols of the divine power, and their fiery nature denoted their supernatural origin; for fire, the most ethereal of earthly elements, is the most appropriate symbol of the God-head.

To his frightened servant Elisha says, "Fear not; for they that be with us are more than they that be with them." But engrossed in the business, the pleasures and trials of life, a man will live hemmed in and blocked up by the present, and blind to all the realities which are not of earth and sense and time. And yet the history before us is designed to show how very near all the while lies another world and another life, altogether of spirit and heaven and God. It needed just the opening of the eyes, and nothing more, to show this young man the whole concourse of existences and agencies unseen and unsuspected till that moment.

Such a truth is the revelation of God's providence. If we could see the spiritual world as we see the natural, we should find that every life is held in God's hand, every faculty kept for us by God's keeping, every step taken, every word spoken, and every work done in virtue of a power not our own.

Elisha not only reassured his servant by his own faith and experience, and by a vision of those who defended him; he also prayed for him, prayed that his eyes might be opened,—a most important prayer, and God heard it. A man passes out of the life of sight into the light of faith by that opening of the eyes which the 17th verse tells: Prayer is the means of passing from a life of sight to a life of faith. We need to have our eyes opened on providence.

IV. ON THE TREATMENT OF ENEMIES. vs. 18–23.

1. The common method. Vs. 18–21.—Elisha gave the host of Syrians who came to seize him a shameful defeat. They thought to make a prey of him, but he made fools of them. He prayed God to smite them with blindness—not a total and material blindness, for they could not have followed him—but a mental hallucination, that they did not perceive or recognize him to be the object of their search. Thus bewildered and confounded, he led them to Samaria. He did not lie to them when he told them that this is not the way, nor is this the city where Elisha is; for he was now out of the city, and if they would see him, they must go to another city, to which he would direct them. They that fight against God and His prophets deceive themselves, and are justly given up to delusions. When they were arrived in the midst of the capital, their eyes, at Elisha's request, were opened, and they became aware of their defenseless condition. The short-sighted king of Israel naturally desired to slay the enemies who were thus unconsciously put into his power. This is the common method. Retaliation, paying off old scores, "eye for an eye," etc.

2. Right method.—Forgive; instead of revenge, the king was recommended to entertain them with liberal hospitality, and then dismiss them to their own country. This was a humane advice, practical forgiveness, doing good to them that hate. This would redound to the credit of the true religion, which inspired such an excellent spirit into its followers. Best policy: Coals of fire on the head of a foe will melt his heart, change him to friend, otherwise animosity will continue. An enemy conquered by kindness is a friend won. The bands of Syria came no more; if injured, they would have come in vengeance. This was most Christ-like. He forgave His enemies; while we were enemies, Christ — what? — punished? — no; died for us. Let us turn to him; he is our friend.—Christian World.

Marriages.

GERBER—GEIGER. — Near Dalton, Ohio, at the home of the bride's parents on Oct. 13, 1904, Gideon Gerber to Bertha Geiger, by Rev. A. A. Sommer.

MOYER—BECHTEL.—On Oct. 15, '04, married at Souderton, by Pastor A. M. Fretz, Elmer M. Moyer of Franconria, Pa. and Lizzie G. Bechtel of Reliance, Pa.

Deaths.

KREHBIEL.—On October 14, 1904, near Donnellson, Ia., Henry Krehbiel, aged 77 years, 8 months and 29 days. He was one of the pioneer members of the congregation there and served as deacon since 1868 until his death. Funeral on the 19th by Rev. Chr. Schowalter; text Luke 2: 29.

LEHMAN.—Near Apple Creek, Ohio, Oct. 5, 1904, Christian Lehman, aged 65 years, 4 months and 29 days. Funeral from the Sonnenberg Menn., church, officiated by Rev. J. Nussbaum.

BAUMGARTNER.—Near Mt. Eaton, Ohio, on Oct. 10, 1904, David C. Baumgartner, aged 74 year, 2 months and 22 days. Funeral on the 13th from the Sonnenberg Menn.,church by Rev. J. Nussbaum.

ALGARD. —On October 6, 1904, near Bedminsterville, Pa., Henry B. Algard, aged 74 years. Funeral services at the home on the 11th by C. B. Weaver assisted by A. M. Fretz. Interment at Nockamixon church.

DETWEILER. — On October 16, 1904, in Telford, Pa. from the result of being thrown from an electric car, John C. Detweiler, son of William D. and Mary (Clemens) Detweiler, aged 21 years, 5 months and 4 days. Interment on the 20th at Hillside cemetery, Souderton. Services by his pastor, A. M. Fretz, assisted by W. S. Gotthall, C. Fetter and Jacob Moyer.

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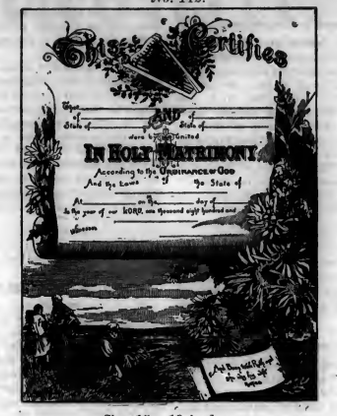

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News of the Week.

Domestic.

Concur in Divorce Canon.

BOSTON, October 24.—The House of Bishops of the Episcopal General Convention last Saturday afternoon, with the exception of making two minor amendments, concurred with the House of Deputies in the new marriage and divorce canon, adopted by the latter body by an overwhelming vote a few days ago. The amendments, trifling as they are, bring the whole canon back to the House of Deputies for concurrence, but it is quite probable that the canon will become a law of the church by this afternoon's action.

The Episcopalian house of deputies late this afternoon concurred in the amendments to the divorce canon as made by the house of bishops, with no debate and with hardly a dissenting vote.

Lottery Agents Arrested.

NEW YORK, October 24.—Representatives of District Attorney Jerome's office seized $100,000 worth of lottery tickets in a series of raids yesterday, and arrested six men and one woman, all residents of the lower East Side. The prisoners are charged with selling lottery tickets at wholesale to ticket peddlers. Most of them ostensibly sold "steamship tickets." All of the places, it is alleged, sold four kinds of tickets, representing foreign lotteries, and smuggled into this country by stewards of steamships.

The prisoners will be prosecuted under the section of the penal code which makes the selling of a lottery ticket a misdemeanor.

J. D. Rockefeller, Jr., on Responsibility.

NEW YORK, October 24.—"The kind of men the world needs most to-day is, first, men of integrity and high moral principle, and secondly, men capable of bearing responsibility. The majority of life failures can be traced directly to the lack of capacity for bearing responsibility," said John D. Rockefeller, Jr., before the members of the young men's Bible class of the Fifth-avenue Baptist church, of which he is the leader, in discussing "The Ideal of Responsibility."

"If I had to choose between a man of brilliance, but lacking responsibility, and a man without exceptional talent, but upon whom I could rely, I would unhesitatingly select the latter," he continued. "If you ask why so many men, young and old, are losing their positions and are not sought after for employment, I would give the reason as a lack of responsibility. I want a man whom I don't have to tell to do a thing and then go and ask him 'Have you done it?' "

State Department has Notified the Powers.

WASHINGTON, October 25.—Acting Secretary of State Adee to-day dispatched a note looking to a reconvention of The Hague conference. This is an invitation from the President of the United States to the signatory powers of the original Hague treaty to come together again for the purpose of broadening and strengthening the original convention and especially to consider means further to ameliorate the horrors of modern warfare and to conserve and extend the right of neutral commerce on the high seas.

In addition to the signatory powers the invitation goes forward to four of the South and Central American republics, which have signified an earnest desire to adhere to The Hague treaty, which have so far been prevented from doing so by the singular omission of a general clause, usual in such treaties, allowing powers to adhere to the articles of the treaty upon their own application.

The note is directed to the American ambassadors and ministers abroad, with instructions to sound the governments to which they are accredited and to extend President Roosevelt's invitation in such terms as they see fit. While the President has in his invitation suggested The Hague as a proper meeting place for the conference, a majority of the powers must determine that, as well as the date of the meeting.

Foreign.

THE RUSSO-JAPANESE WAR.

THE SITUATION STILL QUIET.

So far as the dispatches from the far east show, there has been no change in the relative positions of the hostile armies confronting each other on the line of the Shakhe river. There is an unconfirmed report that a Russian force of 20,000 men has been concentrated at Kauta pass, twenty miles northwest of Liao Yang, which may be indicative of the direction in which General Kuropatkin is likely to strike his next blow. Upwards of 20,000 of the Russian soldiers wounded in the battle of the Shakhe have reached Harbin. Cold weather is causing suffering to the armies in the field, although it has wrought an improvement of troops. A report has reached St. Petersburg, but lacks confirmation, that the Port Arthur fleet has left its anchorage in the harbor and has taken up a position in the roadstead.

BALTIC FLEET FIRES ON AND KILLS ENGLISH FISHERMEN.

HULL, England, Oct. 23.—A. M. Jackson & Co., solicitors of the owners of fifty Hull fishing boats, have notified the foreign office and admiralty of an attack on the Hull fishing fleet by the Russian second Pacific squadron, commonly designated as the Baltic squadron. The official information is that shortly after midnight Friday the Russian squadron fell in with the Hull fishing fleet in the North sea. The first portion of the fishing fleet passed safely. Then the Russian ships turned their searchlights on the British vessels for some time and a little later opened fire. The steam trawler Crane was sunk and the decapitated bodies of her skipper and mate have been brought to Hull. The boatswain and other members of the crew who are understood to be seriously wounded, are on board a mission ship. The only slightly injured member of the crew has arrived at Hull.

WASHINGTON, Oct. 23.—Astonishment that the Russian commander should have committed such a blunder as to fire on inoffensive fishing vessels as reported in the Associated Press dispatches from Hull prevails in official circles to-night. At the same time these officials are prompt to express the opinion that the Russian government will promptly disavow the act and apologize when the facts are fully known. The tragedy, it is realized, adds to the complications which the Baltic fleet already has encountered, since it was determined that the vessels should go to the far east. No information of Friday night's occurrence has reached either the state department or the Russian embassy. At the latter place, the officials were quick to say that the firing on the fishing vessels, no doubt, was a mistake for which the Russian government will make a prompt reparation and apology. It was due unquestionably, they think, to a misapprehension as to the character of the vessels fired on, the Russian admiral probably thinking they were submarine boats belonging to Japan. The Russian government has been conducting an investigation into reports that Japanese submarine boats would aim to intercept and destroy the vessels of the Baltic fleet on its way to the east and for this reason unusual vigilance was imposed on Vice Admiral Rojestvensky. The latter is known to be a painstaking and careful officer. Russian officials say the whole affair is a regrettable and deplorable mistake.

CZAR EXPRESSES SYMPATHY AND REGRET.

ST. PETERSBURG, October 25.—Emperor Nicholas has telegraphed to King Edward expressing his deep regret at what occurred in the North sea Saturday and his sympathies with the families of the dead and wounded fishermen.

Foreign Minister Lamsdorff on his return from visiting Emperor Nicholas at Tsarskoe Selo, this afternoon, drove direct to the British embassy, where he conveyed to Ambassador Hardinge on behalf of the Emperor a message for communication to King Edward and the British goveroment, expressing the Emperor's profound regret at the news of the North sea incident, and stating that the Emperor had not yet received a report from his officers on the subject, but asking the British ambassador nevertheless to convey the assurance that fullest reparation would be made to the families of the sufferers. Later the ambassador went to the Foreign Office and formally presented a copy of his instructions.

The British note stigmatizes the act as inhuman, unjustifiable and deliberate, but reserves direct demands pending the receipt of Russia's explanation. Neither does it place a time limit upon the response. The note recites the circumstances of the affair, saying that a fleet of steam trawlers, carrying the established lights, was approached by the Russian squadron, which threw searchlights on the vessels and then deliberately altered its formation. One vessel was sunk, two fishermen were killed, many were wounded and several vessels were missing after a bombardment of the fishing vessels, which lasted for a considerable time. The squadron then sailed off, leaving a vessel of small tonage, which remained on the spot for six hours.

The note points out that the indignation of the British people, hightened by the inhuman conduct of the commanders of the warships in abandoning the sinking, crippled trawlers, was further emphasized by the failure of the smaller warship to offer or render any assistance, although it was impossible for it during all that time to have mistaken the true character of the fishing vessels. The note concludes with the statement that the British government is awaiting Russia's explanation of "this unjustifiable act."

Inexplicable as it may seem the Associated Press was positively assured, in the name of the Minister of Marine himself, at 4:30 o'clock this afternoon that no report of the affair has yet reached the Admiralty, which has been telegraphed wildly to London, Cherbourg and Vigo, asking for an immediate report. The foreign Office is greatly embarrassed in meeting the British representations by lack of news.

LONDON, October 25.—In the note dispatched to St. Petersburg, yesterday, the British government put forward certain definite demands in language which leaves little opening for any suggestion of a compromise. These comprise apologies for the action of the Russian squadron in firing on the British fishing fleet in the North sea Saturday morning and full compensation for the sufferers.

Von Reventlow, who is an authority on naval subjects, blames the admiral for choosing a course in the North sea where he was sure to find fishing vessels and omitting adequate scouting measures to determine the character of the vessels sighted. The Russian squadron, he adds, apparently neglected ordinary precautions."

GENERAL OKU'S HEADQUARTERS, Sunday, Oct. 23, 4 p. m. via Fusan, Oct 25.—It is reported unofficially that the right army buried 3,500 Russian dead, the central army 1,500, and the left army about 5,000. The armies are about 600 yards apart on an average and at places only fifty yards separate them. The men are constantly in the trenches, and by placing their caps on their bayonets draw scores of bullets from their opponents. The Russian artillery is searching the Japanese lines and skirmishes are almost continuous.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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God's Ways.

How few that from their youthful day,
Look on to what their life may be,
Painting the vision of the way
In colors soft, and bright and free;
How few who to such paths have brought
The hopes and dreams of early thought!
For God through ways they have not known,
Will lead His own.

The eager hearts, the souls of fire,
Who pant and toil for God and man,
And view with eyes of keen desire,
The upland way of toil and pain;
Almost with scorn they think of rest,
Of holy calm of tranquil breast;
But God, through ways they have not known,
Will lead His own.

A lower task on them is laid,
With love to make the labor light,
And then their beauty they must shed,
On quiet homes and lost to sight.
Changed are their visions high and fair,
Yet calm and still they labor there;
For God, through ways they have not known,
Will lead His own.

The gentle heart that thinks, with pain,
It scarce can lowliest tasks fulfil,
And if it dared its life to scan,
Would ask but pathway low and still;
Often such lowly heart is brought;
To act with power beyond its thought;
For God, through ways they have not known,
Will lead His own.

Items of News and Comment.

Rev. W. S. Gottshall's congregation at Bertolet, Pa., celebrated communion service last Sunday, Oct. 30.

Editor I. A. Sommer of the Bundesbote, is still traveling among the congregations in Kansas and preaching on Sunday where he visits.

Dr. Timothy Richard, the veteran at devising good things for China, is now adding to his list of undertakings the organization of a Chinese Red Cross Society.

Pastor A. M. Fretz will preach at Bowmansville next Sunday. Evangelist Harvey W. Shelly, of Philadelphia, will fill his pulpits, at Souderton in the morning and Leidytown in the evening.

Statistics reveal the fact that there are more than 147,000 clergymen in the United States, and that these men minister to the spiritual welfare of 28,689,028 communicants. These people have constructed and maintain more than 184,000 churches. What a vast force for good this is, and who can measure the great influence for right living it has engendered?

The late Charles H. Spurgeon's London publisher has issued his 2900th sermon. All these sermons are in stock and are constantly being sold. There is a greater demand to-day for the sermons of noted preachers than ever before.

The Mennonites in Russia met recently to consider the financial support of the wounded soldiers in the present war, and their families. It was decided that a regular tax of five Kopekes per desjatine of land per month as long as the war lasts be levied.

Walter Walsh, of Dundee, Scotland, in his notable address before the faculty and students of Boston University School of Theology said, "The Bible is an anvil on which all our fads are forged or broken. The Peace Congress will be no exception."

In Boston the Archbishop of Canterbury spoke as a Christian brother to students and teachers of a university founded and controlled by Wesleyans, and admitted "that the separation from the mother Church was for the betterment of the life of the world."

Bishop Korfe, of Korea, has been obliged to resign, it is said, on account of the great difficulty in acquiring the Korean language, in which every single thought can be expressed in seven distinctly different ways. There is an utter lack of affinity between the English and Korean languages.

Rev. H. G. Allebach preached in Bethany Mennonite church on Sunday evening, Oct. 23. He will soon resume his duties as editor of the MENNONITE, at Berne, Ind., after spending over a year in Pennsylvania as a patient of the St. Joseph's hospital. He has now, it is hoped, been permanently cured.

In Cooper Cemetery, five miles from Rochester, Ill., is the grave of a "hard-shell" Baptist, over which stands a monument with this inscription, "Here lies an inveterate Hater of Salary Preachers". This epitaph was demanded by the will of the testator, who was a "hardshell" farmer and preacher.

Mrs. W. F. v. d. Smissen Schwake, superintendent of the Bethesda hospital at Goessel, Kan., has just returned from an extended visit and vacation tour via St. Louis, Summerfield, Cincinnati, Columbus, Cleveland and Wadsworth, Ohio. She attended the national congress of deaconesses at St. Louis on her way.

The congregation near Hanston, Kan., according to the report of a correspondent to the Bundesbote, has been greatly depleted in membership through death the past year. Of the eleven families composing the congregation only seven heads of these remain and in one of the families three grown children, also members of the congregation, died. Crops have also been very poor.

Charles Wagner, who is now in this country, is closely associated with many of the philanthropies of Paris. He is pastor of an independent congregation, but is not connected with any religious denomination. He places emphasis on direct communion with truth through the Spirit of Christ and through the works of nature and upon doing good in all possible ways.

A missionary, moved by the spectacle of Russian wounded cared for by Japanese trained nurses who wear the red cross and do all that they can for their stricken enemies, writes: "The war has been a maryelous revelation of Japan's capacities and character. The nation loves high ideals, and keeps its gaze steadily upon them." There is surely to be an opportunity for preaching Christ in Japan before long, the like of which has not been seen in any other non-Christian land.

"There are five popes on the face of the earth," says the Paris correspondent of London "Truth" "They are the Pope of the Latin Church; the schismatic, or Orthodox, Pope; the Father of the Faithful, ruling at Constantinople; the Pope of Tibet, who has five hundred millions of subjects; and the schismatic Pope of the Mohammedan world, who reigns at Morocco. All five are threatened with hard times; 1904 has been unpropitious to them..... Of the five Popes, Pius X. is the most venerable, Nicholas the most feared, the Sultan the most terror-haunted and terrorist, the Dalai Lama the most mysterious, and the head of the Moslem schismatics the best "fellow".

What is known as the "Los von Rome" movement in Austria is making rapid strides, and it is impossible to stem the tide. It is announced that 22,766 former Romanists have united with the Lutheran Church, 2,286 the Reformed Church, 9,393 the Old Catholics, while 4,000 have not yet united with any Christian body. For the first time since the advent of the Reformation, Protestant services are regularly held in 134 towns and villages. Fifty-eight new Protestant churches have been erected. In all Bohemia there were formerly but eighteen Protestant congregations; now many buildings for worship are being erected. The number of Protestant preachers engaged in the work here is ninety, most of whom are young men from the evangelical element in Germany.

In the list of Guests registered at Krehbiel's World's Fair Home Oct. 23—30 the following names appear: H. J. Krehbiel, Ernestine Augspurger, Trenton, Ohio; J. W. Rumpel, Goessel, Kansas; H. A. Schmidt, Canton, Kansas; J. P. Hiebert, Chicago; J. A. Nickel, Mt. Lake, Minn.; H. J. Brandt and Jno. Warkentin, Newton, Kan.; M. G. Oberholtzer, Waverly, Iowa; Herman and Katherina Krehbiel, Donnelson, Iowa; Florence Augspurger, Lebanon, Ohio; Victor Augspurger, Kyle, Ohio; Albert Liechty, Albert and Emanuel Neuenschwander, Berne, Ind.; Kate Holly, Hamilton, Ohio; Mrs. Moon, and C. E. Miller, Middletown, Ohio; John Landis, Lucien, Okla.; R. Riesen and son, Paw Paw, Mich.; Abraham Musselman, Bowmansville, Pa.; D. J.

Klassen and John Latschar, Moundridge, Kan.; J. B., F. W., and Hulda Risser, Wisner, Neb.

Our church is taking a large part in bringing the Japanese to Christ. While the work must necessarily go slow, it is going on constanly. The "Christian Work", in setting forth what Christianity has done in Japan, says: "The number of Christians in Japan at the close of 1903 is approximately 150,000. Christianity has startled the old, almost moribund, religions from their slumbers and has awakened them to a sense of their limitations, and with such an effect has it worked that Bishop McKim declares it 'no exaggeration to assert that the influence of Christianity in Japan is one hundred times its statistical strength.' It is in the influence wrought upon the hearts and minds of the Japanese rather than in the number of church spires and church bells that the efficiency of Christianity in Japan is to be demonstrated. And it is generally agreed that the greater triumphs will come when the fierce war now waging is ended."—Christian World.

From Our Mission Field.

Missionary John A. Funk writes in his third quarterly report for the current year:

In looking back upon the quarter just passed, we, in spite of many hardships, hindrances and discouraging events, find much cause to join in with the Psalmist and exclaim: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

Our work during the past quarter, and more especially during the school vacation, was discouraging on account of the absence of the Indians with their children. Their traveling mania generally arrives at its zenith during the time when their children are out of school. It seems the men are never happy unless they can make at least one journey every year. And as the railroads are now so near by and as they love to ride on them they no longer travel on horseback or ride on their wagons as before.

The Government school is now in session again, with about 70 pupils, and consequently mission work has also been begun again in the school. Several of our Arapahoe children have been sent to Chilocco.

Our church had an increase of two members. That the daughter of Sitting Bull would become a Christian and be baptized was more than many Arapahoes believed. Many more of the Arapahoes could be baptized if our aim were only to baptize and record their names in our church book. While none of the old Indians have as yet become Christians this does not say that the Gospel has not made any impression upon them. Undoubtedly the latter is not the case. As far as I know none of their priests and sorcerers have come thus far that one can regard them as truly converted. It may be that priests have been baptized, but they may be similar to the one whom the B. missionary baptized, who afterward made the remark, he did not want any of our Christianity. A medicine man may come so far as to discard the rattle in his attempt to heal Christians, but that does not say that he has forsaken his gods and accepted the God of the Christians. It merely says, that as far as he has to do with Christians he recognizes the God of the Christians, but otherwise he and his people cling tenaciously to their gods to whom they have made vows of faithfulness. Should their gods according to their imagination, however, fail in their power to help them they would at once forsake them and look around for other gods of whom they can expect that they will protect and help them. It seems evident that the Arapahoes render service only to such gods of whom they expect help and blessings.

May the Lord speedily put the gods of our Arapahoes to shame and may He open the eyes of our Indians that they may see that the gods whom they worship with fear, are put to nought by the God of the Christians, who has long ago offered them grace and protection; and may they thus be converted from the error of their way unto the Lord and learn to serve Him faithfully!

Frank Harrington, Brother Funk's native helper, writes as follows:

We did not expect to have many and well attended meetings during the months of July and August. These are the visiting and gathering months of these Indians. But we did have services in the church with small audiences at least more than half the Sundays during these months. Last Sunday, October 2nd, we had baptism and the Lord's Supper. Two young women came forward and were baptized by Rev. Funk. Lydia Sitting Bull, now Mrs. James Galaway, 20 years of age, and Sarah Wolf Chief, 15 years old, were the two young women who have become Christians and were baptized. Lydia Sitting Bull is the daughter of chief Sitting Bull who is the organizer and the priest of the religion of the "Messiah of the North". It was quite a surprise to me when she sent word to me requesting me to let Missionary Funk know of her desire to become a Christian. Sarah Wolf Chief has been a candidate for baptism since last spring. Several young girls and a boy have also asked to be baptized but they are given some time yet. After baptism we celebrated the Lord's supper.

Some Ways of Giving.

Paper read by Mrs. S. M. Musselman at a C. E Meeting at Wayland, Iowa.

In the days when our Lord was upon the earth He was constantly giving. His life was made up of sacrifices. He gave all His time to saving souls and in the end His life on the cross for our sakes.

There are many ways of giving. Some think that when we speak of giving we refer only to money. We all know that giving our money is a very important part of our work in serving the Lord. The Lord has given us what we have and we should be glad to give back to Him. There are a great many people that tithe themselves and they say that the Lord has blessed them more since they are giving a tenth of their income than when they were giving less.

Then there is our time. We may be called upon to give our time to the Lord. You ask what do you mean? Let me give you a few illustrations: A young talented lady, living in a pleasant home, having all the time she wants for herself, is asked by her Christian Endeavor President to do a certain work, perhaps to write an essay, study a piece, visit some delinquent member and she says, "Really, I haven't the time." She was asked to do this for the Lord and yet she says she has no time. This illustration is meant for the men as well as the women.

We may be called upon to give of our talents. We see a person that can sing and play; we are sorely in need of an organist or perhaps some one to help us in singing, we ask this person to help us and the answer comes that they would rather not do it, they would rather some one else do it, forgetting that by God's grace they are capable of doing this work for Him; this happens in all kinds of work for the Lord, not only in singing and playing.

Sometimes there are those whom we would like to see become Endeavorers and they tell us they have no time to come. We have all no doubt read the special message on the topic by our General Secretary Mr. Von Ogden Vogt and noticed there how he gave his time to a needy visitor. He says that it spoiled his plans and yet he learned a lesson of patience by it which lesson drew him nearer to God and he was glad he had given his time, and so it is with us, sometimes we think we can not spare time for certain things and yet if we did take time we would receive a blessing and be drawn nearer to God by doing them.

We frequently give and expect a reward for it here, but we must remember that our reward is in heaven. We may not be rewarded by even a smile from the person we give to, but we must remember Christ's blessed words, "In as much as ye have done it unto the least of these my brethren, ye have done it unto me."

It is all right for us to talk about giving, to read or write about it, but we must bring it all home to ourselves and ask, Are we giving as the Lord has blessed us or only what we can spare, are we giving cheerfully or just as if we had to? Let us give as though the Lord were here and we were giving to Him and then I am sure we will be giving as He would have us give.

Mrs. S. M. Musselman.

Witness of the Spirit.

In the Epistle to the Romans Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God." This is a great saying. It is very clear, but very deep. We know something about its meaning, but we cannot hope to fathom its depth completely. Perhaps it is impossible to state in human language the fulness of the sense of this text. It becomes us to speak with modesty about such high things, but we may speak with confidence.

We have read sermons on this text which are amazing; and have seen expositions of it in which the aim of the expositor seemed to be to explain away the meaning of the apostle, "Children of God." This is a high calling. According to the Scriptures one may become a child of God by a new birth. He must be born again, born from above, born of God. It is a change wrought within by supernatural agency. But how shall I know that I am a child of God? Shall I depend on my own judgment? Shall I consult on my own consciousness? Shall I compare myself with others? Shall I read in the Bible the description of a child of God, and infer that I am entitled to claim this relation? Shall I go to the priest, confess my sins, tell him of my sorrow and penitence, and wait for him to say the word, "I absolve thee," and then go in peace believing that I am a child of God? The priest may be mistaken. He cannot see the heart. He cannot read the mind of God in reference to my case.

I am not concerned to know what the priest thinks, but I am much concerned to know what the God thinks. I may be persuaded in my own mind that I am indeed a child of God, but I may be mistaken. One always feels safer and stronger when his conviction is supported and confirmed by the testimony of another. He may be so sure that he is willing to risk his fortune on his statement, yet he is still more strongly fortified if another shall confirm it. And if that other witness should be a great; good, and wise man, then he would feel that his feet are planted on the solid rock. In a case of such grave importance we need the support of testimony as nearly infallible as possible.

This is a case of vast importance. The question is not, Are you a man of wealth? There might be room for difference of opinion about that, but it matters little. Nor is the question, Are you a profound scholar? Nor, Are you a man of influence in the community? But this, Are you a child of God? You hope you are. Your friends think you are. But is that all? Nay. "He that believeth on the Son hath the witness in himself." "The Spirit itself beareth witness with our spirit, that we are the children of God."

The Spirit bears witness with the spirit of a wicked man. But what is his witness? It is a witness of condemnation. It is clear as the sun to a wicked man that he is not right with God. He knows it. He feels it. The impression is as though it were made a flame of fire. He hath the witness in himself. God does not leave him in doubt. This same Spirit bears witness with the spirit of one who believes on the Son. What is the witness? It is a witness of justification and righteousness. It is written on his heart as with a pen of fire. It is spoken within as with a tongue of fire. It is God that speaks, and He can make His servant know not only what is spoken, but also who hath spoken. His sins which were many are all forgiven, and he knows it, because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him."
—The Christian Advocate.

Home Mission Work in Middle District.

Following is an exerpt of the report of the Home Mission committee of the Middle District to the conference at Pulaski. The work was mostly confined to the bounds of the existing congregations. The question concerning the renewal of the work in Canton, Ohio, was answered in the negative by the advice of members of the former congregation there.

No direct help was needed for the new congregation at Bluffton, Ohio. Owing to the exodus of many of the members of the already small congregation at Woodburn, Ind., only about a dozen members remaining there, and owing to the fact that there are already four denominations in active work in that town of some 200 inhabitants, the work was not pushed there; nevertheless the members there are visited from time to time as they desire and spiritually administered to.

For the congregation at Tipton, Mo., the committee secured the service of Bro. David Goerz, of Newton, Kan., last spring, to hold a series of meetings, which ended in the baptism and admission of several young souls into the church. Subsequently Bro. David D. King, of Pandora, Ohio, theological student at Berea, Ohio, took up the work there during his summer vacation. The congregation is now without a minister, but steps have been taken by the committee looking towards the regular administration of affairs there.

The work done by the committee for the new congregation at Pandora, Ohio, seems not to have met with the approval of all. Before the secession of that congregation as a body of members of the old Swiss congregation in that community the approval of the committee was hastily requested for a separate ministerial visit to that body of members. In reply to it a letter was written to one of the leaders of that body (Bro. C. P. Schumacher) setting forth the conditions under which the committee could be justified to render assistance; viz., "send a formal request by letter to the committee for help, setting forth your reasons therefor, since you are still part of the old congregation, and why you prefer to call on the committee in place of your bishop, and our committee will thereupon act promptly with proper discretion, to the satisfaction of the conference and to all concerned." A few weeks later the actual secession and subsequent independent organization of the Pandora congregation took place, and thereupon a minister brother was sent them to aid them in the permanent organization. The bishop of the mother congregation was notified by the committee of its action, but no reply was ever received thereto.

No work was done at Stevensville, Ont., none being requested.

Bro. Van der Smissen held priodical services in St. Louise during the past summer.

When you purpose to do a thing for God, and you neglect to carry it out, your power of choice will become less as a result.

Twenty-four persons were added to the church in the Columbiana-Mahoning (Ohio) district by water baptism on Oct. 15, 1904. Bish. I. J. Buchwalter, of Dalton, O., officiated and also conducted communion services at the same place the following day.—Herald of Truth.

Our C. E. Topic.

Topic for November 6: Some of God's Promises That Cheer Me. 2 Pet. 1: 1-4. (Promise meeting).

MEDITATIONS.

There are two sorts of promises, those which are realized or fulfilled in my present life from day to day, and those which will be fulfilled in the future. They are all meant for the believer and all of them cannot but be "exceeding great and precious," and hence cheering.

Let us first dwell upon the preciousness of some of those promises which can be enjoyed now.

First is the promise of the possession of eternal life shared by every believer—"that whosoever believeth in him should not perish, but have everlasting life"—"the gift of God is eternal life through Jesus Christ our Lord." This promise was intended for us when we were still dead in sin, but like the Ephesians, we have been quickened together with Christ, we have been raised up together and made to sit together in the heavenlies. We are daily enjoying the fruit of that precious promise. It is not only the assurance of immortality, but far more the standing we occupy in Christ, the divine life begun in us here, Christ living within us, the fact that we are now His workmanship, created in Christ Jesus unto good works—it is the consciousness of this that cheers us up and makes us happy. The man who has been born again rejoices constantly in God; worldly pleasures do not satisfy him, but only spiritual employment and meditation.

Then there is "the promise of the Father", the gift of the Holy Spirit. Since Pentecost, when the Church was born, the Spirit has been indwelling in both assembly and believer. He has become my Guide, leading me into the comprehension of the truth, bringing Christ's teaching to my remembrance, witnessing unto me in company with my own regenerated spirit that I am a child of God and making me His abode, His temple. There was a time when the Spirit came only occasionly and might take his departure, and thus David prayed that God should not take His Holy Spirit from him. (Psa. 51: 11). But now the Spirit, though He may be grieved and quenched, perpetually abides with the believer, "the gifts and calling of God being without repentance." By Him we are sealed unto the day of redemption. It is blessed to know that we are thus indwelt, and that we may know the mind of God.

Holy Spirit, faithful Guide
Ever near the Christian's side.

Reassuring also is the promise that we shall be able to withstand temptation. This is a precious promise: "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape." God gives us a complete suit of armor—faith, His Word, salvation, truth, etc. —and by means of these we are able to withstand in the evil day. Fighting the temper is not a pleasant nor always an easy thing, the struggle is often bitter, nevertheless victory is certain. This confidence is able to cheer us up in the darkest hour.

These are some of the promises now enjoyed. But many are still future. We will not here talk about heaven, but rather about the things that make heaven. And chiefest of all the glories of the future, now only in prospect, is the sight of my Saviour face to face. That is an experience the like of which cannot be enjoyed here, and it is beyond our power of conception. No pen can describe the rapture of that moment. The thought of such a moment warms and enthuses and one forgets all cares. The promise is: "We shall see Him as He is," we shall "meet the Lord in the air, and so shall we ever be with the Lord."

We also have the promise in Revelation that in the glorified life there shall be no sorrow or crying, no hunger or thirst, no sin, no temptation. We know not how soon we may realize these blessings, and if we love to contemplate them, we are comforted and cheered.

Among other promised blessings still future are the redemption of our bodies, our transfiguration in glorified bodies like His own (Phil. 3: 21), the conversion of the Jews, the Millennium, and personal reign of Christ on earth. We are privileged to rejoice over them all.

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Editorial.

Are you living up to your privileges? If not, you will have a bitter self-accusing conscience some day.

We ought to take little pride in our ancestry. Some of them may have been noble characters and "shined as lights in the world," but others again add no lustre to the family name and tradition, and their record is not unstained or their character unsullied. After all the best family record is that of the true children of God, which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

There is one spiritual accomplishment which perhaps few children of God have learned—that of being able to praise God, whatever the circumstances. Paul testified to his having learned it when he wrote that he knew both how to abound and how to be abased. We know of a young friend whose eyes seem to be gradually failing him. Many a young man of ambition and promise would break down and tend toward melancholy. This young man looks for the intimations of his heavenly Father, and he carefully counts all his blessings and feels continually like glorifying God. He has learned that when one sense is failing he can draw upon the latent powers and capacities of the others, and the result often surprises him. He is learning how to be abased, and consequently he cannot but learn also how to abound. He feels that there is a direct road from the Valley of Humiliation to the Delectable Mountains. Thank God for such examples!

"It is good that there's only one heaven," said one whose mind was worried by the conflicting claims of several denominations upon her family. We believe that denominationalism has blasted the ideal happiness of many a home. We believe that all devout believers should discourage it. All that pray, "Thy will be done on earth as it is done in heaven," should remember that such an ideal state of things is impossible while the denominational spirit exists. God's will can certainly not be done on earth as it is done in heaven so long as there is rivalry and jealousy between churches of different persuasions. The advocates of denominationalism and those who believe in "letting well enough alone", often sum up what they call the benefits of denominations, and contend that they are all necessary since each emphasizes some phase of the truth. But this would be a sad admission — that denominations are necessary in order to a complete revelation of the truth. If this is so, then Paul made a big mistake when he reprimanded the Corinthian church for its tendency to split into factions, which would ultimately have grown into sects. The early church needed no sects in behalf of the whole counsel of God. Sectism is an unmitigated curse, and that is the whole story. One of the first movements in the future history of the church will be the getting together of the true children of God into one body, differing perhaps on non-essentials, but agreeing on the fundamental principles of the gospel.

Correspondence.

DONNELLSON, Iowa, Oct. 31, 1904. On Sunday, Oct. 23, our congregation was favored by two brother preachers that stopped off at our place on their return from the conference. Brother H. J. Krehbiel preached in the forenoon and Brother Van der Smissen in the evening, and yesterday Pastor Rest, from northern Iowa (Evangelical) preached in the forenoon and Brother Peter Stuckey, from Olds, Iowa, in the evening. We feel thankful to the brethren for the good service rendered us and wish them God's blessing. We felt as if the blessed time we had at conference was being continued.

Since the stormy week of conference the weather is beautiful and warm.

WAYLAND, Iowa, Oct. 31, 1904. We have been very richly blest with good weather and crops in abundance.

Yesterday we again had our regular number of S. S. scholars, officers, and teachers. The other Sunday a number of them were absent because of attending conference and S. S. convention at Pulaski, which was very interesting and inspiring. We also had preaching services yesterday morning immediately after S. S. with a good attendance.

Last evening the C. E. Society gave a special program on "How does giving react on me." This program was well rendered and we had a nice attendance. A paper was read by Mrs. S. M. Musselman on the subject "Some Ways of Giving." (The paper appears in another column.—Ed.)

GERMANTOWN, Pa., Oct. 29, 1904. On Oct. 25, members of the Pennsylvania German Society and the Site and Relic Society united in an all-day celebration of the 221st anniversary of the founding of Germantown. They visited our historic church in the afternoon with marked interest. Services are being held every Sunday morning and evening at our church.

On Sunday evening, Nov. 6th, a special service by Rev. J. R. Dalling M. A. L. B. D., will be held here. Special music will be rendered by a trained mixed quartette. All are welcome. Meeting opens 7:45 p. m.

F. F. GABEL, Pastor.

Bro. Hillary's Farewell.

Under the above caption the Herald of Truth publishes Bro. Hillary's farewell letter to Editor Bender, saying farewell from the Mennonite congregations with whom he has become acquainted. Bro. Hillary has been converted from Roman Catholicism in which he has served as priest. Bro. Hillary's intended action is a mystery to Editor Bender, as well it may be. Bro. Bender has, in part, the following comments to make:

"There are some things in connection with his leaving the country that we do not understand. It seems to us that he would not necessarily be compelled to go under such circumstances, but we may not know. His private explanation to Bro. J. S. Shoemaker is, that since he is not a citizen of the United States, never having taken out his naturalization papers, consequently the Catholics have the authority to take him back to Bohemia according to the law of that country. It is possible that the severe mental strain under which he has labored for some time, has somewhat unnerved him, and in this way advantage has been taken of him.

"There are other characteristics about the brother that make him hard to be understood, and widely diverging opinions have been expressed concerning him by our people with whom he has labored. He is radical and severe with sin and by denouncing the faults and inconsistencies in the lives of some professing Christians in his drastic manner and in a general way, some innocent brethren feel that they have been made to suffer unjustly.

"Bro. Hillary gives evidence of a very strong, well-qualified man with some rather weak points. But from all that we could learn through our leading brethren who were in contact with him and from his letters sent to our office, especially the one we publish in this issue, we are led to believe that even though he made his mistakes and some apparently wild statements he was honest and sincere in what he attempted to do for Christ and the church."

Following is Bro. Hillary's letter:

"Neutral, Kan., Oct. 7, 1904.
Editor Herald of Truth:

"Dear Brother in Christ, Greeting:—

"Please announce through the Herald that I will leave for Bohemia, our Lord willing, on the last of October. Will spend the rest of my life in retirement in Prague with my father and the Carmelites, as that is the condition on which I return home to my native country. I will not preach or visit any Mennonite churches on my way to Philadelphia; but if the young man Moyer, of Ontario, Canada, who visited the monastery, Mt. Calvary, Wisconsin, and came to us sick, is still alive, would be pleased to meet him again at St. Basil's College, Yonge St., Toronto, on Oct. 25th, or at the Cascade Hotel, Niagara Falls, N. Y., on Oct. 27th.

"My brother, Father Gregory, the abbott of the "Sacred Heart" province, I. T., and two friars, accompany me to Europe.

"To the brethren of Peabody Church: May the Lord bless you and keep you all in perfect peace. Will, if possible, write to you from Bohemia.

"Do I return of my own free will? No. Could I keep from going? No, would have to go sooner or later. Will I be strictly enclosed? Yes, with what is called papal enclosure. A cloistered monastery is where the monks never leave the monastic grounds. Will I go as a Mennonite? Yes. How many years have I been in the Benedictine monastery? Twenty. Yes, the life of a monk unfits a man for the world, their lives are so different from other men. Will I give up the faith in Christ? No, if I keep my senses, and by the grace of God and His help, who has saved me and redeemed me through His precious blood. Yes, the Church of Rome is the "mother of harlots", mentioned in Revelation 17. Her abominations are still unchanged, and her power politically and socially,

is gaining ground in America.

"Now, brethren, farewell. I have met so many precious, honest souls in the West and in Illinois, but I ought to have spent six months or more with one of our godly bishops or ministers to learn the ways of the world and the government of the church. Twenty years in a monastery and Catholic colleges is a poor preparation for a Mennonite minister.

"I had purposed to spend a few months at Goshen; but it is too late. Brethren, pray for me. May our Lord bless you all, especially the dear consecrated, self-denying, blessed workers and superintendent of our Home Mission in Chicago. I cannot return to say "good-bye" to you all, will say it through the Herald.

"If the Duke of Anholt takes up my case, by God's grace I may return, but we are in the hands of a just and merciful God. Do not worry over me. Glad I ever met with you. Brethren, pray for me. Will close my last meeting with Bishop Shenk's congregation. Some Catholics are coming to the meetings, and are quietly listening to the gospel.

"With Christian love to all the churches for whom I have preached, I remain,

Your servant in Christ,

'BROTHER HILLARY.'
Hillary Ledochowiski,
Ex-Benedictine Prior."

How Legislative Candidates Stand on Proposed Sabbath Legislation.

The Legislative committee of the German-American Alliance of Pennsylvania, "*pro bono publico*" is addressing the legislative candidates of all parties the following letter:

PHILADELPHIA, October 1904.

DEAR SIR: — The German-American Alliance is formed for the purpose of protecting the personal liberty of the people and maintaining their rights as vested in them by the constitution.

The above legislative committee is one appointed by the President Dr. C. J. Hexamer, and its duties are, among others, to communicate with members of the legislature and the canditates for executive and legislative offices throughout the state, with a view of ascertaining their views upon proposed legislation, and after ascertaining these views, impart them to all the members of the Alliance, in order that the members may support such as may express themselves in favor of such legislation now and hereafter.

You are respectfully requested to answer the following question:

Are you in favor of and will you support a bill (a copy of which is herewith inclosed) or one to the same effect, the object of which is to regulate the transaction of business on Sundays?

Please answer promptly, upon receipt. Yours respectfully,

Attest: P. A. WILDERMUTH, Esq., Chairman.

ADOLPH TIMM, Secretary,
522 West Lehigh avenue.

The act which is referred to is given herewith:

AN ACT

Authorizing the sale of certain articles and the performance of certain labor on the first day of the week, commonly called Sunday.

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same, hereafter it shall be lawfull to sell Drugs, Medicines, Soda and Mineral Waters, and other harmless and non-intoxicating drinks, Bread, Oysters, Cakes Pastry, Ice Cream, Candy, Milk, Fruit, Cigars and Tobacco, to prepare, print and sell Newspapers on the first day of the week, commonly called Sunday:

Provided, That nothing herein contained shall be construed to allow the sale of any non-intoxicant, or other drinks, in any saloon, inn or tavern licensed by law for the sale of intoxicating beverages.

Pastor A. M. Fretz, of Souderton, who was nominated without any solicitations on his part by the Prohibitionists of Montgomery County for the legislature answered as follows:

SOUDERTON, Pa., Oct. 29, 1904.

P. A. Wildermuth, Esq.

Dear Sir:—Yours of a late date was duly received. My first thought was to entirely ignore it, and not reply. But on second thought I felt that a matter of so vital importance to the citizens of a Christian nation and to the Christian church as legislation effecting our Sabbath must not be passed without notice.

I too am a German American, but God forbid that I should in any way—by word or vote, or neglect thereof do anything to break down our Sabbath and bring about what is known as the Continental European Sunday. When I read your letter I was reminded of the story of the atheistic young lawyer who told a Christian young friend that he was going west to get away from the influence of the Church, the Sabbath School and the Bible. He found such a town in the wild West, and after living there nine months, he wrote to his young Christian friend: "Come out here with your Bible and organize a Sunday School, a prayermeeting and a church for here is a veritable hell."

Imagine what would our fair land be or become without the Christian Sabbath. The proposed law is to be an entering wedge for the destruction of the Sabbath by the opening of the business places including that gate to the infernal regions—the saloon. So as long as I shall know my right hand from the left, I shall oppose the proposed act, and do what I can to have the existing laws enforced. Trusting I am understood in the matter, I am

Very truly yours,
ALLEN M. FRETZ.

Overcoming the World.

I wouldn't think of talking to unconverted men about overcoming the world, for it is utterly impossible. They might as well try to cut down the American forest with their penknives. But a good many Christian people make this mistake; they think the battle is already fought and won. They have an idea that all they have to do is to put the oars down in the bottom of the boat and the current will drift them into the ocean of God's eternal love. But we have to cross the current. We have to learn how to watch and fight and how to overcome. The battle is only just commenced. The Christian life is a conflict and a warfare, and the quicker we find it out the better. There is not a blessing in this world that God has not linked himself to. All the great and higher blessings God associates with himself. When God and man work together then it is that there is going to be victory. We are coworkers with him. You might take a mill and put it forty feet above a river, and there isn't capital enough in the States to make that river turn the mill; but get it down about forty feet, and away it works. We want to keep in mind that If we are going to overcome the world, we have got to work with God. It is his power that makes all the means of grace effectual.

The story is told that Frederick Douglass, the great slave orator, once said in a mournful speech when things looked dark for his race:

"The white man is against us, governments are against us, the spirit of the times is against us. I see no hope for the colored race. I am full of sadness."

The great Shepherd takes care of His true sheep. The devil may scatter them through his assaults on them, but God says, "I will deliver them out of all places where they had been scattered in the cloudy and dark day." This was no doubt first spoken to the Jews, and is yet to be fulfilled, but it is also a great consolation to the Church of Christ in the present day, for if He does this for the Jews, He will surely do as much for those who follow Him now. Then listen what more He has to say: "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be, there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." Ezek. 34:14. What Israel has refused to take first handed from God, has been offered to us, and now Israel will have to wait in suffering till God is through with the Gentiles.

Man is the artificer of his own happiness. Let him beware he complains of the disposition of circumstances, for it is his own disposition he blames. If this is sour, or that rough, or the other steep, let him think if it be not his work. If his looks curdle all hearts, let him not complain of a sour reception; if he hobble in his gait, let him not grumble at the roughness of the way; if he is weak in the knees, let him not call the hill steep. This was the pith of the inscription on the wall of the Swedish inn: "You will find at Trochate excellent bread, meat and wine; provided you bring them with you."—Thoreau.

There is much evil in the land and there are many wrongs to be righted, and it will not do to stand by the graves of our fathers and lament the glory that has departed, as did the Jews who builded the tombs of the Prophets, and garnished the sepulchers of the righteous; and begin to say within themselves, "We have Abraham to our father." But let us endeavor to hold fast that which we already have, and grapple with the enemy that is at our own doors, that we may by the help of the Almighty be enabled to build up the walls of our Zion over against our own gates.—Western Y. M. Women's Epistle.

Rochefoucauld said, "We may give advice, but we cannot give conduct." Our advice may be ever so good, and we may be very sincere in giving it, it is seldom received unless it happens to fall in line with the pre-conceived ideas of the one to whom it was given. Sometimes such even turn on the one who gives advice and heap untold blame on him. Locke, the great philosopher once said, "I was formerly in the habit of offering my friends such advice as I thought might be useful to them; but I have renounced the habit, because I find that, instead of stretching out their hands to receive advice,

people are apt to extend their claws." This is often the case, and one is better off not to give advice unless he knows it is really sought.

Six Important Points.

Six things a boy ought to know:

First—That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentleman as of a gentlewoman.

Second—That roughness, blustering and even foolhardiness, are not manliness. The most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not health.

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labor impossible to the boy of fourteen will be easy to the man of twenty.

Sixth—That the best capital for a boy is not money, but the love of work, simple tastes and a heart loyal to his friends and his God.—Texas Christian Advocate.

The Paramount Prince of Abeokuta in Yorubaland, West Africa, has been visiting the Bible Society in London. In thanking the Secretaries for the gift of a Bible in the Yoruban language he hit upon a good characterization of the Society, calling it "the great Society that has undertaken to feed the world."

The Sunday School Lesson.

Subject for Sunday, November 6th: JOASH THE BOY KING. 2 Kings 11: 1–16.

GOLDEN TEXT: When the righteous are in authority, the people rejoice. Prov. 29: 2.

I. THE BAD DEEDS OF AN EVIL-HEARTED WOMAN. v. 1.

The high national expectations which had been inspired in the Southern kingdom by the genius and devotion of Jehoshaphat were destined to vanish like the baseless fabric of a vision. Joram came to the Davidic throne under most favorable auspices. His illustrious father had made the name of Judah honorable among the nations, and the surrounding world stood in wholesome awe of her prowess. Internal harmony and prosperity, with external peace, united to furnish the conditions for great commercial intellectual, and spiritual progress. But Joram, the heir of wealth and royalty, displayed none of his father's virtues, nor had he the ability or inclination to carry out the improvements and reforms inaugurated by Jehoshaphat. It is little in extenuation of his idolatry and crime that one may argue the dominating influence of his wife. But what better could have been expected to come from his alliance with Athaliah, the daughter of Ahab and Jezebel? It was through her influence that Joram turned from his father's religion, accepted idolatry, quenched the fires of spiritual and intellectual revival which had leaped to new life, murdered his own brothers and proved himself the antithesis of his father in character, and worthy in all wickedness of his idolatrous consort. Athaliah was the daughter of Ahab and Jezebel, and the wife of Jehoram, king of Judah. Her ambition was more ungovernable and cruel than Jezebel. She was extremely bad, advised her own son in his wickedness, and after Jehu had slain him (Ahaziah) she resolved to destroy the children of her husband by his former wives; she did it

1. From a Spirit of Ambition.—She thirsted after rule, and though she could not get it any other way, that none might reign with her, she slew even the infants and sucklings that might have reigned after her; for fear of a competitor; not any must be reserved for a successor.

2. From a Spirit of Revenge and Rage Against God.—The house of Ahab being utterly destroyed, and her son Ahaziah amongst the rest, because he was akin to it; she resolved, as it were by way of reprisal, to destroy the house of David, and cut off his line, in defiance of God's promise to perpetuate it; a foolish attempt and fruitless, for who can disannul what God hath promised? God had assured David of the continuance of his family, and here we have David's promised lamb almost extinguished, and yet wonderfully preserved.

II. JOASH, ONE OF THE KING'S SONS PRESERVED BY THE PROVIDENCE OF GOD. VS. 2–3.

No queen had ever reigned alone, either in Israel or in Judah. Judah must have sunk very low, and the talents of Athaliah must have been commanding, or she could never have established a precedent hitherto undreamed of, by imposing on the people of David for six years the yoke of a woman, and that woman a half-Phoenician idolatress. The death of Ahaziah brought his mother into prominence. She inhumanly grasped political power by the butchery of her own kindred. And if Athaliah had had her way, the whole race of David would have been exterminated. Only one person escaped her cruel purposes—that was her little grandson Joash, whom she had tried to kill, but who was saved through the instrumentality of his aunt Jehosheba. For six years the boy was hid in the temple. The temple was a place Athaliah seldom troubled: his aunt, by bringing him thither put him under God's special protection, and so hid him by faith, as Moses was hid.

Now were David's words made good to one of his seed, Ps. 27: 5. All the Athaliahs of earth cannot make void the smallest of God's promises. All the counsels that are formed to make the word of God of none effect are bound to fail. Prov. 21: 30. Jehosheba, the savior of Joash, was the wife of Jehoiada, the priest (2 Ch. 22: 11). It was a special providence that Joram, though a wicked king, married his daughter to Jehoiada, a godly priest; some perhaps thought it a disparagement to the royal family to marry a daughter to a clergyman, but it proved a happy marriage, and the saving of the royal family from ruin; for Jehoiada's interest in the temple gave her an opportunity to preserve the child, and her interest in the royal family gave him an opportunity to set him on the throne. We see here the wisdom and care of Providence, and how God prepares for what he designs. In this way the early formative years of Joash were spent within the hallowed precincts of the temple under the tutelage of the pious priest. This had a most beneficent effect upon his future life and reign, as it not only preserved his life, but kept him from the evil influences so rife in all Judah at this time.

III. JOASH IS MADE KING. VS.4–12.

A child was now on Judah's throne, but he had been educated from infancy by the righteous priest Jehoiada, who came to be the power behind the throne. By birth and office he was a man in authority, whom the people were bound by the law to observe and obey, especially when there was no rightful king upon the throne (Deut. 17: 12). He was a wise and good man, and managed this great affair discreetly.

1. He concerted the matter with the rulers of hundreds and the captains, the men in office, ecclesiastical, civil and military. These men were thoroughly to be trusted, and their interests were closely identified with those of Joash. In proclaiming Joash king, Jehoiada appealed to the highest and strongest motive, loyalty to Jehovah and faith in Him and His Word.

2. He posted the priests and Levites, who were more immediately under his direction, in the several avenues to the temple to keep the guards, putting them under the command of the rulers of hundreds. Two things they were ordered to do: first, to protect the young king from being insulted; and second to preserve the holy temple from being profaned by the concourse of people that would come together on this occasion. When the guards were fixed then the king was brought forth. Jehoiada, without delay, proceeded to the coronation of the young king, which was done with great solemnity. In token of his being invested with kingly power, he put the crown upon him. In token of his obligations to govern by law, and to make the Word of God his rule, he put a Bible into his hand, which he must read all the days of his life (Deut. 17: 18, 19), and in token of his receiving the Spirit, to qualify him for his great work, he anoiuted him. In token of the people's acceptance of him they clapped their hands and expressed their hearty good wishes. A reaction now set in against the idolatry in which Joram, Ahaziah, and Athaliah had reigned. The temples of Baal were torn down, the house of the Lord was repaired, and the worship of the fathers was restored (Vs. 17–20).

IV. ATHALIA SLAIN. VS. 13–16.

The popular enthusiasm was so great that the noise of it reached Athaliah in the palace. She was filled with dismay, and hopelessly cried, "Treason, treason." She had reason to conclude that her power was at an end. The one who is most guilty of treason is most ready to cry treason against others. It was a day of great gladness for the misgoverned people when they saw this infamous woman deposed, and a true son of David elevated to the throne (Prov. 29: 2).

Deaths.

SHELLY.—On October 26, 1904, at Quakertown, Pa, Edna Lucinda, daughter of Abraham U. and Lilie Shelly, aged 2 years, 3 months and 26 days. Funeral services were held by A. B. Shelly and interment made in the Flatland Mennonite grave yard on Oct. 28th.

We had a little Edna once,
She was our joy and pride.
But oh, we loved her quite too much,
For soon she slept and died.

THE PARENTS.

WAGNER.—Near Summerfield, Ill., Jacob Wagner, on Oct. 16, 1904, aged 78 years, 9 months and 24 days. Funeral services on the 18th by Rev. C. y. d. Smissen.

BASINGER.—On Oct. 18, 1904, in the asylum at Toledo, O., Mary Basinger, aged 55 years, 2 months and 5 days. Funeral on the 21st near Bluffton, O., by Rev. John Moser.

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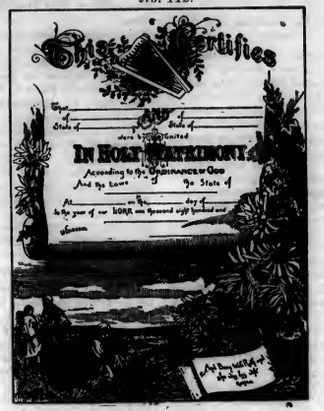
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News of the Week.

Domestic.

Germantown, Pa., Celebrates 22lst Anniversary.

PHILADELPHIA, Oct. 26.—Members of the Pennsylvania German Society and the Site and Relic Society united yesterday in an all-day celebration of the 221st anniversary of the founding of Germantown. As a function, animated by a sincere regard for the suburb's part in the history of the city, State and nation and with definite purpose of perpetuating knowledge of the significant and noteworthy share of the colonial Germans in the building up of Pennsylvania, the affair was successful from every point of view.

The chapel of the historic Market Square Presbyterian Church was crowded when, at 9:30 o'clock, the Rev. Dr. H. E. Jacobs, of the Mount Airy Theological Seminary, made a solemn invocation. Elliston P. Morris, vice president of the Site and Relic Society, delivered an address of welcome that was full of the spirit of the day.

Response for the visiting members was made by the Rev. Dr. L. Kryder Evans, of Pottstown, and then the retiring president, the Rev. Dr. John S. Stahr, head of the Franklin and Marshall College, in an eloquent recounting of the conditions, both racial and social, against which the early German settlers had to contend, urged the descendants of those settlers to throw off all bonds that tended to maintain an isolation from which the race has always suffered in America.

"The Pennsylvania Germans," he said, "settled in communities, thrown together by their environment and held together by common speech. They were more or less isolated—a condition extending even to want of intercourse among themselves. This is shown to this day by the persistence of a variety of dialects among educated men and women. Certain advantages, perhaps, flowed from this condition; but the disadvantages were far more numerous. * * *

"But what is needed now is not the vindication of the names and characters of these people, but that this comparative isolation should cease. The use of the language, for instance, should be limited to an accomplishment, and not persisted in as a daily form of speech. And above all, it is important that the native genius of this people should be venerated and preserved by its descendants."

Officers for the new year were elected, ex-Governor James A. Beaver being chosen president. H. M. M. Richards, of Lebanon, as secretary, reported the membership as 460; Dr. J. F. Sachse, of this city, as treasurer, the cash on hand as $1962. Doctor Sachse was re-elected to his office. Colonel Ethan Allen Weaver, of this city, was made secretary. Joseph G. Rosengarten read a paper on "Frederick the Great and the United States," which was the historical feature or the day.

Doctor Sachse contributed a paper on "The Wreck of the New Era," after which luncheon was served in the gymnasium of the ancient Germantown Academy. At 2 o'clock a tour of historic sites and landmarks was made in omnibuses and carriages, under the guidance of Dr. Naaman H. Keyser. The Toland house, Wagner house, Chew house, the Green Tree Inn, St. Michael's churchyard and the Concord schoolhouse, the meeting place of the Site and Relic Society, were visited. All these and scores of others were afterward pictured for the members and their friends by means of illumined lantern slides in the course of Dr. Keyser's lecture in the chapel on "Old Historic Germantown."

Nearly 200 sat down to the banquet in the gymnasium at 6:30, which was marked by a number of historic addresses in response to toasts, which were directed by Thad. L. Vandersllce.

The Rev. Dr. Theodore Schmauk, of Lebanon, responded to "What the Pennsylvania German Society has Accomplished"; Luther S. Kilker, of Harrisburg, to "The Circulation of State Archives and the Work of the Record Commission"; Cornelius N. Weygandt, to "The Site and Relic Society of Germantown," and Oliver S. Henninger, of Allentown, to "The Pennsylvania German-at-Large."

Twenty-one Entombed.

TRINIDAD, Colo., October 29.—Coroner B. B. Sipe has begun an inquiry into the fatal explosion which occurred yesterday afternoon in Tercio mine No. 3, owned by the Rocky Mountain Coal and Iron Company, an adjunct of the Colorado Fuel and Iron Company.

"The report that sixty men were in the mine at the time of the explosion is untrue," said Coroner Sipe, after visiting the scene of the accident, "I believe there are twenty-one interred in the mine and that all are dead."

The coroner says the explosion which caused the roof of the mane to cave in was a dust explosion.

The mine is well ventilated without artificial devices. The mine is burning and many of the bodies may be cremated, thus making it impossible to ascertain exactly the number in the mine. There were only two Americans in the mine, George Brandenburg and John Hatton.

Company officials deny that there were more than twenty-one men in the mine, but some miners to-day estimated the number of missing men at sixty-eight.

Arbitration Treaty Signed at Washington.

WASHINGTON, November 1.—Secretary Hay and Ambassador Jusserand to-day signed a treaty providing for the settlement by arbitration of any possible disputes between the United States and France. It is drawn on the lines of the Anglo-French arbitration treaty.

Mrs. Fairbank's Plea for the Simple Life.

CHICAGO, October 29.—Pointing to the fall of all luxury-enslaved republics as a warning to America, Mrs. Charles Warren Fairbanks yesterday made an impassioned appeal for a simpler life at a reception given for her by the Chicago chapter of the Daughters of the American Revolution.

Standing in the middle of the Louis XVI room at the Hotel Metropole, under a canopy formed by two huge flags and surrounded by three hundred women, she called upon every daughter in the country to go out and preach the doctrine of simple living. She urged that the highest of human ideals are found in the simple home.

Practicing what she herself preached, Mrs. Fairbanks wore a severely simple white dress with the blue and white sash of the president-general of the National D. A. R. pinned from shoulder to waist.

"It was the possession of great wealth, resulting in high living, that wrecked the republics of old," declared the wife of the vice-presidential candidate. "It is for the Daughters of the American Revolution to teach the American—nay, to the whole world—the blessed doctrine of simple living with high ideals."

Mrs. Fairbanks urged her hearers not to neglect their homes or their children.

"Be essentially home women," she said, "but with all your duties to home, to husband, to children, there is no woman who can not find time to give to her country."

She urged that those who love their country most are not those who send men to war and make home firesides vacant, but those who stand ready to make sacrifices to establish universal peace.

"The people who believe in war," she said, "are those who do not love their country well enough to work for peace. When all the world becomes patriotic and every man loves his brother and every woman loves her sister, wars will cease and there will be no vacant firesides, no weeping hearts."

Japanese Minister Under Surgeon's Knife.

NEW YORK, October 31.—Kogoro Takahira, envoy extraordinary and minister plenipotentiary from Japan, who was operated on for appendicitis, in a hotel in this city, yesterday, passed a quiet night.

The crisis will not be passed for two or three days, hnt the physicians say if his condition continues as at present the diplomate will pull through very nicely.

Third Secretary of the Legation Hanara arrived from Washington last night at his chief's bedside.

The operation on Minister Takahira was performed by Dr. William T. Bull. The minister is fifty-two years old, and has a wife and three children at Tokio.

Baldwin's Airship Flew Right.

ST. LOUIS, Oct. 31.—After circling in every direction at a height of 2,000 feet above the cascades, in sight of thousands of cheering, enthusiastic spectators on the world's fair grounds, Roy Knabenshue, of Toledo, Ohio, in command of the Baldwin airship, today returned to the place from which he had started over the same course that he had come, covering the three miles and a half of the round trip under his own power and demonstrating the claims of the inventor, Capt. Thomas S. Baldwin, of San Francisco, that the "California Arrow" is not only dirigible, hut that it can make headway against a moderate breeze.

Knabenshue started from the aeropautic concourse at 3:37 p. m. and returned after his remarkable flight at 4:05 p. m. On the returntrip the airship sailed slowly over the exact spot from which it had risen twenty-six minutes previously, and glided about 100 feet further west, where it settled gracefully to the ground.

The descent of the Arrow was the signal for a demonstration, the equal of which has not been seen since the wheels of the world's fair started last April in response to the pressure on a key by President Roosevelt. Dozens of eager hands were outstretched to grasp the frame of the airship and the flying machine, with its daring navigator, were carried around the concourse upon the shoulders of shouting men.

American Consulate Destroyed by Fire

WASHINGTON, Oct. 31.—The state deparment to-day received a cablegram from Amoy, China, announcing the destruction of the American consulate, together with valuable papers. The message came from Consul John H. Fesler, at Amoy, and read as follows:

"Consulate burned with most of the records."

Foreign.

THE RUSSO-JAPANESE WAR.

THIRD ATTACK ON PORT ARTHUR.

CHE FOO, Oct. 30.—9:30 p. m.—The third general attack on Port Arthur began October 24, according to unimpeachable authority. On October 26 the Japanese shells set fire to the only smokeless powder magazine in Port Arthur. Portions of the town caught fire, the conflagration continuing the whole day. On October 26 the Japanese captured the Russian trenches on the slope of Rihiung mountain, and also occupied positions protecting that fortress. The Japanese consider the progress of the siege to be highly satisfactory.

Francis Joseph Dying.

VIENNA, Oct. 30.—The Emperor Francis Joseph is fast sinking. Without being precisely suffering from any definite malady, the emperor is fast becoming senile and is a prey to great weakness of body and mind. His memory is failing, and he seems also a victim of intense moral depression. He grants interviews and is then unable to remember either the subject to be discussed or the name of the visitor. Doctors say he will not last another six months, but if charged with such expression of opinion by the press they refuse to confirm them and therefore the facts are not printed on account of the firm press censorship.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Items of News and Comment

Rev. Wm. N. Grubb intends starting a catechetical class the coming New Year.

Six students entered Bethel College, Newton, Kan., during the month of October.

Miss Frieda Kaufmann has completed her Deaconess course in Cincinnati and has repaired to Newton, Kan.

Thanksgiving Day will fall this year on the 24th inst. Read the President's Proclamation in another column.

Rev. H. J. Krehbiel preached to the Pandora, O., brethren last Sunday evening, Rev. J. H. Langenwalter in the afternoon.

The Pandora (O.) brethren expect to finish their church this winter. At present they are holding their services in Diller Hall.

The C. M. College congregation celebrated the Lord's Supper last Sunday. Rev. H. J. Krehbiel, of Trenton, O., preached the sermon.

The Deer Creek, Oklahoma, congregation is ministered to once a month by Evangelist J. C. Peters, at present a student at Bethel College.

At Eakly, Oklahoma, thirteen young people were baptized and added to the church Oct. 30. Bro. I. A. Sommer, editor of the "Bundesbote" and Rev. Joel Sprunger, of the Mennoville (Okla.) church, were welcome visitors on the 25th ult.

Bishop Johnson tells the English and American residents of India that whether they like it or not they are really representing Christianity to the people. "In fact," says he, "they are like the pictures in the lesson book which illustrate the letter press."

The First Mennonite church at Caddo, Okla., chose two ministers to the sacred office October 26: Bernhard Wiebe and Gerhard Dick. Four days later Bro. H. D. Schmidt was called to the ministry in the Cordell (Okla.) church; though he had served the Sichar congregation for two months previously.

The "World's Fair Home", the Mennonite hotel kept by D. C. Krehbiel at St. Louis, will close on the 19th inst., the lease expiring on that date.

Rev. Silas M. Grubb, of the Second church of Philadelphia, has been a recent sufferer from tonsilitis—just the wrong sort for a minister, who wants a good voice.

William Moyer, a son of Rev. J. S. Moyer, of Centre Valley, Pa., came to Berne a little over a week ago. He is engaged in making a sight-seeing tour across the country, and intends to visit the family of his deceased uncle, the late Rev. M. S. Moyer, at Deer Creek, Oklahoma. He came to Berne from Alliance, O., and expects to leave Berne about New Year.

On the occasion of communion services in the congregations at Bally and Zionsville, Pa., on Oct. 29th and 30th, and Nov. 5th and 6th respectively, ten persons were received into membership at the former and four at the latter place on profession of faith. Besides these one person was received into the church at Bally by letter from a neighboring church.

Those of our people who have entered homesteads in the "Quill-lake Mennonite Reserve," last summer, but who have not moved into the same, should address a letter to: The Secretary Department of the Interior, Ottawa, Canada, asking for the usual six months' extension. In writing give description of your homestead, also your full name and post office address.

The congregation and Sunday-school at Bally will celebrate the birth of Christ in a festival service on Christmas (Sunday) morning. At Zionsville the festival will be held on Christmas eve (Saturday evening). A beautiful sacred cantata has been adopted for the occassion. It contains no allusion to, much less any impersonation of Santa Claus or other unspiritual characters.

At last an adequate history of the American Board, of Boston, is to be written. The story of winning men during 100 years—for the history can hardly be ready before the centennial—in fields that encircle the earth, must invite, instruct, and inspire. Dr. E. E. Strong will have Dr. E. W. Capen associated with him in this great work.

Christmas festivals are again claiming the attention of the congregations and Sunday-schools, mostly the latter, in our eastern churches at least, the arrangements for the festivites being almost entirely left to the schools. The question whether this is for the best does not alter the fact. Under ideal circumstances, where the Sunday school includes practically the whole congregation the festival becomes a church festival, though arranged by and in the name of the school, and should stand a chance of being made ideal in character.

The Mennonite Year Book and Almanac for 1905 is one of the best, if not the best of its kind ever issued. Among much good contributed matter is a special feature entitled "Chronological Events," which is a very valuable epitome of Mennonite events arranged in calendar succession. The obituary list is especially rich, comprising sketches of three deceased ministers and three deceased laymen of our church. There are many good cuts in connection with the reading matter. Price, 10 cents per copy, 75 cents per dozen. Apply to Mennonite Book Concern, Berne, Ind., and Rev. N. B. Grubb, 715 Berks St., Phila.

The following persons registered as guests at Krehbiel's World's Fair home at St. Louis in the week of Oct. 31 — Nov. 5: C. E. Miller, Middleton, Ohio; H. Griesmer, Jas. Mills and E. Mitting, Wadsworth, O.; Mr. and Mrs. Gloystein, Hudson, Ky.; P. C. Bucher, Col. Grove, O.; John Diller, Bluffton, O.; Mr. and Mrs. Tillman Stauffer, Lititz, Pa.; P. E. Stuckey, Olds, Iowa; A. N., Wm. J. and Benjamin Sprunger, Berne, Ind.; Lena, Katie and J. C. Berger, Trenton, Ill.; Mr. and Mrs. Kaufman, Moundridge, Ks.; Jas. M. Leib, Versailles, Mo.; R. M. Loganbill, Excelsior, Mo., and P. H. Hiebert, Chicago, Ill.

The Central Mennonite College, Bluffton, O., celebrated the fifth anniyersary of its opening last Saturday afternoon in the chapel with an impressive program. A large and interested audience was present. Addresses were made by Rev. H. J. Krehbiel, of Trenton, O., Rev. J. H. Langenwalter, a student at Oberlin College, O, Student Albert Schumacher, chosen a minister of the St. John's and Ebenezer churches, Ohio, and Professor D. F. Jantzen. Principal N. C. Hirschy then gave a statistical report of the progress of the college which was highly gratifying. Special music was rendered by a quartette. Albert Schumacher's address is presented in this number.

Corner Stone Laid.

In the presence of a large audience the corner stone of the First Mennonite church of Allentown, Pa., was laid last Sunday a week ago. The articles laid in the stone were a New Testament, a copy of the MENNONITE, a Mennonite catechism, a a sketch of the congregation (now numbering 24 members), the congregational record for 1903, one copy each of the September and October "Mennonite Herald", the Mennonite Year Book for 1905, seven new pennies, and a copy of the Allentown "Morning Call." The program as published in last week's MENNONITE was with few exceptions carried out. Rev. N. B. Grubb gave the principal address on the text, "Christ loved the church and gave himself for it (Eph. 5: 25), as follows:

We have gathered on this spot to lay the corner stone for a new house of worship to Almighty God. This spot is already made sacred by the very purpose of our assembling here to-day. Upon such an occasion it is proper that we should speak about the church which Christ so much loved, and to which He attached so much importance.

What is the church? The church is the brotherhood of believers organized for worship of Almighty God, the common Father of all. It is the school for spiritual training and experience and for the carrying on of

the work which Christ began and which He commanded to be carried into all the world. Any body of people which works for these ends is a church in the fullest sense of the word. The charter for such a work is given us straight from God. It is of such work that Christ said, "The gates of hell shall not prevail against it."

The church is one of the simplest organizations. It is in itself the model of simplicity and compactness, notwithstanding the fact that it is called the Body of Christ. The church in its developments is unlike any other organization ever known. It is not a political machine. It is not the mediator between man and God. It is simply the unifying and binding together of men and women for one common purpose, and that purpose the continuation of the work of Christ on earth, changing the kingdoms of the world until they have become the kingdom of God and His Christ, the end of which is the eternal salvation of man and the universal praise and glory of God.

To accomplish this end we notice that two things stand out in bold relief: First, That the foundation and corner stone is faith pure and simple in Christ Jesus our Lord as the Son of God, the atonement for sin by His death and the confession that we are sinners and saved by grace through the atoning death of Jesus on the cross. When Christ said to His disciples, in answer to Peter's bold statement of his creed, "Thou art the Christ," that upon this rock He would build His church, it was not Peter whom He meant to be the "rock", but the confession and acknowledgement of the fact that Jesus was the Christ. The fundamental doctrine of the Church of Christ, is to believe in Christ, not as a great teacher like Mohammed, but as one sent from God to accomplish the redemption of humanity from death, from the bondage and power of sin, to believe in Christ as the one living Son of God.

It is not enough to merely believe in Christ. True faith must have associated with it the confession of the Christ before men. Faith in Christ and the confession of Him before men is the common bond that binds together Christians every where. This is the one essential that makes of all Christians one body. The thing or things in which Christians do differ are no essentials.

The second prominent feature of the church is that it is a fraternal body. Here rich and poor meet together and acknowledge one common Father. The cultured and the ignorant, the fathers and mothers and children all stand together on the ground of equality. There is here no distinction as to the official weight or authority, for "One is your master, even Christ."

The mission of the church is to build up believers in the most holy faith in Christ; and in this connection I want to say that God has never intended that the church should develop pigmies or dwarfs, but all shall grow alike and come up to the measure of the standard of the man in Christ. God calls men into His church not to mark time, but to march ever onward and upward, to grow in grace, in knowledge, in power and love. In short, the church is the great training school for the edification of its members and the development of godly character.

Secondly and finally: The church is an organization for the benefit of others. It is the other man that the Christian is living and laboring for. It is here in the church that the Christian must learn the truth that "no man liveth unto himself." It is here that the individual must touch and influence and mould the individual life by the power and spirit of Christ that is in him, to the unifying and Cementing together of all by the Holy Spirit into one body, of which Christ is the head. To the church that has this living faith God gives power, and that power must be used for the saving of men—that is to say, to bring unto all men the saving knowledge of Jesus Christ.

The appointment of the church then is to help save the world for Christ and the church. Hence it is that Christ says, "Ye are the light of the world, ye are the salt of the earth. Go into all the world and let that light shine. Preach the gospel in all the world, in season and out of season. Go, and as ye go, preach."

Moody Bible Institute of Chicago.

Everyone who reveres the memory of D. L. Moody will be pleased to learn of the brighter and broader prospects opening out before the Bible Institute which he founded in Chicago in 1889. The last annual report indicates that the student roll was never larger, the curriculum never more thorough and systematic, or the spiritual tide never higher and stronger.

Mr. Torrey, though absent in England throughout the winter engaged in large evangelistic missions, still retains his connection with the Institute.

Arrangements have also been perfected looking to the permanent connection with the Institute of Rev. James M. Gray, D. D., of Boston, eminent on both sides of the ocean as a Bible expositor and teacher, and with a large and varied experience on the lines of training and education for which the Institute stands. Indeed, Dr. Gray has been a central figure in the Institute for ten years, through the popular special summer courses he has conducted, and which have attracted pastors, evangelists and teachers from all parts of the country in large numbers. He will now become a member of the board of trustees, and assume an active part in the direction of affairs.

It is not generally known that this home plant represents an asset of $350,000 (free from incumbrance), and an annual expense account of over $40,000; and that it trains annually over 1,100 students of both sexes. A large proportion of these are collegebred men and women, and many of the remainder receive in the Institute a stimulus for further college or seminary work. There are also in the popular evening classes conducted in Chicago (taking the last two or three years as a criterion) over three thousand members.

Mission Notes from India.

Missionary Penner writes from Champa, India:

"During the past quarter we had to endure quite an amount of sickness. For a while our children were not well, my wife had a severe attack of fever, and I had to contend with malaria for weeks. But, thanks be to God, He never imposed more upon us than we were able to bear, and we had often to confess that our sufferings might easily be worse. At this writing we are all well again and we hope, during the cool season, just now beginning, to gather some new strength.

"That we were not exempt from cares and anxieties is natural. From my former report the Mission Board knows of the hindrances our Zemindar is putting in our way on account of which the erection of the leper asylum is delayed. Even now we have not yet received permission to build. We can not commence the building until the Zemindar has signed the legal contract. The question now is: Will the Zemindar consent to the clause in the contract which gives us the right to build a church at the asylum at any time we desire to do so? On all the other clauses we have come to an agreement. I am now looking for the contract from him every day. The Zemindar has given us no little annoyance by his tardiness. But what is to be done? All we can do is to wait patiently. I am frequently reminded of the words of the Apostle, Cor. 16: 9. These words of the Apostle find their echo in our experience in connection with the erection of our asylum. Of the work with the lepers I can only say, what I have repeatedly said before—I love the work and it becomes more precious to me from time to time. We have now 44 lepers in our asylum. Among these are some who give us much joy by their manner of life. Our teacher, John, who had been obliged to go home on account of sickness, has returned and is now working in the asylum. He is a dear young man and seeks to work for God and not for man. Our teacher, Joseph, and our colporteur, Daniel, are daily out in the villages, preaching the Gospel and selling parts of the Bible. They report of various experiences which would be of interest to the Board if they could hear them. As soon as I can leave home I will accompany them.

"The work at our bungalow progresses but slowly. Possibly the building may be finished by Christmas. We experience the truth of what a missionary of the Telequ district wrote: "Building requires much grace." Constantly one's patience is sorely tried.

"The rainy season has now set in and our district has already received its usual portion of rain. But the rain does not seem to have been properly distributed. The late rains did not come, and as a consequence, what at first promised to yield a full harvest yielded but half a crop. Some received absolutely no rice at all. But there will be no distress on this account.

"An increased interest seems to manifest itself in our meetings, though we cannot report of any conversions as yet. Four of our orphan girls are receiving instruction preparatory to baptism.

"We commend ourselves and our work to the prayers of our mission friends."

A mission conference is to be held at Dhamtari on December 14th and 15th, at which a number of topics pertaining to mission work is to be discussed. A number of missionaries from different stations and different missions, besides the Mennonite workers at Dhamtari and our own missionaries, are expected to be present and take part in the conference. The program prepared by missionary Gass of Raipur and Brother Penner of Champa, and of which a copy is before us, is an interesting and well prepared one. The subjects selected for discussion are well chosen and their discussion cannot fail to be interesting and instructive. May God's blessing rest upon this conference and may it be a means of furthering mission work in India!

A. B. S.

Thanksgiving Proclamation.

"It has pleased Almighty God to bring the American people in safety and honor through another year, and, in accordance with the long unbroken custom handed down to us by our forefathers, the time has come when a special day shall be set apart to thank Him who holds all nations in the hollow of His hand for the mercies thus vouchsafed to us.

"During the century and a quarter of our national life we as a people have been blessed beyond all others, and for this we owe humble and heartfelt thanks to the Author of all blessings.

"The year that has closed has been one of peace within our own borders as well as between us and all other nations, the harvests have been abundant, and those who work, whether with hand or brain, are prospering greatly. Reward has waited upon honest effort. We have been enabled to do our duty to ourselves and to others.

"Never has there been a time when religious and charitable effort has been more evident. Much has been given to us and much will be expected from us. We speak of what has been done by this nation in no spirit of boastfulness or vain glory, but with full and reverent realization that our strength is as nothing unless we are helped from above. Hitherto we have been given heart and strength to do the tasks allotted to us as they severally arose. We are thankful for all that has been done for us in the past and we pray that in the future we may be strengthened in the unending struggle to do our duty fearlessly and honestly with charity and good will, with respect for ourselves and with love toward our fellow men.

"In this great Republic the effort to combine national strength with personal freedom is being tried on a scale more gigantic than ever before in the world's history. Our success will mean much not only for ourselves, but for the future of all mankind; and every man or woman in our land should feel the grave responsibility resting upon him or her, for in the last analysis this success must depend upon the high average of our individual citizenship, upon the way in which each of us does his duty by himself or his neighbor.

"Now, therefore, I Theodore Roosevelt, President of the United States, do hereby appoint and set apart Thursday, the 24th of this November, to be observed as a day of festival and thanksgiving, by all the people of the United States at home or abroad, and do recommend that on that day they cease from their ordinary occupation and gather in their several places of worship or in their homes, devoutly to give thanks to Almighty God for the benefits He has conferred upon us as individvals and as a nation, and to beseech Him that in the future His divine favor may be continued to us.

"THEODORE ROOSEVELT."

Betraying Christ by Silence.

There are many ways of betraying Christ. Judas betrayed Him with a kiss. A kiss is a token of tender affection. What extreme wickedness to use this token of love as a means of betraying a friend! The best friend has often been betrayed in this way. Many have put forth the hand against Christ while extolling Him with the lips. Peter denied Christ witq an oath. Many use the most violent expressions to set forth their hatred of our Lord or their want of interest in His kingdom. We may not go so far. We may not speak one word against Him, nor put forth the hand to tear down His cause. Yet we may be disloyal to Him.

Some men are careful not to show the slightest sign of disloyalty to Jesus Christ and perhaps unconsciously and unintentionally, His cause, while at the same time they are doing much to undermine His work among men. Silence is a token. Silence may speak louder than words under certain circumstances. When ten lepers were cleansed by our Lord one of them returned to give glory to God. He was so filled with gratitude that he was not able to contain his feelings. With a loud voice he gave thanks. But the nine were silent, and Jesus was grieved. So deeply grieved was He that He made mention of it in tones of sadness, and the omission has been recorded as an everlasting condemnation of disloyal silence.

In this world, where so many speak against Christ and lift up the hand against His kingdom, shall we be altogether silent? Listen to what they say. They tell men that Jesus is a myth, that He was nothing more than a man, that He has no more power to forgive sins and cleanse the heart than other men, that salvation is not found in Him, and some go so far as to say that He is a deceiver who ought to be denounced and silenced. And shall we allow these things to go unchallenged? "Shall we whose souls are lighted with wisdom from on high" have nothing to say in this contest? Has He pardoned thy sin? Has He conquered thine enemy? Has He set thee free? Has He cleansed thy heart? Has He given thee strength and comfort, peace and hope? Then how canst thou be silent? Silence is disloyalty. Neutrality is wickedness.

Who would not defend a friend if his reputation or his interests were assailed? Could you stand still and hear your best friend defamed and injured? Could you hold your peace while evil-minded men were trying to tarnish his reputation and destroy his influence and hinder his prosperity? The spirit of friendship, the spirit of loyalty, the spirit of justice would compel you to open your mouth in his defense. How much more are you bound to speak for Jesus. He died for you. Without Him you are forever undone. The world hates Him. You are His witness. It may be difficult to speak for Him. You may feel unworthy. But shall we not undertake some difficult thing for such a friend? Let the task be never so hard and the cross never so heavy, it may not be avoided without great guilt and shame. Let no one betray Christ by silence. — "Christian Advocate".

There is much evil in the land and there are many wrongs to be righted, and it will not do to stand by the graves of our fathers and lament the glory that has departed, as did the Jews who builded the tombs of the Prophets, and garnished the sepulchers of the righteous; and begin to say within themselves, "We have Abraham to our father." But let us endeavor to hold fast that which we already have, and grapple with the enemy that is at our own doors, that we may by the help of the Almighty be enabled to build up the walls of our Zion over against our own gates.—Western Y. M. Women's Epistle.

The Chinese Government has recently opened 180 elementary schools in the province of Shantung. They are free to all, but very many of them are empty. Mission schools in the same province are well attended although they charge a tuition. The reason of the contrast is distrust of government officials, and knowledge that missionary schools really educate.

Our C. E. Topic.

Topic for November 13: OUR PARTNERSHIP AND FELLOWSHIP. 1 Cor. 12: 28–31; 13: 1–13.

MEDITATIONS.

Men are in partnership in order to assist each other to acquire mutual profit. Each one has his gift: one furnishes the talent, another is trained to keep the books, one is skilled in buying, another in selling; by such pooling of financial and mental wealth, far more trade is secured and far more profit for each gained. This idea is not foreign to the church. If Paul's idea of the unity and compactness of the church is carried out, the church is a far more highly organized institution than any worldly organization. So close is the union of Christ's people in the ideal church that the whole is likened to a body, the various members discharging many different functions, side by side with one another, and with all the precision of the physical organs. So when all the members have received their spiritual gifts and worship and service of the church are conducted according to the mind of the Spirit, there results such a beautiful harmony, so many spiritual blessings, such a happy feeling of devotion as to leave all earthly business partnerships in the background. There are no church quarrels where such partnership exists. There is not the blighting effect of the "one-man ministry", where one man does all the work and monopolizes the enthusiasm, while the rest sitting passively in their seats are more like far-off spectators than actual participants, as they should be. If the spirit had His way He would revolutionize the methods of many a congregation, which is not a "close spiritual corporation", as it should be, but more like a theatrical entertainment with a preacher-actor on the the pulpit-stage and the audience waiting to be entertained.

But above all gifts the use of which ends in the edification of the Church, Paul cherishes "the more excellent way", Love. Where all other spiritual gifts are diligently used, but love is lacking, the divine organization will break down — it profiteth nothing. Mutual love is the guarantee of heavenly partnership and fellowship. We often see the spectacle of partners in business continuing on in their alliance, though they do not love each other, and often speak disparagingly of each other to third persons. In spite of this friction, the business goes on. Not so with the church. When there is no love in the church there is also no harmony, and the spiritual gain is nil. All other gifts can not prevent the decay of the organization. God can not be acceptably worshipped under such conditions. When the church has lost her harmony, she can not fill her position.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

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EDITOR: H. G. ALLEBACH, BERNE, IND.

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Editorial.

The late H. L. Hastings was truly a teacher sent from God. He was a man of many talents, a powerful gospel preacher, a prolific writer, a magnetic presence. And though he is dead five years his pen still speaks. His religious monthly, "The Christian", continues to be flavored on every page with articles from his pen, presumably found among his posthumous treasures. They are marked by their usual wit, spice, pungency, sarcasm, good sense and eloquence. We always read the articles by "H. L. H." first. H. L. Hastings may have left little of an earthly estate when he died, but these articles constitute a priceless legacy to Christendom.

We are sorrow to note in the Middle District Convention "Echoes", that our dear, old Father Schowalter was unable to attend the Conference by reason of his bodily infirmities. And we venture the statement that he felt it as great a personal loss not to be able to participate as the Conference felt in missing his ripe counsel and enthusiastic energy. There is no man in our whole General Conference whose loyalty to our church and devotion to all her undertakings has been more unswerving than his. His name is identified with the beginnings of our Conference, of which he was one of the founders. For thirty-six years he served as secretary of that body. For some years he was president of the Foreign Mission Board, in which capacity he sacrificed time and energy, for no one has the mission cause more at heart than he. Now while he is nearing the sunset of his busy life, let us all be grateful for his services and example, and remember him before the throne of grace. Let us not now during his life be niggardly with our appreciations, and then lavishly shower eulogies upon his memory when he is no longer with us. Let us show him our sympathy and affection by speech or by letter, and help him forget his growing infirmities.

One of our exchanges, edited and published by a Mennonite, in its last issue contains an article on "Secret Societies" in which the writer upholds them, saying that "secret societies have done incalculable good," that they "have poured a very heaven of sunshine and benediction into the home of suffering", that "some of them are founded in fidelity to good citizenship and the Bible"; and he sums up the financial relief given to sick members during an unusually critical period.

We cannot on the whole take exception to some of these statements. Materially, secret societies, by their sick benefits have been heralds of mercy to many a home. But we cannot subscribe to the opinion that even "some are founded in fidelity to the Bible." The writer wants secret societies and individuals to be judged by Christ's rule, "By their fruits ye shall know them." Well, let us judge them by some of the fruit we have tasted for ourselves. We know of scores of secret society men who are hardly seen in church, who, in fact exalt their society above the church, who are in bad company, who drink and swear, who neglect their families and are still in good standing among their fellows in the lodge. We fail to see any good fruit here, and we believe that many lodges, by their tolerance of an indiscriminate membership, have contributed toward making men worse. But perhaps these were among the "bad societies" specified by the writer, who himself says they "make bad men." But now let us take a "good society," which he says "makes good men." Who is to judge when a society is good? Each and every society claims to be good. No one wants to be bad. The writer probably believes his own society to be good, but he is not in a proper position to judge impartially. However that may be, are any societies good that make a man more worldly instead of more spiritual? Are the hideous initiations practiced by all too many societies fruits of a good spirit? Is oath-taking a spiritual ceremony? Is the influence of the lodge on many church-members good when it makes them clannish and partial, and sets up a sort of rival organization, which makes the absurd claim that it is doing more good and is entitled to greater regard than the church? We cannot see it. "Christ loved the church," the community of believers, "and gave himself for it." Wherever Christ is preached, wherever believers assemble to worship God and that alone, wherever a host of workers, converted men, exists whose chief aim is to bring the gospel to a sin-cursed world, there is a part of the church of Jesus Christ, and those who are within the circle of influence of this church cannot fail to be benefitted. It is otherwise with the lodge. It is a business institution. It was not instituted by Christ, and its chief mission is not to preach the gospel. The church has a divine sanction which the lodge has not. It is decidedly wrong to set up any institution distinct from the church, and often antagonistic to it, on the pretense that it intends to make up for the deficiencies of the church—that is, it is wrong for a Christian to participate in it. We prefer even a Laodicean church to a Utopian lodge.

We refrain at present from commenting on the writer's position on the principle of secrecy and the reaction of the lodge on the home.

Concerning Weights.

Many a good thing in a religious paper deserves to be reprinted and thus circulated so it will reach the largest attainable number of readers. Many readers at least think so, and below we reproduce an editorial from the "Christian Herald" of August 24, 1904, under the above caption, which was kindly sent us by a sister from Colfax, Washington, an acquaintance of years gone by, Mrs. M. E. Dieffenbach. While we agree with the editor's interpretation and elucidation of the "weights," we cannot agree in calling inveterate card-playing and theatre-going mere 'weights,' but view them as worldly enough to merit the name of sins. Some practices are weights and hinder the Christian runner, but we can hardly call them sins. The above-named vices seem to us, however, to be flagrant enough to be branded sins, and by calling them merely "weights" we make uncalled-for concessions in favor of the worldling. Here is the editorial:

"Young converts frequently ask the question whether certain things that they have been accustomed to do, are permissible after they have become Christians. Is it right to dance, to attend the theatre, to read novels, to play cards? If it is wrong to indulge in these practices, the demand is generally made for reasons. Why is it wrong? Does the Bible forbid it? Sometimes it is not easy to give a satisfactory answer. Christianity does not lay down hard and fast specific laws. It lays down principles, and leaves the Christian to apply them for himself.

"One of the most comprehensive of these principles is that commended by the Apostle to his converts: "Laying aside every weight." The figure is that of the racer. His whole soul is set on reaching the goal and winning the prize. He is prepared to sacrifice everything to that object. In his diet, in his dress, in his associations, he makes everything subservient to his chief aim. If he is fond of some particular food, but finds that eating it reduces his running power, he abstains from it. If his shoes are pretty and becoming, but do not adapt themselves to swift running, he changes them for some that are perhaps less graceful, but are better suited for the race. If certain company or certain places tend to distract his thoughts, and embarrass him in training, he avoids them. The question with him is not one of right or wrong, but whether the thing in doubt helps or retards him in winning the race. Is it a weight? If it is, he lays it aside.

"The spiritual race is of the same order. There are some Christians who are content to be stationary. To be just saved is enough for them; but there are others who yearn for spiritual development. They want to reach the heights. Whatsoever blessings and privileges Christianity has to confer, they want to attain. The goal is to become perfect men in Christ Jesus. Having been born again, they want to come to the stature of men. It is for these that the advice of the Apostle is given. Those who desire to make progress and to become such as Christ would have them be, have to adopt this principle of the weights. For the others, who have no such ambition, it is logical to discuss the right and wrong of a practice and to keep everything that is pleasant, so long as it cannot be proved to be wrong.

"There is no need to be specific as to the nature of these weights. The Christian finds them out by experience. He soon learns what things affect him. The experience of another is no guide. A habit, an indulgence, a recreation, can be measured by this standard. If he finds that anything retards spiritual growth, if he is less Christlike after it, less inclined for communion with God, if his spirit is excited or perturbed, if his thoughts revert to the past pleasure, if association with a certain acquaintance induces a worldly or debasing effect— in any of these results, he can recognize the weight, which he is called on to lay aside. The question is one of comparison. If his supreme, predominant desire is for spiritual attainment, anything that binds him to the world, that keeps his soul from soaring, is laid aside, no matter how dear and pleasant it may be. This is the condition of success. The choice rests with him; it is for him to say whether the crown he hopes to gain, is worth the sacrifice he must make to attain it."

Practical Religion.

D G. OBERHOLTZER.

When we talk about practical religion we want to say a religion put into practice. First we want to find out what religion is or includes. In a plain sense it includes a belief in the being and perfections of God, in the revelation of His will to man, in man's obligation to obey His commands; religion also means true godliness or piety of life. The practice of moral duties without a belief in a divine law-giver and without reference to His will or commands is not religion. Religion is godliness or real piety put into practice, consisting in the performance of all known duties to God and our fellowmen in obedience to divine command.

Buckminster says religion will attend you as a pleasant and useful companion in every proper place and temperate occupation of life. In this sense any religion consisting in the belief in a superior power or powers governing the world, and in the worship of such powers is called religion. Now we will speak of the false and true religions of the world. The false are the Pagans, the Mohammedans, the Turks, the Hindoos, the Indians, etc.; the true religion is only one and that is the religion of Jesus Christ, our Lord, who was sent to save a lost and sinful world. It is the only religion that civilizes and converts people from their sinful and erring journey of life. When we look back to our good and noble men, we find that they were men belonging to the Christian religion and true followers of God. The false religions worship idols made of wood or stone as also did the Israelites of old. True religion is the one where men worship a true and living God not made with hands, the God who is the creator of heaven and earth, the sea and all that in them is, and of man whom He made in His own image.

How can that religion be made practical, as our theme has it? The only way to make it practical is to practice it. If we profess to be Christians we should also live Christians, we should be examples to our fellowmen, we should be very careful how we use gifts and talents, it should always be to the honor and glory of our Master. We always exert influence on our neighbors either for good or for evil. We shall not only be hearers of the word but also doers. We shall practice what we preach, because actions speak yet louder than words. I believe one reason why a great number of our people today are not Christians is because so many claim Jesus Christ as their Saviour who saved them from their sins, and yet live a life quite contrary. Jesus said, if any man will be my servant let him deny himself and take up his cross and follow me. That means we shall be willing to say goodby to the world and its lusts and live for God and His kingdom, doing good unto all men, especially to the household of faith. God's word says. Be ye not conformed to this world, but be transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God. By trying to follow closely in the footsteps of our Saviour we may feel to express ourselves with the writer of the following hymn:

I'm pressing on the upward way,
New heights I'm gaining every day,
Still praying as I onward bound,
Lord, plant my feet on higher ground.

I want to live above the world,
Tho' Satan's darts at me are hurled,
For faith has caught the joyful sound,
The song of saints on higher ground.

I want to scale the utmost height,
And catch a gleam of glory bright,
But still I'll pray till heaven I've found,
Lord lead me on to higher ground.

Fifth Anniversary of the C. M. College.*

ALBERT SCHUMACHER.

Dear Fellow - Students and Friends:—

When it was first announced that on this day there should be the fifth anniversary of our college, my thoughts wandered back and forth from the very first day the doors of this building were thrown open, and even before that time, until now. Pleasant memories of the time I spent here with the students and teachers day after day, term after term, and year after year, came quietly stealing over me. Pleasant they are when I think of them, since they remind me of time well spent; because I know it has been a benefit to me to attend this institution in so far that I have learned to see some things that I would otherwise not have seen; in so far that I am better prepared to fulfil my daily duties; it has opened to me a larger field of labor—yes life has even a greater meaning to me than before. Sometimes, however, while pondering over the past; unpleasant memories come to me when I recollect that I did not spend moments in the right way, when I did not put every nerve within me into action when I ought to have done so. But such thoughts of the past ought not to discourage us as students who are just learning the how and wherefore, for he who never makes a mistake hardly ever makes anything. These mistakes ought to spur us on to correct our faults and prompt us to attain better results in the future.

This occasion, in particular, makes me think of the time when our college was yet in its infancy, when the corner stone was laid, and when this building was dedicated to the Most High as an instrumentality by which the young men and women of our fair land might be fitted to fight life's battles more successfully. It makes me think how the first day opened on Nov. 5, 1899, when a few young men and young women with youthful and ambitious hopes entered into these halls of learning to seek the golden treasures obtained from knowledge, which, it can be said, is like the sun in the firmament, from whose very beams life and power are scattered. These recollections are all dear to him who was present on those occasions and took a particular interest in them for certain reasons; especially because the college itself has taken a step in advance in the development of its own life. And when I think over the record this college has made in so short a time, not only in respect to the number of students but also in the difficulties it had to surmount from its very beginning, I consider it a marvel to be credited to the work of energetic and far-seeing men guided by the hand of God Himself. The trials it had to endure, and which it overcame, did not injure it; as Webster would say, they only turned up the soil to show what was inside of it.

I did not choose this institution for five years in succession because it was within easy reach of my home daily, or because it was located at a spot beautifully dedicated by nature itself, or because circumstances were suitable. But I chose it first of all because I knew that its principles were of a sound Christian character, which after all must be most important in any college; and I believe it offers greater possibilities for individual attention to students, since the number of students are not up to a thousand as in larger schools. Hence I think that we as students ought to be grateful to those who have sent us here and for a privilege we have above many others who could also have it if they would only think it important. Johnson said, "To improve the golden moments of opportunity and catch the good that is within our reach, is the great art of life." And what else does this school offer than golden opportunities to learn and catch the good within our reach.

While we now celebrate the fifth anniversary of our college we are reminded of many more incidents of importance that occurred during the past five years; but they are probably all known to most of you, hence need not be mentioned. At the close of this occasion the question might naturally arise, How may we make this college a success in the future? Is it the brick and the mortar and the wood that make a college? Does it depend for its success upon the environment or location? Or does it depend mostly upon its trustees and teachers? I think it is not the brick nor the mortar nor the wood that make a college, neither is its success completely dependent upon its trustees and and teachers. But we as students must bear a large share of the responsibility. If we are successful in our calling after we have completed our preparation here, if we prove to be men and women of service to humanity, to the humblest as well as to the most exalted, no matter where it may be, it will mean prosperity for our school. Wherever we may go, we will take with us something of the school, and through our words and deeds, and attitude both toward man and God, others will see a part of the school. Then if we will realize the meaning of life and strive for its perfection our school will live. In short, our success means the success of our college. Therefore, whenever we look back upon past errors let them teach us a lesson. Let us not be content with past prosperity and think it good enough, but let us strive onward and upward step by step, and reach the goal of eternal happiness with such aspirations as Miss Alcott has pictured: "Far away there in the sunshine are my highest aspirations; I cannot reach them, but I can look up and see their beauty, believe in them and try to follow where they lead." With this end in view that He who has given us all the opportunities to make it so may be glorified through our lives, it cannot be otherwise but that we shall yet see many anniversaries of our college.

*Read on that occasion, Nov. 5, 1904.

Modern Delusions.

We have seen boys playing a game, called "following the leader." One is the leader and whatever he does, where he steps or jumps, the rest has to do. There are thousands of professing Christian believers who fol-

low blindly a leader. This is a striking and significant sign of the times. It foreshadows the near future of that great coming Leader, the Man of Sin, the personal Antichrist. All these movements of to-day in which evil doctrines are prominent and in which Satan appears as an angel of light, in which fanaticism and delusions rule, have men and women as leaders of a magnetic personality. Something is about them which attracts, and then they demand recognition. They must be obeyed and followed. Whatever these leaders say and dictate is accepted and carried out. There seems to be a strange, mysterious power which controls and fascinates. This is certainly not a good power.

Thus when Dowie a few weeks ago declared himself to be the apostle and high priest, demanding that he should hear the confession of sins and appearing in costly robes, imitating the old Jewish high priest, thousands approved of it and readily accepted the wicked pretensions of this false prophet. Where will these masses, who follow on blindly, end? Surely here is that abominable thing, which the Lord *hates*, Nicolaitanism (Rev. 2: 6, 15). Nicolaitanism is an assumed authority over the flock of Christ, a priestly pretension and dictatorship, usurping the place of Christ, who *is alone* the Apostle and High Priest (Heb. 3: 1).

After people get into the clutches of these evil teachers and delusions, it seems almost impossible ot deliver them. This is not only true of Christian Science and Dowieism, but also of Millennial Dawnism. However, we have seen quite a number of cases of deliverance from the last named delusion, for which we are very thankful.

The Sunday School Lesson.

Subject for November 13: JOASH REPAIRS THE TEMPLE. 2. Kings 12: 4—15.

GOLDEN TEXT: We will not forsake the house of our God. Neh. 10:39.

LESSON TEACHINGS.

Introduction. A great and good man got control of the helm of state in Israel—the high priest, Jehoiada—and effected a sweeping reform. He loved God's law and God's house, and he believed in God's promises. He was faithful as a priest, and took steps to enforce the Mosaic laws. As we have seen in the last lesson he skilfully managed the preservation of Joash, the only survivor of the house of David, and in due time had him proclaimed king, and the usurper, Athaliah, cast out. Such a step, not unaccompanied with danger, required courage and confident reliance on the fulfilment of God's promise. Then he called an assembly of the people and had the Mosaic covenant with Israel renewed. In all this he was loyal to God's law, and was but doing his duty as a priest. The priest was the teacher and leader of the people, as far as pertained to their duties toward God. In Malachi 2: 7 we read, "For the priest's lips should keep knowledge and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." In this lesson he induced the boy king to issue a proclamation commanding the repair of the breaches of the temple. The idolatress, Athaliah and her sons had not only neglected to keep the temple in repair, but had even injured it, and the temple funds had been misappropriated to the service of Baal (2. Chron. 24: 7). The pious Jehoiada, now having the direction of affairs in his own hands, ordered the priests to begin at once to receive the Mosaic tax and to appropriate it for the repair of the temple. Jehoiada loved Zion. He could say "If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth." Do we so love the church? Are we as zealous as he was for the pure worship in God's house?

As for the boy Joash, as long as he was under the guardianship and control of Jehoiada his personal character and administrative career was faultless. After the high-priest's death he rapidly declined in character and influence. He was weak and vacillating, and susceptible to flattery. To please the princes of Judah he allowed apostasy and idol-worship (2. Chron. 24: 17—18.) At his own instance, the prophet Zechariah, son of his best friend and benefactor, Jehoiada, was stoned to death, showing an almost incredible ungratefulness. He could not rally his nation against the Syrian invaders, who killed the princes and fled with the spoils. But God was thus punishing Joash (2. Chron. 24: 22.) We learn the sad lesson that not every promising youth holds out to the end. As long as we keep in touch with the Holy Spirit we do well. When we have once turned our backs upon Him, preferring our own way, we cease to grow in favor with God and man, and rapidly decline.

1. The Work Delayed (4—8.) It was the business of the priests to receive the consecrated moneys of the people and apply them to sacred objects. V. 4 mentions three kinds of moneys, which may be roughly classified as (1) Votive money — "dedicated things"— (Lev. 27: 2—13), free gifts (Ex. 35:21) and annual taxes gathered by the priests in their own cities. This direction to the priest was in strict conformity with Mosaic law, only subsequent application of the funds to temple repairs may have been unknown to Moses. The ministers of the gospel are in this Christian dispensation the priests of God, and it is required of them as stewards of the mysteries of God, that they be found faithful. It is their special calling to feed the church of God, to repair the breaches in the church, if there be any, by resorting to any or all Biblically prescribed means. In this lesson we find that the priests had neglected their duty. See v. 6. The king probably gave his order 10—15 years before the priests began to act on it. They were not in favor of reform because it interfered with their loose and easy style of living, and it threatened to put an end to their misappropriation of the public contributions to their own use. Many ministers have this mercenary spirit. Many often grow worldly and preach, not because their lips have been touched with the live coal from the altar, but because the "profession" is respectable and held in great esteem. Such men are never willing to hazard a moral or spiritual reform in their community. They believe in "letting well enough alone." They loathe the idea of giving up the easy times they are enjoying. These priests continued to spend the contributions on themselves until by the persistence of the king and high-priest, they were deprived of any participation in the reform (see vv. 7—8). Jesus says in John 15:2, "Every branch in me that beareth not fruit he taketh away." Ministers that look upon their holy offices only as sinecures, and do not enter heart and soul into their work, consumed with the zeal of winning souls and cultivating a warm, earnest spirit of worship and consecration in their flocks, finally lose the opportunity to do anything at all. From him that hath not shall be taken even that which he hath. This truth applies no less to all laymen in the church who have spiritual gifts and are expected to use them for the good of the church.

2. Cheerful Giving (9—10). What Jehoiada did after the collection of funds had been taken out of the hands of the priests, is told in v. 9. When the people learned that their contributions would now be honestly applied to the ostensible uses, they filled up the chest in a short time. These were doubtless the same people with whom Jehoiada made the covenant of faithfulness to Jehovah, and who helped to wipe out Baal-worship. They were "the Lord's people." After they knew that the Lord would surely receive their gifts, they became cheerful givers. It is not hard to make cheerful givers of God's people if you convince them that the object of their gifts is at all worthy. Half-heartedness never wins cheerful giving. People do not like to pamper self-indulgence. Appeal to your people on the subject of the dire needs of the heathen, and they will give cheerfully toward foreign missions. But only those will readily respond who have first been weaned from worldliness and sin and have made their covenant with God. How the contributions were counted and preserved is told in v. 10.

3. The Breaches Repaired (11—15). The Levites were appointed to superintend the repairs, buy the material, hire the men and pay them their wages. These Levites therefore were made custodians of the money. They are referred to in vv. 11 and 14. They employed carpenters and masons and stonecutters. They were trusty servants, as we may learn in v. 15. No accounts were demanded of them. One of the proudest compliments that can be paid to any one is that he can be trusted. There is a humble shoemaker in a certain town of whom it has been said that if all men were like him, there were no need of courts or jails. He borrowed money to go into business for himself, giving no note or any security whatever. He simply gave his word, and he proved as good as his word. By industry and thrift he built up a trade, and in a few years, honest man that he was, he had paid off every cent of his indebtedness. "He could be trusted"—would be the most fitting epitaph that could be erected to his memory.

Deaths.

HOLLENBECK.—On Oct. 17, near Shawnee, Niagara Co., N. Y., Daniel Hollenbeck, aged 60 years, 9 mos. and 12 days. Bro. Hollenbeck had been a sufferer for many years. In July he was thrown from a wagon and broke his leg, which laid him up for a few months. Of late he walked by the aid of crutches, and was getting along as well as could be expected, but on the above date he died suddenly in his chair while his wife was out for a few moments. On the 23rd the services and burial took place at Pekin, conducted by Jacob Krehbiel, assisted by Rev. Chadsey. Text: 2 Cor. 4: 17, 18.

HIXSON.—On October 29th, 1904, at Quakertown, Pa., Wilmer, son of Earle and Florence Hixson, aged 7 months, 10 days. Funeral services were held in Bethany Mennonite church and burial made in the Quakertown Union cemetery on November 2. Funeral services conducted and funeral sermon preached by A. B. Shelly.

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News of the Week.

Domestic.

ROOSEVELT SWEEPS THE COUNTRY.

REPUBLICANS CARRY ALL THE DOUBTFUL STATES BY RECORD BREAKING PLURALITIES AND BIG MAJORITIES IN THE REPUBLICAN STRONGHOLDS.

NEW YORK, NOV. 8.—The republican national ticket has been elected by a vote in the electoral college that will exceed that of 292 given for McKinley in 1900. The result of to-day's balloting was astounding even to the most sanguine of the republican managers. Confident as they were of success, they were not prepared for the astonishing figures which followed the closing of the polls, bringing into the republican column not only all of those states they had claimed as safe for their candidates, but with the possible exception of Maryland, every state classed as doubtful. Democratic successes are confined to the solid south, in which Kentucky is included, and Mr. Parker has not carried a single state which did not give its vote to Mr. Bryan four years ago. Unofficial returns indicate that he has lost some of those which the Nebraska candidate held for his party. Official figures from some of the northwestern states may slightly change the totals, but based on the returns available at a late hour to-night the electoral vote stands as follows:

FOR ROOSEVELT.

California	10
Connecticut	7
Delaware	3
Illinois	27
Indiana	15
Iowa	13
Kansas	10
Maine	6
Massachusetts	16
Michigan	14
Minnesota	11
Nebraska	8
New Hampshire	4
New York	39
New Jersey	12
North Dakota	4
Ohio	23
Oregon	4
Pennsylvania	34
Rhode Island	4
South Dakota	4
Vermont	4
Washington	5
Wisconsin	13
Wyoming	3
Colorado	5
Idaho	3
Montana	3
Nevada	3
Utah	3
West Virginia	7
Totals	317

FOR PARKER.

Alabama	11
Arkansas	9
Florida	5
Georgia	13
Kentucky	13
Louisiana	9
Mississippi	10
Missouri	18
North Carolina	12
South Carolina	9
Tennessee	12
Texas	18
Virginia	12
Maryland	8
Totals	159
Necessary to elect	239

As a dramatic climax to the sensational majorities given him came President Roosevelt's formal announcement that he would not be a candidate for re-election, lending the only exciting aspect to a night otherwise so onesided that it was impossible for even the victors to attain that degree of enthusiasm that usually marks the occasion.

Late in the night came an announcement from Melvin G. Shatlson, manager of the campaign for Thomas E. Watson, the candidate of the people's party, that as a result of the overwhelming democratic defeat, steps would be taken to form a new party. To this end, according to the announcement given out, Mr. Bryan, Mr. Watson and William Randolph Hearst would hold a conference in New York in about a week's time.

The period of suspense that followed the closing of the polls was not prolonged. In no election in recent years has the result been definitely known so soon. Hardly had the sun gone down when the results in New York began to appear. Bulletin followed bulletin, each showing larger republican gains and by 7 o'clock it was evident that the great Empire state had given the republican candidates a majority beyond the predictions of the party managers. So convincing was the story of the bulletins that at 7:30 August Belmont, at democratic headquarters, conceded Roosevelt's election by an overwhelming majority and half an hour later the democratic leaders who had managed the campaign freely admitted that the republicans had carried every doubtful state. There was no disposition to hope against hope. As state after state sent in its republican majority and the wires told the tale of the ballots, bringing ever from those commonwealths upon which they had based their figures of democratic success, reports of unprecedented republican majorities, they frankly conceded their defeat and offered no explanation. Soon after Belmont's admission Judge Parker acknowledged the situation by telegraphing President Roosevelt his congratulations.

Two Election Judges Killed in Colorado.

CRIPPLE CREEK, Colo., November 8.—Two Democratic election judges were killed in this district to-day, a Peabody deputy sheriff was mortally wounded and a number of Democratic judges were beaten and thrown into jail.

Ike Idelbolt and Chris Miller, judges at Goldfield, were shot down by one of Sheriff Bell's deputies. They had ordered the deputy out of the polling place. He refused to go, and turning upon the judges, shot and killed them.

At Midway, Ed Doyle, a deputy sheriff, assaulted Miss Mabel Kennedy, a Democratic judge, and in a struggle that ensued tore her dress and slapped her. Ed O'Leary, a Democratic watcher, interfered and shot Doyle, fatally wounding him. O'Leary was arrested.

James Warford, the deputy who killed the two election officers in Goldfield, was a secret service man during the military rule in the district. Miller and Liepold were union men.

Foreign.

THE RUSSO-JAPANESE WAR.

NOGI'S LETTER TO RUSSIAN SOLDIERS ASKS SURRENDER OF PORT ARTHUR.

CHE-FOO, November 8.—5:30 p. m.—The Japanese besieging Port Arthur, ignoring Lieutenant-General Stoessel, the commander of the Russian military forces there, have offered terms of surrender to the Russian soldiers, according to advices leaving Port Dalny yesterday. In the meanwhile the ceaseless activity of picks and spades continues. The Japanese are gradually advancing their trenches, which spell inexorable fate to the watching Russians.

A Russian prisoner, captured October 26, said the troops composing the garrison of Port Arthur were in want and dispirited. They saw the fruitlessness of the struggle. It was admitted by the Russians that a Japanese victory was ultimately inevitable. The soldiers, according to the prisoner, see no reason to prolong the resistance which brings glory to their officers, but chiefly hardship and death to them.

Upon hearing the prisoner's story, Gen. Nogi assembled his staff, discussed the matter briefly and then, under the light of a bicycle lantern, drafted a letter to be circulated among themselves, the prisoner having promised to deliver it in mercy to his comrades.

The letter related General Kuropatkin's retreat and his inability to make an impression on the army of Field Marshal Oyama, to say nothing of breaking through his forces and relieving Port Arthur. The letter also pointed out that the second Russian Pacific squadron has just started on its slow voyage. Continuing, it called attention to the restless advance of the Japanese trenches, making it a matter of weeks when the Japanese would walk into the main Russian strongholds. In conclusion the letter offered humane treatment to all who surrendered, saying it was in the interest of humanity to prevent further useless slaughter.

In the darkness of the early morning of November 4 several copies of the letter, written in Russian, were given to the prisoner, who regained the Russian lines unobserved by his officers. That night the Russian returned, saying his comrades would answer within a few days. He said the temper of the men seemed to show that while they were mutinous toward fate they also did not like the idea of an unofficial surrender. The letter did much, however, to dispel among the Russian troops the impression fostered by their officers that a massacre would follow a Japanese victory. The company to which the prisoner belonged originally numbered 800 and now totals thirty men.

As the Japanese are sufficiently near the summits of the hills to render tunneling highly practicable, much of this work is now being done. The Russians are building counter tunnels. Whichever side finds its tunnel under the enemy's, blows up the latter's tunnel. To prevent explosives being rolled down into their trenches the Japanese have made ranges or hillocks of earth above the trenches.

Five Russian mine sweeping steamers have been sunk by Japanese shells.

PREPARING FOR ANOTHER GREAT LAND BATTLE.

TOKIO, November 8.—Reports from the Shakhe river state that both armies are still strengthening their positions along the river and are otherwise busily preparing for another great battle.

The artillery of both armies is almost constantly engaged at long range.

The scouts are constantly in touch, and frequent outpost skirmishes occur, but there is no likelihood of a general engagement for the present.

Reinforcements of Russian troops, guns and supplies are constantly arriving at the front, filling the gaps caused by the crushing losses at the battle of Shakhe river.

Unofficial news received from Port Arthur since Saturday's report of the progress made by the besiegers indicates that the Japanese operations are progressing satisfactorily, though slowly. Limestone formations and rocky ground interfere with the sapping. It is now considered that the capture of Rihlung mountain, without Antz and Etse mountains, is not sufficient to force the Russians to abandon the city proper.

HECTOR FULLER, WHO WAS CAPTURED BY RUSSIANS ON JUNE 12, BELIEVES JAPS HAVE GREAT TASK AHEAD OF THEM.

The prediction of Hector Fuller, the war correspondent of The Indianapolis News, that Port Arthur would hold out many months was first made on June 20, 1904, in a cablegram from Che-Foo. This prediction was made at a time when the news from Tokio and Che-Foo was to the effect that the taking of the port was a matter of a few days, perhaps only a few hours. Nearly five months have elapsed, and Port Arthur is still held by the Russians.

It will be recalled that Mr. Fuller left Cho-Foo in a Chinese junk on June 6 to make a landing within the Russian lines. He landed at Louisa bay, June 11: was arrested by the Russians on June 12; was released after five days' imprisonment on June 17, and arrived at Che-Foo from Port Arthur on June 20.

In his cablegram to The News of that date he said: "The stories of starvation in Port Arthur spread by the Japanese are untrue. Stores and supplies are constantly arriving at the besieged city from Chinese ports. * * * Immense new forts have been constructed, and in my opinion the place is in no immediate danger of falling into the hands of the Japanese."

On June 21 Mr. Fuller sent a second dispatch in which he said: "The garrison is in excellent condition. General health conditions of the city are good. * * * It looked to me as though it were capable still of withstanding a prolonged siege."

On June 20, from Che-Foo Mr. Fuller wrote a letter to The News giving in detail his journey in a junk from Che-Foo to Port Arthur, his capture by the Russians, his prison experience and his return to Che-Foo. In this letter, which did not arrive for publication until July 30, his concluding words were: "All the powder wasted so far by the Japanese navy against the town has done no damage to speak of. The place is so strongly protected by its outer hills that I doubt whether any bombardment from out at sea can hurt the place much. I think it will be a long time before the Japanese take Port Arthur. * * * I should certainly say that the outer fortifications at the rear of Port Arthur could not be taken by assault without a loss of at least 40 per. cent. of the attacking force."

Mr. Fuller, to-day, nine months after the investment of Port Arthur by the Japanese, is still on the opinion that the besieged may yet hold out for some time. He still holds to the opinion that the Russians are in no danger of being starved out, as the Japanese fleet can not be effective to keep out supplies, which are constantly coming in Chinese junks, which, under favorable conditions, may make the trip from Che-Foo in a night.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Aspiration.

Thy daily duty rightly done,
No matter what the station,
Is preparation well begun
For future coronation.

To do thy part, and do it well,
Though humble toil may bind you,
Will train the virtues that excel
Till nobler spheres shall find you.

'Tis not by sudden bounds we reach
The goal we often sigh for;
'Tis not the dreams we lightly preach
That we would care to die for.

We slowly climb the upward way
And scale each opposition;
We turn the darkness into day
And win by transposition.

And every honest labor brings
Us nearer our endeavor,
And all our glad awakenings
Have songs of the forever.

—"United Presbyterian."

Items of News and Comment.

Bro. John Voth, of Goessel, Kan., deacon in the New Alexanderwohl church, died on the 8th inst.

Editor Sommer, of the "Bundesbote", intends to spend next Sunday among the brethren at Whitewater, Kan.

The First Mennonite church of Allentown, Pa., is composed of 34 members instead of 24 as formerly reported.

Rev. Albert Schorman has this week been holding a series of special evening services in the chapel at Center Valley, Pa.

On December 1st two more accessions to the Old Mennonite Missionary force in India, Sisters Lydia Scherz, of Trusdale, Kan., and Anna Stalter, of Elida, O., expect to leave for their prospective field of labor.

The Noble Church, Iowa, Rev. S. M. Musselman, pastor, celebrated communion last Sunday. In connection with this festive occasion five young people were received into the church by baptism and one by letter.

A conference of Kansas ministers met recently at Newton, Kan., to consider the erection of a church building at Burrton, Kan. Those present were Christian Krehbiel, of Halstead, J. W. Penner, of Hillsboro, Joseph Schrag, of Burrton, D. Goerz, C. F. Claassen, and J. J. Krehbiel, of Newton.

Men of the literary class in China are said to have spent last year $250,000 for books and papers that teach the wisdom of Christendom; they wish to keep up with the procession which they have lately discovered. The most of this literature was of missionary origin.

The Bergthal church, at Korn, Okla., held special meetings beginning with October 23, in a tent. On Sunday a mission festival was held, and on the Monday following a convention. Visiting ministers were present from other parts of Oklahoma and from Kansas. 1300 attended the meetings on Sunday afternoon. A strong wind prevented all the meetings from being held in the tent.

Fourteen young people were baptized in the Eden Mennonite church, Schwenksville, Pa., on Saturday afternoon, Nov. 5, by Rev. W. S. Gottshall, pastor. Mrs. J. R. Allebach was received into the church by certificate. A large number took communion on Sunday following. Surely such a gratifying report is cause for thankfulness to God. May the likeness of the Savior they confess grow in them daily!

Already at this early date we can announce that a series of union meetings arranged by the Berne, Ind., pastors will be held in the Berne churches the first week in January, Rev. S. D. Gordon, of Cleveland, O., having been engaged as the leader. Dr. Gordon endeared himself to the C. M. College people winter 1903 by his helpful spiritual talks there, and he is certain to be well received and to leave a profound impression for good in Berne.

A paper has a story of a boy and his sister who came to the polls determined to "vote for their pa." A local artist sketched on a blackboard an outline of the two children, with the inscription: "Voters attention! Please vote for our pa, so he won't go to Saloon!" In vain did the other side try to dampen the enthusiasm. The children triumphed, and the prohibition board was elected by thirty-two majority. And so Jimmie did vote for his pa, and won.

Bro. James E. Sprunger, well-known by sight and reputation to most of our readers by his canvassing work for our church papers as well as by his evangelistic tour through the Canadian Northwest, and now holding the position of Y. M. C. A. secretary at Oberlin, had an operation performed upon him at Lakeside Hospital, Cleveland, O., last Friday. The nature of the affliction is uncertain, the patient having suffered considerably for a week before the operation. He is at present in a critical stage. Let him and his anxious wife and parents have the benefit of our intercession during these days of trial.

Between John, the bishop of Constantinople, called the Almoner, and Nicetas, a nobleman, some bitter words had passed one day, and they had parted in anger. John had been wronged. Still, as the day was drawing to its close, he remembered the words of the Apostle, "Be ye angry and sin not; let not the sun go down upon your wrath" (Eph. iv: 26). He sent a friend to Nicetas with the message: "My lord, the sun is going down." Nicetas understood, hastened to him, and they reconciled themselves, cheerfully, before the sun set. How many there are by whom the sun's daily warning is unheeded!—"The Lutheran."

Report of the School Board

AT THE SEVENTEENTH SESSION OF THE MIDDLE DISTRICT CONFERENCE AT PULASKI, IOWA, Oct. 19–21.

God's blessing has visibly rested upon our school during the past year, so that the work in the institution could be successfully carried on. The relation between teachers and scholars was at all times pleasant and the whole work of the school so satisfactory that we can joyfully report the same to the Conference. There were in attendance at the school during the past year 64 students, assigned to the different departments as follows: College 2; Bible School 1 (though as required by the Constitution all students attend the Bible Class); Academy 41; Commercial Department 13; Musicals 24; total 86; counted twice 22; leaving 64. The teachers who gave instruction during the year are the following: N. C. Hirschy, D. F. Jantzen, E. J. Hirschler, I. B. Beeshy, G. C. Latchaw and Sarah Burkhalter. The work of the year was so satisfactory to the board that they decided to engage the same teachers for another year, in which we were successful, with the exception of the singing teacher, who was quite successful in her work, but who could not be secured to continue for another year. In her place the board engaged this fall, shortly before the beginning of school, Miss Edith Schmidt, who for a few years had been pursuing studies in the academical department of our school and is now taking instructions in music at Findlay college.

Because the work of the coming year required an additional teacher and we had no lady member in the faculty, we engaged Miss Eva M. Hinman, of Mackinaw, Ill., teacher for the coming year. So that for this year the following teachers have been engaged: N. C. Hirschy, D. F. Jantzen, E. J. Hirschler, I. B. Beeshy, Eva Hinman, Edith Schmidt and G. C. Latchaw. The janitor not accepting our offer of $300 for 10 months, we engaged Allen Beeshy at this salary, allowing him to take one study in the College free of charge.

The College Record has been published partly in German and partly in English and sent to the friends of the school, and the board has decided that all those who subscribe one dollar a year or more toward the support of the school shall receive the Record free of charge.

A Bible Conference was again held at the school last winter in connection with the trustee meeting, some of the trustees taking active part in the same, the principal speaker being Prof. Bewer, of Oberlin, Ohio. This Conference was very helpful to all who attended and we hope it will be possible to have another this winter. If so we would call the attention of the members of our churches to the fact that during this conference it would be an excellent time to visit our college. The expenses of the conference

were paid by free-will offerings taken during the sessions.

According to instructions given by the Conference at its last session all the churches of our District were visited in the interests of our school with the following result:—Annual subscriptions for 5 years, $1558.90; cash, $373.75; expenses in collecting these sums, $235.66.

Besides these subscriptions and cash contributions there were signed oyer to the school $5,200, of which we pay the interest to the donor as long as he lives. After his death this sum is to be used as an endowment fund. Other and larger sums have also been signed oyer to the school, which we are to receive later on as endowment funds.

With sorrow we report to the conference the death of J. W. Leatherman, of Wadsworth, Ohio, a faithful member of the Board of Trustees.

Because the term "Normal School" is abused by many institutions, doing superficial work, the board recommends that Art. 10, C in the Constitution referring to a Normal Course shall be canceled.

The need of a Ladies' Home is constantly becoming more urgent and we wish that the Board might be placed in a position to erect one.

We are thankful for the blessings which God has given our institution hitherto and for the prayers and gifts which have brought these blessings. We trust that our school in the future will have the earnest prayers and support of our members in order that God may continue to bless it. H. J. KREHBIEL, Secretary.

The Montana Mission Home Built.

Missionary G. A. Linscheid writes from Busby, Montana, October 30, 1904:

"At last we can report with gratitude towards God, that we have moved into the new missionhouse. We were very glad to leave our tent and move into the house. During the past week the carpenters began to work at the chapel, and if the good Lord continues to bless us a little longer with as favorable weather as we have had thus far the chapel will be completed in a few weeks. We are now bringing in the material yet needed for the chapel and the sheds. There is still a great deal of work to be done before we can devote ourselves wholly to mission work. Yet we begin to see over the hill to our next destination. We have as yet not dug a well at the house, as we always tried to do the things most needed, especially such things as can not be done after winter has set in. To-day we commenced our services in the Government school. The school children understand but little of what is said, as we are required to conduct the services in the school in the English language, which the children began to study. As soon as our chapel is finished we would like to have an organ for the same. We have also purchased a sewing machine for the use of the Indian women. The latter cost $16.80, including freight and expressage."

All friends of our mission in Montana will rejoice and thank God, with brother and sister Linscheid, who by His kind providence has helped us to a mission house and a chapel in Montana. And as Brother Linscheid wishes to have an organ for the chapel and has already purchased a sewing machine for the use of the Indian women we trust that many will show their gratitude by sending donations towards the payment of these articles to our Mission treasurer, Rev. Gustav Harder, Whitewater, Kansas.

A. B. SHELLY.

A Valuable Letter from India.

We know all too little about India, what our two missionaries are doing there, how they are succeeding, what is the nature and extent of their work and what are the constant demands upon our churches and the crying needs of our overworked servants. For this reason we feel unusually grateful to Bro. E. F. Grubb for sending us the following communication from Missionary P. A. Penner, stationed at Champa. It will answer the questions of hundreds of our people who feel the need of a better acquaintance with everyday conditions in that far-away country.

CHAMPA, C. P., India, Aug. 5, '04.

REV. E. F. GRUBB,

Wadsworth, Ohio.

Dear Brother: Greetings in Jesus' name! Your most welcome letter came to hand about ten days ago. We thank you very much for taking such an interest in our, or rather, in God's work in India.

* * *

Now to your questions. Yes, we have more than my wife and I can do, but we certainly take time to write about our work; indeed when having had to deal with godless people during the day it is a pleasure to talk to those who are Christians.

I will first answer your questions and afterwards tell of some of our experiences. Some answers to your questions are not applicable to all India, but must be taken locally; but since your church wants to help our Mennonite Mission in India, naturally it cares less for conditions in the Punjab than it does for the conditions in the Central Provinces and at Janjgir and Champa.

1. Land at Champa cannot be bought; it can only be rented. We pay Rs. 2–8 per acre, equivalent to about 82 cents in U. S. money. Why can't land be bought at Champa? Because this district, about 18 miles long and 10 miles wide, is a *zamindari*. The district contains 66 villages and belongs to the zamindar (*zamin* means land in Hindi.) Hence zamin-dar, a land owner or king and his district a zamindari. This zamindar is a sort of feudatory king, only his power is somewhat limited. The British government allows its native kings to hold their original estates provided they govern the same according to the laws of India. Many kings and zamindars have forfeited this prerogative either through carelessness, obstinacy or incompetency to rule, and hence such estates are direct under British control. So we speak in India of British territory and native states. Now such missions as are located in native states can only rent land and not buy. However, sometimes even in British territory land can only be rented. Dhamtari is British territory, and yet our brethren have only a rent lease.

2. When building is to be done the missionary must first ascertain whether he must get government sanction. We did not need sanction but could build when and what we wanted, but in Secunderabad, and in fact in the Nizam's dominions, such a sanction must be gotten and is in most cases a tedious affair, extending over months and even years of time. In building a bungalow in India the wisest thing to do is to collect the material beforehand in such a way that the native does not see that you are in a hurry. The moment that he reads in your eyes that you are pushing matters, up go prices for labor, sand, bricks, wood, etc. Every missionary must therefore learn to be patient and bide his time unless he is a First National Bank. For this reason our present house cost much more than it ought to have cost.

3. The price of a bungalow. Well such buildings cost from Rs 2000 to 12000. (One Rupee equals about one third of a dollar.) Such missionaries as have wealthy churches back of them naturally try to get better material and build somewhat larger than missionaries whose means are limited. Our Baptist brethren in Secunderabad built a bungalow for Rs 9000 ($3000.) We are building one for Rs 6000 ($2000). The building is of brick in lime with wide verandas and cement floors throughout. The ceiling is of 8 cent drill, the walls whitewashed, the roof of tiles, which in the rainy season often begin to leak. Then there is nothing to do but to put all sorts of receptacles on the floor and listen to the pit-pat of the falling drops. We don't object to that but when we do not know where to put our bed in order to keep it dry, then we begin to wish the rain might let up.

The workmen get the following rates: good masons, 8 to 10 annas a day, (one anna is equal to about two cents.) Good carpenters from 8 to 14 annas a day, a man laborer (coolie) 2 annas, and a woman 1½ annas a day. The women carry all the lime and bricks while the men draw water, prepare lime, tie up the scaffolding, carry stones, etc. The wages are cheap, very cheap. Think of a woman working ten hours for three cents! But then she does not feel underpaid. According to such rates a building ought to be cheap—but such is not the case. The native is lazy and the methods of work are primitive, hence many people are required to do a little work. When natives work for natives the woman gets only one anna and the man 1½ annas.

3. Rice is the staple grain of India. Wheat is raised but not much compared with rice. The rice is sown after the first rains of the monsoon of June 15. The harvest is in November or December. All grain is cut with the sickle. The price of rice is of course according to the quality—ranging from 9 pounds to 54 pounds to the Rupee, that is, 33⅓ cents. We buy rice for our table at about 18 pounds for a Rupee, for our orphans 21 pounds for a Rupee, and for our lepers 36 to 40 pounds to one Rupee.

The native eats only two meals a day, one at 10 A. M. and the other at 7 P. M. Both consist of rice, dall, (a grain that resembles the pea), and some vegetables seasoned with salt and red peppers, of the latter such a quantity that the average European believes he has live coals in his throat when he eats native cooked food. Taken as a whole the Indian cooked rice with its curry is most palatable. We have it on our table almost every day. Of course our curry is not quite so hot as the natives'.

4. A year's schooling for a boy costs $20. If he goes to a college the expense is much greater but I am not prepared to say how much. A native teacher gets about 20 rupees a month, but often very competent ones can be had for Rs. 15 ($5). A native preacher gets from Rs. 20 to Rs. 60 a month, We had one for Rs. 25, but he was so lazy that we discharged him. I would never employ one like him for more thap Rs. 10. A colporteur receives from Rs. 6 to 14 a month, The preferable way is to have him work on commission. The native, even the native Christian, is apt to become indolent and it is a part of our work to educate these people to see the virtue of labor. That is the trouble with the people of the tropics. Nature gives them plenty to eat and drink and the weather is always warm, so that to build substantial houses and work for warm clothing they deem superfluous. The next generation of Christians will be a better lot than these can be.

And now a few things about the Lord's work at Champa. It will be two years in November since we came here, and in that time, many changes have taken place. How well we remember the difficulty we had in gaining the people's confidence! No one would greet us, no one would come to us. And now—what a change! Those who know or have heard of us come with all their petty troubles and cares—bring us their sick and dying—ask us to give them some kind of work, etc. All glory—thanks to God! How well do I remember the two lepers that once came to us for food and afterwards fled in fear when we promised to support them if they would live some distance from our house. They actually believed we were playing some game with them. Now they are here again with 41 others. So we are much encouraged.

We have in our asylum 43 lepers. The last was admitted yesterday. Of these one has been baptized and 18 are catechumems. The one whom we baptized is in heaven. He died shortly after baptism. The work among this needy people is a joy unspeakable. If you want to see a native in India appreciate the gospel of love, the gospel which says Jesus touched the leper —go to our leper asylum. We have many dear people among our 43, but one woman is such a kind, patient, truthful woman, always smiling, always happy, always helping, that we call her "our leper asylum jewel." She wields an influence for good among her fellow sufferers. Oh we love our lepers because they appreciate what you dear people are doing for them.

On the mission premises we have 7 orphans, rather 3 orphans and 4 children of leprous parents. They brought great joy to our hearts yesterday. With tears in their eyes they stepped up to me and said: "Oh papa, we want you to baptize us because we want to become Christians; Jesus has forgiven all our sins." What a repay for all our labors and prayers!

Our medical work is not decreasing, perhaps not increasing. We have from 5 to 20 patients a day. So on the whole you may judge from the foregoing that work is not wanting and the outlook most bright. This brings me to your last question and the last part of my epistle: The present need of Champa and Janjgir. My dear brother, the greatest present need is: *At least two God-sent consecrated men from home.*

Our people at home, I am inclined to think, do not realize the inadvisability of delay in sending us help. I will give two reasons for asking for help *immediately*. (1) Our work, or at least branches of it, is increasing so that my wife and I can not possibly do justice to it, neither can Brother and Sister Kroeker in Janjgir meet the obligations. To be aggressive and go out into the village is entirely out of the question. (2) Our strength is giving out. A two years' stay in a hot climate without an hour's rest, and the difficulties of pioneer work have told on us. What are the churches going to do with Champa if I die? or with Janjgir, if Bro. Kroeker dies? You cannot send a man from home to take charge of this work for he will be unacquainted and cause the mission a great loss financially. Will you and your church help us to pray for reinforcements. We need a competent medical man.

And now with many greetings to you and your church from us both, I am yours in His glad service. P. A. PENNER.

"Pilgrim's Progress" in Cheyenne Now Printed.

Several months ago it was announced in our columns that our beloved missionary R. Petters, laboring at Cantonment, had ordered the Berne "Witness" company to print a translation into Cheyenne of the world-renowned classic, "Pilgrim's Progress." Inasmuch as fulfilment is always greater than promise, we rejoice over the opportunity to announce now that the printing is completed, and only the binding remains to be done. The edition comprises 500 copies, of which 50 will be bound in cloth, 150 in paper, while the remaining copies will be reserved unbound, subject to demands. The text covers 205 pages, to which is added an appendix of portions of Scriptures and Cheyenne hymns. No comment is necessary to this noble achievement. We will let Bro. Petter speak for himself in his "Introduction" to the book.

"'The Pilgrim's Progress' is one of the most popular story books in the world. With the exception of the Bible it has been translated into more languages than any other book ever printed.

"It is with heartfelt thanks toward God that we see this wonderful book appear to-day, translated for the first time into the Cheyenne language. 'The Pilgrim's Progress" has already appealed wonderfully to the hearts of our Cheyenne Indians, or our Christians as well as a great many others.

"The book was an urgent need for our missionary workers and our Indians and no labor and expenses concerned in its rendition and printing will ever be regretted. In giving this story the garb of the Cheyenne language, Mr. Harvey Whiteshield, one of the most able educated men of his tribe, proved an indispensable and valuable help. Knowing himself the importance of the work as a blessing for his own people, he was very painstaking in giving the best Cheyenne rendering of the English original.—In preparation of the manuscript for the print we are also indebted to our co-worker, Miss Bertha Kinsinger, for her assistance.

"As an appendix we let follow some portions of the Scriptures and a few Cheyenne songs. May these together with 'The Pilgrim's Progress' prove a lasting blessing to our Cheyenne, in general, a heavenly comfort and strengthening to those who are pilgrims toward Zion, and of blessed service in the hands of our mission workers.

"Unto Him, before Whom we are to appear in Zion, do we commit this book together with its hearers and readers, our Cheyenne Pilgrims and our whole mission work.

R. PETTER,

"Mennonite Mission, Cantonment, O. Ty., Nov. 1, 1904."

Our C. E. Topic.

Topic for November 20: How TO EXPRESS OUR THANKS TO GOD. Psalm 138: 1–8.

MEDITATIONS.

First, with our lips. "When the heart is full, the mouth speaketh,"—so says Scripture. A full heart is like a dam swollen by spring rains and freshets. It cannot contain all it receives. There is no human being who can keep his gladness and heartfelt gratitude all to himself. If any of us fell heir to several thousand dollars, it would not be long before our neighbors knew all about it. Good news cannot be reserved. They are expansive and fly faster than the wings of the wind. When my heart is geuninely grateful and my cup of joy runneth over because I am conscious of unnumbered mercies, my lips will spontaneously open and shew forth God's praises. One who is enjoying health and prosperity from the Lord, and who feels grateful a dozen times a day as he goes about his work, must be capable of extraordinary self-control if he does not occasionally, in the ardor of his thought and during conversation, forget himself and let his soul speak to the glory of God. Some people, indeed, have so habituated themselves to oral testimony that their "Thank God!" or "Praise the Lord!" ceases to mean anything and has degenerated into cant. But in such cases the heart does not speak, only the lips. The feeling of the believer who has been divinely favored beyond his utmost expectations, is this: It is a good thing to give thanks unto the Lord. And such a man's lips cannot always remain sealed.

In the second place, I can express my thanks by my manner of life. A consecrated, prayerful and obedient life, in which the will of God is done from the heart, goes hand in hand with the testimony of the lips. Thankfulness to God demands and presupposes a godly life. Indeed, it is only the man who is morally and practically right with God who can praise Him acceptably with his lips. A man's verbal exclamations amount to little if his inclination is not to live so as to please his Benefactor and Friend.

One can also express his thanks by carrying a bright, smiling face, and letting the sunshine of his heart radiate from his eyes. Thankfulness implies cheerfulness. A gloomy, downcast expression is proof positive that God's grace has not touched the inner springs of being. The speech of such a man does not contain a single "Thank God!" No matter how God may have smitten and afflicted me, if I can realize the mercies that still remain, I shall presently be able to smile through my tears and bless God. We have seen dumb brutes "look their thanks" when we have treated them to something they relished. So we as God's children must praise God by our transfigured, glowing faces, delicately responsive as they are to every thrill or wave of feeling present in the heart.

There are other ways of expressing our thanks, but probably the above three are foremost.

The Mennonite.

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Editorial.

Don't omit reading the letter of Missionary Penner to Rev. E. F. Grubb, which is published in this number.

If you have anything good to say, or if you have said it in your own community but would like it to reach a larger circle, send it to THE MENNONITE, and if we find it helpful, sound and Biblical we will publish it.

At a Sunday-school convention held at Hanover, Pa., the old question whether secret societies were promotive of Christian work came up for discussion, and the verdict was a distinct negative. Evidently Mennonites and United Presbyterians are not the only "cranks" on the subject of anti-secrecy. The best men of any church are compelled by an enlightened, sensitive conscience to condemn the lodge systems.

The Rev. Dr. Samuel T. Carter, the oldest member of the Presbytery of Nassau, N. Y., and for thirty years the pastor of the Huntingdon (L. I.) Presbyterian church, a retired pastor, though active preacher, has written a letter to his presbytery declaring that "the whole scholastic theology, and the Calvinistic system that is built upon it, is untrue from the base upward."

Then follows a confession of what this veteran preacher does not believe. It will be of no profit to rehearse his points. Only when he says of the "doctrine of the Trinity" that it has "never brought him one ray of light," and that it has "divided Christendom and cut off from the general church-fellowship many of the most beautiful souls," we might retort that that very doctrine has been a source of comfort to many souls. We do not believe the Athanasian creed and the Nicene theology are infallible, nor that any one is committing a sin when he dissents from their declaration. But what does our venerable graybeard make of John 1: 1—"In the beginning was the Word, and the Word was with God, and the Word was God"? This is God's word, not man's. It was given like all Scripture for spiritual instruction and edification. To us, personally, it opens up the doctrine of the Trinity, though it does not complete it. Christ was God, yet not so entirely merged into the Godhead as to be devoid of a distinct existence. He was "with God" is as noteworthy a statement as that He "was God". We admit this is a knotty passage. But it is Bible, and what are we going to do about it? How shall we interpret it?

Many fine things can be said in a general way by those who disagree with the accepted orthodox interpretations, but these same worthies are often eloquently silent on matters which nevertheless occur to the considerate reader, blessed with a good memory, and all such significant omissions detract from the force of the fine words.

Thanksgiving Exhortations.

Before the next number reaches our readers Thanksgiving Day will be over, hence a few references to the day will not be premature in this issue.

First of all, Thanksgiving Day is not a day set apart for eating turkey, cranberries, filling, pies and the like, but for thanking the Lord for His goodness and humbly acknowledging our indebtedness to Him. It is true, family and social reunions largely characterize the season, — and we neither could nor would say aught against these—but let not the good cheer due to a full stomach, "the feast of reason and flow of soul", the rush of convivial good spirits—let not these predominate. All churches ought to have thanksgiving services on this glad day, and all Christians ought to attend them and join in the public praises. Every individual ought to know what good he has received from the Lord during the past year, and ought to give Him the glory in spontaneous bursts of gratefulness. For our part, as editor, we are almost speechless with gratitude for a renewal of health and for getting rid of a dreaded insidious bodily disease .We know that our Eastern brethren have reaped abountiful harvest this year and that their barns are bursting with plenty. Now it is their privilege to hold it in trust from God and to lend to the poor and needy. They do not want to follow the example of the rich men of Christ's parables and wallow in their material abundance.

In other sections of this great country the brethren may have been less favored in respect to all kinds of crops, yet they too have prospered, and they know the Source. Let the feast on Thanksgiving Day be spiritual. Let the soul rather than the palate delight itself in fatness.

As for those unfortunate ones who are tossed upon beds of pain or are suffering from incurable maladies, who are struggling with poverty or have in some way lost all their competence, who are distressed and anxious about many things or are cast down by griefs and manifold cares—be thankful nevertheless. God's heavy hand is upon you, but if you are His patient children, remember that such chastening is intended to "yield the peaceable fruit of righteousness to them that are exercised thereby." God's Word says so and it can be relied upon, for "the Word of God abideth forever." Thank Him for all the purifying discipline He calls you to undergo, and pray that you may come out of the fire unscathed. On Thanksgiving Day "let us make a joyful noise unto the Lord."

Correspondence.

STERLING, OHIO. — Rev. J. H. Langenwalter has resumed the work at Sterling as pastor of the church here for the coming year, preaching his first sermon on Oct. 2.

On Oct. 16, the semi-annual observance of the Lord's supper was celebrated, Rev. E. F. Grubb officiating, assisted by Rev. Langenwalter.

A Bible class has been organized here under the leadership of Bro. Langenwalter, for the purpose of studying the Bible in a systematic way. Prof. Bosworth's study in the life of Christ has been taken up for this year. The class is to meet once a week to discuss the work. May it prove a blessing to all! The catechetical class under the instruction of the pastor is doing good work and is progressing nicely.

TRENTON, OHIO. — On Nov. 3rd, instead of our regular monthly mission meeting, we had a meeting at our pastor's to which all were invited. Most of the people came in the morning bringing their luncheon with them. After the table was set and all had partaken of the bountiful meal Bro. Krehbiel gave a report of the Middle District Conference held at Pulaski, Ia. The Conference according to his report was very enjoyable and spiritually helpful. He said the three subjects which were principally discussed and emphasized were (1) Bible Study, (2) Systematic Christian Giving, (3) Personal Work. What the different speakers at the Conference said upon these subjects he reported to us, so that we received the blessing of the Conference at second hand.

After a song a collection was taken for missions. We hope that through such meetings we may all become more diligent students of God's Word, give more systematically and cheerfully for God's cause and never neglect an opportunity to do personal work for Christ.

This meeting was so delightful socially and so helpful spiritually that we should like to see our Mission Society provide for one such meeting every year.

The Drawing of the Spirit a Call to Prayer.

In the last issue of the esteemed missionary quarterly, "Hearing and Doing", published in the interests of the Africa Inland Mission, is an instructive contribution by James H. McConkey on "The Call to Prayer." The discussion under the above heading is worth reprinting and presenting to our readers.

A godly railroad engineer was starting out with his train for the nightly run. The road on which he was running was single track, and at a point about midway of his trip he was to meet and pass another train. As his engine plunged forward into the inky darkness he began to think of the oncoming train. Straightway he found himself under a great burden of prayer for the safety of his crew and himself. Try as he would he could not shake off the impression of danger nor the burden of prayer for deliverance from it. "Lord care for us. Deliver us from any peril that may be threatening us, though unseen," was his petition. All the way from his starting point to the first station, earnestly and trustfully he kept crying to God. Then the burden of supplication changed to one of joy and assurance as he found himself singing as his train swept on. By and by he drew near to the point at which he was to pass the other train. To his surprise the signal for him to stop was not displayed, but instead the white light of safety shone upon the track. Speeding on past the passing station a half hour's run brought him face to face with a glaring danger signal. Entering the telegraph office he found the operator white with fear, and was greeted with the question, "Why did you not stop at A——?" naming the station at which he was to have met the other train. "Because there was no signal for me to do so," was his reply." "Well, H——," said the operator, "You

have had a desperately narrow escape from death sure." And then the grateful engineer learned that the operator at the station where he was to have met the other train had fallen asleep, and failed to signal his train to stop; that for a half hour the engineer had been running over a piece of track on which the other train was long over-due; but that by a remarkable providence this latter train was delayed in starting long enough to prevent the deadly collision which would otherwise have taken place. The same Spirit of God who foresaw the danger had laid upon the heart of His child the burden of prayer concerning it, and then in response to that petition had delivered him from it.

Never disobey this drawing of the Spirit to prayer. It is a special call of God to the individual who is conscious of it. God sees some peril, or great need in the life or service of one of His own. He chooses some other child to cry to Him concerning it. Tremendous issues may hang upon obedience to that call to prayer. Sad as any neglect of the call to prayer is, the failure to obey this one seems an especial abuse of the grace of God who has honored us by choosing us as His intercessors in such a crisis. Wherefore when you find in your heart this subtle drawing of the Spirit to prayer, steal away and pray it out with God. Some day, even if not in this life, you will see what it meant to God's Kingdom, to some dear friend in need, and to your own spiritual life.

A Ministerial Association for the Middle District Conference.*

E. F. GRUBB.

While this subject applies directly to the ministers it is of as much importance to the lay members of our churches. For the common good of all should be the motto for each alike, and that "all" should be pastor and people and not only those at present in the church, but those who are or can be influenced by it.

Our churches have needs and we can realize it. Maybe we have something wrong in our congregation, or there is something lacking, or we are not doing as much as we ought to do, or we may be doing something the wrong way.

So because we have needs we ought to have remedies or the means of finding remedies. Perhaps we need a council to make the correct diagnosis of the case. We do not look upon a ministerial association as in itself a full remedy, but rather a means of finding remedies.

Years ago a want was felt and a Mennonite paper was published to fill that need. Who would say that we have not been benefited by our Mennonite periodicals? Are we not closer together, better acquainted, with a better realization of our ability to do things,—and with more ability than we would have without them? Then came the organization of our conferences, and who can reckon their benefits? or how could we get along without these meetings? Then came schools and colleges, and only the years that are far enough in the future to see the contrast between schools and no schools can in full measure compute their value.

And we are still lacking, but because of our inexperience and lack of knowledge we know not how far we come below our possibilities. As we climb above the valleys we can look back to the places where we were, but our climbing has brought to view other heights to be gained.

We have but little power to help other congregations when they have difficulties nor do we gain much benefit from others' successes. We have no course of reading for young men preparing for the ministry. We have men who can recommend what they shall read but they may not know whom to ask. Our college is relieving this situation by offering a course of instruction; but suppose they have no money to go to college?—here is another lack.

Perhaps a ministerial association would be the means through which we might overcome some difficulties and engage in work to a better advantage. Perhaps sometimes by various other means some of these problems may be solved. But why not take hold of the work at once and do some things as soon as possible?

As ministers we need some such association. Some of our number have a fair, a few have a good education, with most of us it is far too limited, and we have no one who knows it all. So because our education and experience are limited many problems arise and some we can scarcely solve alone. As it would be foolish for the student of some science to try to solve its problems without the aid of those who have investigated before him or without the help of those working at the time with him—so it is for the busy minister to undertake all the problems of the pastorate without the assistance and counsel of others.

Then because of our isolation. We do not want to go to ministers of other denominations in our neighborhoods, friendly though they be, and often though they will appreciate our situation.

Then we need to work out a closer bond for the church. This is the lesson of the steps of the last half century: the church paper, the conference, the college, the mission work—these have drawn us together in common cause; but there remains much to do to make our church the power that it may be for righteousness.

While we recognize that there is much more to be accomplished we see that the progress of the past has come about by having a definite aim and by uniting in the effort to accomplish the desired end. Then will it not be well if the ministers will unite for the consideration of questions confronting the church and by united effort and counsel seek to remove the things that hinder and secure the things that help?

I know we are widely separated geographically so that it is difficult to get together often. I know how limited our time is. Perhaps our disposition would be to avoid what would make more work and increase our expenses. But I see in a ministerial meeting a time-saver, for by exchange of experience we could have removed perplexing questions that take time to solve. Then one other thing that might be a hindrance to work that might be proposed: tradition —"This is not Mennonite." But if it is for the benefit of the Mennonite church it *is* Mennonite. Besides, we too are makers of history.

But to be practical, let me suggest a skeleton outline for a ministerial association for the Middle District.

Let there be two classes of members: (1). Active—those in the pastorate, whose churches are members of the Middle District. These shall be voting members. (2). Associate—(a). Those pastors whose churches do not belong to the conference, or ordained men not actively engaged in the ministry. (b). Students preparing for the ministry, those not voting or vote limited, and those to be elective.

The association is to have power to dismiss a member for cause. Meetings are to be held once a year and in connection with the annual conference. Its officers ought to be: president, secretary, treasurer, and a committee of three on program.

*Read before the Middle District Conference at Pulaski, Iowa, Oct. 20, 1904.

Job as a Character Study.

Job was an all around good man. God said there was none like him in all the land in his time. It is a good thing to study the life of such a man. His life bears study in the light of Scripture. Take up the following thoughts in connection with the study of his life as recorded in the book bearing his name, and it will surely prove a blessing to your soul:

Job's character as a man of God.

1. In his possessions, or worldly prosperity.

2. Under his trials, both in his family and as caused by his best friends.

3. Under bodily afflictions.

4. In his conduct towards his family.

5. In his conduct towards his neighbors.

6. In his dealings with the poor.

7. Notice the secret tenderness manifested in his sorrows.

8. His patient endurance.

9. His trust in God.

10. His readiness to confess when he saw his error.

11. His deep humility and penitence towards God after he saw his error.

In order to get real benefit from such a study one should read the book through five or six times in succession. — "Gospel Banner."

The Lodge A Spiritual Counterfeit.

"Thou shalt have no other gods before me."—Gen. 2: 3.

Satan is a counterfeiter. He schemes not so much to deny God as to substitute a false god in the place of the true one. We see this in his earliest attempts with the human race. God was acknowledged in the temptation of our first parents, but a false character was sought to be imposed upon Him. And so it has been ever since. The whole system of paganism, of which Satan is the author, was and is a vast counterfeit. So near is it in certain features to the religion of the Bible, that even 'advanced scholarship' in the nineteenth century supposes it to have the same root, or to be even the parent of Christianity. When Moses stood before Pharaoh in the name of Jehovah, the emissaries of Satan were there also, to resist him with counterfeit performances. When Jesus came into the world to seek and to save the lost, Satan came also with him and succeeded so well in counterfeiting His marvelous work, that they who should have been the judges were unable to discriminate against him, and attributed the power of the Holy Spirit to Beelzebub. For more than 1,200 years Satan has had a counterfeit church in the earth, and it is only a discerning few who are able even yet to distinguish the features of the harlot from those of the Holy Bride. Spiritualism, with its doctrines of devils, its temples,

and the oracles and mysterious phenomena; rationalism, with its deification of human powers and its substitution of the intellectual for the spiritual life; Romanism, with its worship of relics, its invocation of saints, its altars and auguries, its penance and purgatory, its priest-craft and traditions—all these are so many counterfeit religions, which the prince of darkness causes to pass current in the world for the pure coin.

If objection be taken to the classification of the lodge system in this category, let it be said that we make a due discrimination. We note the benevolent features of the system, the morality of its teachings, and the exalted character of a portion of its membership. Without these things, indeed, it could not have standing as a counterfeit. They are the necessary conditions to its currency, and the arch-counterfeiter is too expert to neglect them. But, at the same time, the lodge system traces its origin, in Freemasonry at least, to a heathen source. It has the same rules, symbols and rites as the ancient mysteries of paganism. It worships not the God of the Scriptures, but an "ideal" of its own conceit. It has its baptisms and its new birth, its prayers and ceremonies, its penalties and rewards. Men proclaim it "a good-enough church" for them. Christians prefer its assemblies to the prayer-meeting. Its claims are preposterous, if not blasphemous, its methods in certain cases are deceitful, and its teachings heretical. Essential features of all the other counterfeits are found in the lodge system, and, while this is not to say that it is the consummation of them all, yet nevertheless it is as dangerous as any in its tendency to rob men of a clear and satisfying hope in Christ, their only Savior.

Limitation of space alone prevents the substantiation of these assertions; but they find substantiation, at least so far as Freemasonry (the highest type of the secret lodge) is concerned, in the standard writers of that craft—such as Oliver, Rebold, Cunningham, Mackey, Arnold and others, whose works are accessible in public libraries, and need only to be read to satisfy an enlightened, teachable Christian mind that the system that they expound bears the marks of the serpent, and is a counterfeit on the religion of the Old and New Testaments.

This paper is not written as a remedy, but a as preventative. The hope is that it may open the eyes of the young Christian, and lead him to investigate the lodge system from a Biblical and spiritual point of view before he becomes corrupted and handicapped by its association. Jesus Christ said: "If any man serve Me, him will the Father honor." It is difficult to serve Christ in a system which excludes the utterance of His name in prayer. As, therefore,, we esteem "the honor that cometh from God only", let us separate ourselves from everything that hinders the pure and acceptable service of Jesus Christ.—James M. Gray, D. D. in Christian Cynosure.

A Japanese Christian woman is head nurse at the great Tokio hospital. Another Japanese Christian woman is head nurse at the Hiroshima hospital. The head nurses on three of the Japanese hospital ships are also Christians. All of these are wide awake to their privileges and opportunities as workers for Christ. Yet the Red Cross Society classes them among its most trusted agents.

The Sunday School Lesson.

Subject for November 20: ISAIAH'S MESSAGE TO JUDAH. Isa. 1: 1–9, 16–20.

GOLDEN TEXT: Cease to do evil; learn to do well. Isa. 1: 16, 17.

LESSON TEACHINGS.

1. God's Charges Against His People (1–4). Isaiah spoke to his own nation and his own times, it being revealed to him in a vision, when he was awake, and heard the words of God, and saw the visions of the Almighty. The prophets were called seers, or seeing men, and their prophecies are fitly called visions, or insight into the realities of the situation, the nature of the disease and the only way of cure.

The prophet, though he speaks in God's name, yet, despairing to gain audience with the children of his people, addresses himself to the heavens and the earth, and bespeaks their attention: Hear, O heavens, and give ear, O earth; sooner will the inanimate creatures hear, who observe the law, and answer the end of their creation, than this stupid, senseless people.

He charges them with base ingratitude, a crime of the highest nature; call a man ungrateful, and you can call him no worse. God was gracious in His dealings with them, and advanced them and they rebelled. Children, and yet rebels. Israel had shown less sense and less gratitude than an ox or an ass. A fine pass man has come to, when he is shamed even in knowledge and understanding by these dull animals.

He laments the universal depravity and corruption of their church and kingdom; the disease of sin was epidemical, and all orders and degrees of men were infected with it. The prophet bemoans those who would not bemoan themselves; alas for them, woe to them. He speaks with a holy indignation at their degeneracy and a dread of the consequences of it. He shows the malignity of their sin; the wickedness was universal. They were a sinful nation, the generality of the people were vicious and profane. Their sin was very great and heinous in its nature; they were laden with iniquity. They came of bad stock, they were a seed of evil-doers. They that were themselves debauched, did what they could to debauch others. They were so different from the holy nation they were called to be. The descriptive clauses of their wickedness and sinful condition form a climax: (1) In disposition, they forsook the Lord. (2) In words they despised and blasphemed the Holy One. (3) In action they are gone away backward, infinitely far from the place and the character which might have been theirs.

2. The Disastrous Consequences (5–9). Judah was obdurate in his rebellion against God; no matter how they were stricken for their sins, they did not repent, but revolted more and more. He illustrates their condition by a comparison taken from a sick and diseased body, all overspread with leprosy, or like Job's with sore boils. The head, the source of ideas, the heart the source of feelings and motives, the fountains of thought and life, were both defiled. Their corruption pervaded their whole being, head and heart. Verse 6 is a vivid picture of men out of Christ. Verses 7–9 show Jehovah's judgment on their sin. God never lets sin go unpunished, whether it be the sin of an individual or of a nation. But there are those who are made worse by the methods God takes to make them better; the more they are stricken, the more they revolt.

But the prophet comforts himself with the consideration of a remnant that should be the monuments of divine grace and mercy, notwithstanding this general corruption and desolation. A faithful remnant still survived. The covenant of God could not fail, and a holy seed was kept alive in the land.

3. A Call to Repentance and Promise of Abundant Pardon (16–20). Though Israel had sinned beyond measure, still there was abundant pardon for them. The one condition was true, thorough-going repentance.

(1) *Wash You, Make You Clean from Your Sins of Heart and Life.* (V. 16.)—Sins are no natural part of you. Sin is moral filth; it defiles hands and heart. God demanded that they wash hands and heart by putting away sin.

(2) *Learn to Do Well* (V. 17).—This is the general statement followed by particular duties. It is not enough to cease to do wrong. The only way to keep evil out is to fill our lives full of good. We must learn to do well; we must take pains to get the knowledge of our duty, and the knowledge how to do it.

(3) *The Promise of Forgiveness* (V. 18).—Come and let us reason together. Let me present the call to your good judgment, and show you what is wise and good, and you use your reason and see if what I say is not good. Let me give you another argument for repentance and well-doing, in that I will forgive and remove the burden of sin that is crushing you.

(4) *The Condition Reinforced* (Vs. 19, 20).—The whole secret of blessedness is found in verse 19, a surrendered will, and obedience in our daily life to the will of God as revealed in His Word. The whole secret of ruin in the life that now is and of eternal ruin in the life which is to come, is found in verse 20. To refuse God's invitation and to rebel against his will is damnation. If we refuse God there can be but one result.—"Christian World."

Marriages.

WENGER—RICH.—On Oct. 12, 1904, by Rev. S. M. Musselman, at the home of the bride Mr. Samuel Wenger, of Noble, Ia., and Miss Lizzie Rich of Wayland, Ia.

WITMER—RICHARD.—On Oct. 29, 1904, by Rev. S. M. Musselman, John Witmer and Magdalena Richard, both of Noble, Iowa.

Deaths.

WENGER.—On October 28, Iona, infant daughter of Mr. and Mrs. P. P. Wenger, aged 4 months and 22 days. Funeral services were held and interment made at the Eicher church at Noble, on Sunday, Oct. 23, Revs. Dan Graber and S. M. Musselman officiating.

EICHER.—On Oct. 26, Floyd, son of Mrs. Anna Eicher, aged 6 years, 3 months and 25 days. He was buried on the 27th at the Eicher church at Noble, Revs. P. E. Stuckey and S. M. Musselman officiating.

KEELOR.—On Nov. 5, 1904, at Green Lane, Pa., from the effects of a surgical operation, Sallie, widow of Doctor Samuel Keelor, aged 66 years, 5 months, and 16 days. Interment was made at the old Goschenhoppen church, Rev. W. S. Gotthall spoke at the house. Bro. A. B. Schormann offered prayer. Rev. C. R. Fetter, assisted by Rev. B. G. Welder, conducted the services at the church.

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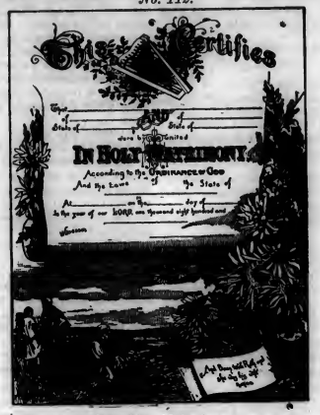

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News of the Week.

Domestic.

FURIOUS STORM.

EASTERN CITIES CUT OFF FROM OUTSIDE.

BALTIMORE, Md., Nov. 13.—A snow and wind storm developed here early this morning and continued throughout the day and night and caused almost complete prostration of electric light, telegraph, telephone and trolley cars.

With the exception of a few Western Union wires to Philadelphia and New York, Baltimore is cut off from communication with other points of the country.

The local weather observer sent out this evening a warning to masters of vessels to the effect that a second storm is fast traveling up the Atlantic coast and is expected to reach this section to-night. Aside from the interruption to telegraphic and telephonic communication with the outside world and the minor accidents there has been no serious results recorded at midnight.

WASHINGTON, Nov. 13,—As the result of a snow storm which set in here shortly before 11 o'clock this morning, Washington to-night for several hours was completely cut off from telegraphic and telephonic communication with the outside world.

The snow fall of to-day was the first of the season, several inches covering the ground. It started with a drizzling rain which later turned into a heavy wet snow. The local telephone whose service was badly hampered in service.

NEW YORK, Nov. 13.—New York is entirely cut off from the states of the west by a fierce hurricane, accompanied by rain and snow, which is sweeping the Atlantic coast.

Starting from Florida last night, the storm of wind and rain has come up the coast at almost cyclonic speed, Early this morning it was central off Cape Hatteras, although its ever-gathering force was felt far to the northward.

Rain began falling in New York at 5 a. m. and early in the morning changed to wet snow. The wind which had been blowing moderately veered to the southeast and shortly assumed hurricane proportions. At 8 o'clock to-night the local weather bureau noted a velocity of forty-two miles an hour, which increased to forty-eight miles at 8:30. That speed was kept up for several hours. At 10 o'clock the storm center was at Block island, where the barometer showed a pressure of 28.62 inches, with the wind blowing seventy-six miles an hour. At Nantaucket the barometer was a trifle higher but the wind sixty miles. Railroad service out of New York is tied up more effectually to-night than at any other time since the blizzard of 1888. The Western Union and Postal Telegraph companies have no direct communication with cities farther south than Baltimore and all western points are cut off.

Sin a Necessity Says "Ram's Horn" Brown.

INDIANAPOLIS.—At the meeting of the Methodist ministers this morning, the Rev. E. P. Brown, "Ram's Horn Brown," read a paper on "A New Way of Looking at Old Things." He said in part: "The love of God could not be known in a sinless universe because love can only reveal itself through suffering and without sin suffering is impossible. Without a knowledge of the love of God there could be no growth in the knowledge of Him and consequently no growth in godly character among the sinless beings he had created. Sin to a limited extent is therefore an imperative necessity and this world, which is one of the smallest, is probably the only one in the universe where it is known. This world is undoubtedly the pesthouse where it is isolated and quarantined.

"In some way that is now impossible for us to comprehend this world is made a spectacle for the other worlds and is to be to them what Christ is to the individual man here—a revelation of God. God makes use of the devil's antagonism to reveal His grace and manifest His love."

Mr. Brown spoke of reincarnation and said: "At the end of this life our memory will be restored and we shall suddenly realize our identity. We shall remember all the ages of our past residence in heaven and recall the names of all we have known there."

Whole Village Is Sinking.

AKRON, O., November 14. — The village of Silver Creek, near here, is slowly sinking, and residents have become panic-stricken, fearing that the place will disappear in a few months. Many families have moved into open air, preferring to suffer from the cold rather than to risk having their houses tumble down upon them.

It is thought that the strange sinking is due to the fact that all of the vicinity is undermined by coal tunnels dug since the Silver Creek mines were first opened and that a general cave-in is liable to occur soon. Already the roadbed has sunk at least two feet in many spots.

Message From the Pope.

WASHINGTON, November 14.—Archbishop Chapelle, of New Orleans, Cuba and Porto Rico, who last week returned from Rome, where he spent some time in consultation with the officials of the Vatican, to-day paid his respects to President Roosevelt. He presented to the President a verbal message of esteem and good-will from Pope Pius X. The President expressed pleasure at the receipt of the message. After a brief visit to Monsignore O'Connell, rector of the Catholic University, Archbishop Chapelle will go to New Orleans and thence to Havana.

Illness of Mrs. Dowie.

WAUKEGAN, Ill., November 14.—The Zion authorities absolutely deny that Mrs. John Alexander Dowie passed through an operation during her illness of the last few days. They admit that she has been at the point of death, but maintain that no medical attention was shown her.

"Apostle" Dowie expresses little fear as to her ultimate recovery, claiming that the will of God is that she shall not be removed from the leadership of the women's department of all Zion. "Dr." Dowie says that faith will bring her out of her illness, and reports that doctors are to be summoned if she grows worse again are denied.

The prayers of the people have been answered, say the Zion people, in the change in the patient's condition. Although Mrs. Dowie was reported to be in such a critical condition, no prayers were offered for her at the services in Zion Tabernacle to-day, and traffic is no longer forbidden before the "Apostle's" residence.

As is always the case in any illness in Zion City, everything is kept perfectly mum. The general impression among the people is that Mrs. Dowie has not been in a very bad condition at any time. Officers of the church have, however, admitted to newspaper men that she was for some days in a very serious stage of some unknown malady called overwork.

It is evident that the people are being kept in the dark as to the true state of affairs.

Freight Rate Question.

CHICAGO, November 14.—Millions of dollars in freight rates annually are said to be involved in the outcome of a hearing which was resumed to-day in Chicago by the Interstate Commerce Commission. Every railroad running into the city from the west is defendant. The lines are charged with violating the interstate commerce law by charging excessive rates on cattle shipments amounting from $5 to $20 on each car.

Most of the evidence in behalf of the complainants has been heard by the commission. The taking of evidence submitted by the defendants will probably consume the entire week.

It was announced officially by the commission that it would not take up either question of "industrial railway" or of private car lines during the present session. It was admitted, however, that the industrial railway question would be taken up soon.

Action by the commission with a view to remedying the unequal division of freight rates said to be extorted from railroad companies by the International Harvester Company, Illinois Steel Company, and other corporations operating the so-called industrial lines is likely to take any of the following lines:

Recommendation for injunction proceedings against operators of industrial lines with a view of abolishing unequal division of traffic rates.

Recommendation to start criminal proceedings against corporations and railroad companies for violation of anti-trust act.

Recommendation to Congress for special legislation against unequal division of traffic rates.

"None of these measures may be necessary if the railroads get together, as seems likely, and agree to abolish the unequal divisions with the industrial companies," said C. A. Prouty.

Colleges Teach Gambling.

CHICAGO, November 14.—Describing the present day college as a training school for gamblers, and placing the "star" athlete in the same category with race horses, Charles R. Barrett told the Cook County Teachers' Association that some of the "most lasting, most dangerous and most vicious habits of manhood" are acquired during school life.

The speaker attributed the profligacy of municipal and State officials to the neglect of the work of building up character in the school, and assailed the modern educator for sacrificing moral training for book learning. The country institution, he declared, is better fitted to fulfill the highest ideals of education than the city school, and he asserted that "our machine-like educational system is one of our social and economic evils."

Prince Fushimi Calls at the White House.

WASHINGTON, November 15.—Prince Sadamura Fushimi, a near relative of the Emperor of Japan, who arrived in Washington last evening as the guest of the nation, to-day called at the White House and convened to the President the good wishes and friendship of the Mikado and the latter's hope for the President's good health and happiness. The prince was escorted by Assistant Secretary of State Pierce and Mr. Hioki, first secretary of the Japanese legation, in the absence of Minister Takahira, who is ill in New York, and by Col. Thomas W. Symons, corps of engineers, United States Army, the special aid to the prince during his sojourn in America.

Prince Fushimi's address was in Japanese and interpreted by one of his suite. It was brief and bespoke closer and stronger relations between the two countries The President in his response gave assurance of this sentiment by the American people and wished the Japanese people prosperity.

Foreign.

THE RUSSO. JAPANESE WAR.

RUSSIA DEMANDS A MODIFICATION.

ST. PETERSBURG, November 15. — A difference has developed between Great Britain and Russia over the language of the latter concerning the North sea incident as to the question of responsibility. At the Foreign Office it is said that Russia does not desire in any way to recede from the basis of the agreement, but she proposes a modification of the language submitted in the English text. The Admiralty has contended all along, it is understood, that the international commission should confine its inquiry to the establishment of the question whether torpedo-boats were off the Dogger bank and whether in any event the Russian ships were justified in firing.

Lieutenant Ott, one of the Russian witnesses, will swear positively that he saw flames rising out of four funnels of a low lying ship. Lieutenant Ellis, another Russian witness who was in a turret of the Russian battleship Alexander III, sighted a gun, but did not fire. He declares that he is positive he saw a torpedo-boat destroyer. Captain Clado, also one of the witnesses, insisted that he saw two torpedo-boats, and the depositions of the officers of the Russian transport Kamtchatka say they saw four boats resembling torpedo-boats.

LONDON, November 15. — Subscriptions to the Japanese loan were closed at noon to-day. It is stated that the bids for the $30,000,000 offered in London aggregate $300,000,000.

KUROKI IS NOT DEAD.

TOKIO, November 15. — The Japanese army staff pronounces the report of Gen. Kuroki's death to be absurd.

Bible Venders Detained.

CONSTANTINOPLE, November 15.—Despite the Porte's repeated promises to the American legation not to permit venders of Bibles of the American Bible Society to be molested, the local authorities at Angora, Trebizond and Ordu still detain venders, seize their Bibles and threaten to arrest any one attempting to sell them.

The legation therefore has addressed a more imperative note to the Porte calling attention to this noncompliance with instructions which the legation has been assured had been given to surrender the Bibles and not interfere with the work of the Bible house, and demanding a prompt settlement, failing which, the matter would be referred to Washington.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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Let Us Be Patient.

Let us be patient with our lot,
And hopeful of the morrow,
Remembering there liveth not
A soul exempt from sorrow;
And even should the cruel hand
Of Poverty oppress us,
Its griefs we better can withstand,
If hopeful hearts possess us.

Contentment cometh not from wealth,
Nor ease from costly living;
The best of blessings, peace and health,
Are not of fortune's giving;
A happy heart dependeth not
On fortune's fickle treasures,
But rather seeks a lowly lot,
Content with simple pleasures.

The ways of God are just and wise
To every living creature,
In every ill there underlies
Some compensating feature.
And when the lowly feel the rod
Most sorely on them pressing,
Full often is the living God
Most lavish in His blessing.

—J. M. FLETCHER.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50 .....

Items of News and Comment.

In the Old Mennonite Chicago Mission, nine persons were baptized October 30.

Deaconness Frieda Kaufmann is now active in the Bethesda Hospital, Goessel, Kan.

This evening (Thanksgiving) the Young People's society of West Swamp, Pa., will be addressed by Rev. A. M. Fretz.

Editor Sommer, of the "Bundesbote", expects to finish his work in the Christian and Moundridge, Kan., churches next Sunday. He writes that he also has abundant reason for thankfulness on Thanksgiving Day.

Union Thanksgiving services are being held today in the Hereford church, Bally, Pa., Rev. A. S. Shelly, pastor, the neighboring churches participating being the Schwenkfelder and Evangelical. Rev. A. R. Schorman preaches the sermon.

Rev. James E. Sprunger's condition in Lakeside Hospital, Cleveland, O., is according to latest reports, slightly improved. A second operation is contemplated by the surgeons, but not before the patient's physical condition permits.

The citizens of Mountain Lake, Minn., have agreed to establish a hospital. A committee has been appointed to formulate a constitution and the institution will be incorporated with a capital of $25,000, one tenth of which is to be paid in at once to defray the first year's expenses.

Peter Swartzendruber was ordained to the ministry in the Amish congregation at the Upper Deer Creek church, Iowa Co., Iowa. In the Howard-Miami congregation, near Kokomo, Ind., Niles M. Slabaugh was chosen to the same office.

Missionary Irvin Detweiler, recently returned from the Dhamtari mission in India, by reason of his wife's failing health, has, like Missionary Ressler in 1902, worked up the cause among the churches in Illinois, Iowa, Nebraska and Kansas with good results.

The Home Mission Board of the General Conference intends holding a special meeting at Beatrice, Neb. Prof. N. C. Hirschy, of C. M. College, has departed for Beatrice and to-day preaches the Thanksgiving sermon in Elder Gerhard Penner's church.

Bro. John D. Bergey has been chosen superintendent of the Second Mennonite church of Philadelphia to succeed Bro. Harvey Shelly, who is unable to serve in that capacity any longer owing to the demands of his work as an evangelist in the Eastern Conference.

The Ebenezer, St. John's and Bluffton congregations of Ohio have obtained an additional minister to assist Pastor Baer—Rev. Christian Hege, of Paso Robles, Cal., son of Rev. Jacob Hege. He will receive a salary of $500 per year, his service to begin with the new year. It is reported that he intends finishing his education at some school. He has been preaching at the special services in the above churches.

It has been the custom of the Berne Mennonite church for a number of years to celebrate Thanksgiving Day in part by collecting at the church all the produce raised during the summer by the Sunday-school scholars and selling it to the highest bidder. This is in connection with the Thanksgiving church services. To-day the usual custom will be observed. The amount realized by this sale is always devoted to missions.

Bro. Peter Sell, for many years deacon in the West Swamp church, Pa., is one of the old and venerated veterans of our Eastern conference. Though past 80 years of age, he is still nimble, hale and hearty. We notice in an exchange that a certain Peter Sell, of Brick Tavern, Pa., while on the way home from Bethlehem in charge of a hay wagon, was struck by a trolley car, sustaining injury of the hand. We sincerely hope this was some other Peter Sell, not our esteemed father in Israel. But if it was not, then we are grateful that the news are no worse and pray that God may grant a speedy recovery.

Doing Personal Work as a Member of the "Ladies' Aid Society".*

MRS. JOHN C. MEHL.

Jesus is a personal Saviour, and He came in person to seek and save the lost. During His ministry on earth He was constantly in touch with individuals. He called the apostles one by one. He sent the seventy out by twos to do personal work. His conversation with the sinful woman at the well of Samaria, His night sermon to Nicodemus in regard to the new birth, His healing of the leper, His driving out of the demons, are all evidences of the importance He attached to personal work.

He is our model. Our success as workers depends much upon our ability to influence and help individuals.

The ladies' aid society is a branch of church activity among the sisters to do personal work. To do good personal work as a member of the society one needs to cultivate a heart overflowing with sympathy and kindness, ready to enter into other's sorrows and disappointments.

Individuals can do much to aid the society by freely contributing of their own means as God prospers them. There are several members in our society who, on account of home environments, feel that they *cannot* attend the monthly meetings, and so they contribute to the society the sum of one dollar each month—which means twelve dollars a year for the spread of the gospel. It may be necessary to deny oneself many of so-called luxuries in order that means may be had to relieve those who are in poverty and ignorance. Poverty and ignorance are *not* a bar to success in the higher life. But in order to win such to the better life it is necessary that the workers in God's vineyard come in close touch with them. At a dinner recently given at the Waldorf—Astoria, New York, John G. Brady, now Governor of Alaska, referred in touching terms to the time when he was a waif in the New York slums. He never hesitates to refer to his past life, as he says it may be an incentive to other boys who are as poor, and friendless as he was. He was born and reared in poverty. His mother died when he was an infant. His father was an illiterate and drunken long-shore man. By the time he was eight years of age, the worse than orphan had tried to make a decent living, shining shoes, selling newspapers, running errands, carrying satchels, and doing other odd jobs. Many times he had slept curled up in a dry goods box. While thus domiciled one night a policeman roused him from his slumbers, and he was sent with a boat load of homeless wanderers like himself, to Randall's Island. At this refuge he made a friend of one of his own set named Burke. Afterwards the Children's Aid Society sent a cargo of these little orphans to the western states to be placed on farms. Brady and Burke were among the number, two tough-looking, tonsled, forlorn, boy tramps, but future Governors—Burke is an ex-Governor of North Carolina—journeyed together to their future homes. When the car-load of poverty and misery reached Indiana Johnny Brady was given into the custody of a leading lawyer by the name of Green, in the town of Tipton, as Green had asked for the "ugliest, raggedest, and most friendless boy in the lot". To the good influence of his Christian home Brady attrib-

*Read at the Middle District Ladies' Aid Society Convention, Pulaski, Ia.

utes much of his later success in life. He attended the village school and afterward took the preparatory course for college in the Maryland Academy. All the time he was in school he was earning money to help pay his way. Mr. Green had concluded to make a lawyer of him, but Brady preferred the profession of a minister of the gospel. He had his way in the matter, and soon after took a course at Yale, working his way through, so far as expenses were concerned, by doing any sort of manual labor that came to hand, and while there, was one of the most popular boys in the college, although perhaps the poorest in worldly goods. Graduating in due time, he then worked his way in the same manner through the Union Theological Seminary. Soon after, through the influence of Dr. Sheldon, John Brady was sent as a missionary to Alaska, and was a pioneer in the work of civilizing the Indians of that country. A few years ago, when Pres. McKinley sought a good man to appoint as Governor of Alaska, his attention was directed to Brady and it was then he was appointed Governor.

Personal work took a boy from the poisonous slums of New York City, and made of him a Christian governor, a Christian statesman.

Visiting homes in which there is sickness and suffering is one of the greatest opportunities to get into the hearts of those who are facing life's disappointments.

There is a great host of weary women always toiling through life who most sorely need just now the cheery words and helpful ministries which we can give. The incense of love is scattered about their coffins, but why should it not be scattered in the hard paths on which their feet to-day are treading? The kind words are lying in our hearts unexpressed which will be spoken by and by when these weary ones are sleeping. But why should they not be spoken now, when they are needed so much and would give such cheer and hope? Many a good woman goes through life, plain, plodding, living a true Christian life, doing many a quiet kindness to her friends and neighbors, and seldom hearing a word of commendation or praise. One day you stand by her coffin and there are enough kind things said to have brightened every hour of her life. If only they had been said at the right time! There are enough flowers piled upon her casket to have kept her chamber filled with fragrance all through her illness, if only they had been sent day by day. How this very heart would have thanked God, if in the midst of her toils, burdens, and struggles she could have heard a few of the words of affection, and approval that are now wasted on ears that hear them not. How much happier she would have been if she had known how many generous friends she had. "But love blossomed out too late."

Then what an opportunity we have to do personal work among the members of the society. While we are busily engaged with our needles, making garments for the needy, our lips are seldom closed in silence. Then how necessary that we engage in conversation which will ennoble and strengthen the spiritual life. Individually we can also enter into little heart-to-heart talks with a few of the members which will enable us to understand each other better and have more love and sympathy for one another.

"O the wrongs that we may righten,
O the hearts that we may lighten,
O the paths that we may brighten,
Helping just a little."

How Can We Lead our Pupils to Meditate on Their Own Salvation and on That of Others?*)

R. J. KINSINGER.

Believing as we do, that of all pursuits in which we may engage, the necessary steps for our soul's salvation rank first in importance, it is binding upon us that we give the subject the very best of our thought and endeavor.

It is in the winning of the souls of men from darkness to light, from sin to righteousness, that the existence of various organizations of the church is justified. Organizations are good, even necessary, but too often they acquire in the estimation of the members the dignity of an attainment, when they should be regarded merely the means to an end. It is an axiom in mechanics that the simpler a machine can be built to do a certain work, the greater will be its efficiency. In another form the same principle says that the nearer you can get the source of power to the work to be done, the larger will be the result attained. Can not this be said to be true of religious activity also? And if true it means that the ideal method of spreading the gospel is personal work; every Christian is a preacher.

During the years since its founding the church has passed through varying fortunes. At times it gained ground rapidly, and again influences were in operation that threatened its very existence. There is no virtue in a blind conceit that says all is well, when all is not at its best. To be quietly satisfied with present conditions, is to banish progress. That the individual church in many cases does not hold the position of influence, and make the progress in the spreading of its doctrines that its Divine origin entitles it to hold and to make, can not but be evident to the observing mind. Even though our own experience would not lead us to make this statement, the fact that the subject is frequently discussed not only in secular, but also in religious periodicals, would indicate that it is to a considerable extent true. And yet, generally speaking, the church is not meeting with open opposition by persecution or infidelity that should retard its advance, as has been the case in times gone by. Rather it has to contend with a spirit of indifference to religious matters, that is not only a source of discouragement to Christian workers, but also a despising of an all-merciful Providence that will not fail of its retribution. "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God."

In formulating this topic for discussion the committee has recognized the existence of such a condition. The subject may be said to be world-wide in its scope. How to get people, everywhere, to give serious and continued thought to their salvation and that of others, and act accordingly, is a problem that confronts every pastor, and taxes the resources of every Christian worker. For the present purpose it is limited to the Sunday-school and asks, How shall we get our *pupils* to meditate.

The wording of the topic recognizes the fact that earnest inquiry into the merits of the Christian religion can not fail to convince the inquirer of its desirability. The story of the infidel who, preparatory to writing a book disproving the Bible, first studied its teachings and was thereby converted, illustrates the point. So does the salesman, who begs simply for a trial of his goods, convinced that their excelence will insure the sale. It does not require any urging to induce a hungry man to eat; and equally so is it true that he who has a real hunger and thirst after righteousness, will not delay to accept that which supplies his needs.

There are no doubt numerous ways to induce individual thinking on the part of a pupil regarding his salvation, and as in all cases where mind deals with mind, personality must be taken into consideration. What will bring about the desired result in one case may not work successfully in another. There is no cast-iron rule by the use of which we may control the eternal destinies of the children and youth of the Sunday-school. That being true, we shall endeavor to indicate in this paper the way rather than the vehicle.

Since a fountain does not rise higher than its source, it is imperative that we have to start with teachers who are soul-winners, or who at least have a desire to become such. In reference to the pupil it is taken for granted that he recognizes that he is endowed with immortality.

The first step necessary, then, is to convince him that concerning his soul, come from God and destined to return to Him, there is a possibility of its failing to regain its rightful abode, or as ordinarily expressed, a possibility of its being lost. His own experience, interpreted by the voice of conscience, will tell him that he has often erred from the way of righteousness; that, as it is easier to descend to the valley than mount to the height, so it is easier to do wrong than right —in short, that he is sinful. But more effective in convincing of sin is the Word of God. Numerous passages might be quoted, but they are summed up by Paul in one sweeping statement, when he writes that "*all* have sinned and come short of the glory of God."

In the next place the pupil must understand that rigteousness is the soil that causes the soul to live and develop, and that sin tends to its weakening and final destruction. It can easily be shown that the tendency of all things is toward deterioration rather than improvement. The stone crumbles to dust; the flower withers and turns to mould, the animal dies and its body wastes away. It is reasonable to suppose then that the soul too, though the highest in the order of creation, if allowed to remain in unfavorable surroundings,—that is, in contact with sin, and not supplied with the food it stands in need of,—must also eventually sicken and die.

For more direct and conclusive evidence we again have recourse to the Scriptures. In passage after passage we realize the truth that sin threatens the existence of the soul, and Paul puts it in a nut-shell when he declares that "the wages of sin is death."

Now as it is natural for the human heart to worship a Supreme Being in this life, so it desires an abode of peace and happiness in the realms beyond the grave. If then we have made it clear to the pupil that unless he takes some definite action in regard to his salvation he will not attain to that eternal rest, it is inevitable that there will form in his mind the question of the Philippian jailor; "What must I do to be saved?" In this question we will by one route have reached the goal set by our topic.

Another means of accomplishing the desired result is by the power of example. Who has not seen or heard of some suffering Christian enduring with patience the affliction visited upon him, and has not wished that he too might possess the spiritual power to so endure; or listening to a sincere follower testifying convincingly of the joy of his Christian life, of the certainty of his future happiness, has not desired that he too might have such gladness, such hope? Assuredly we need more Christians whose conduct of life shall *continually* direct onward and upward those who observe them. The benefit is twofold. It insures one's own salvation and leads to the salvation of others.

The wording of our topic admits of two views: first, meditation, leading up to confession of faith; and secondly, meditation from that time on. The first division would apply more generally to children and young people, the next to those whose age has gone beyond those periods. If the doctrine, "Once saved always saved," were correct, we would need give no attention to the last-named class. We know that rescuing a person from a watery grave at one time does not preclude the possibility of his meeting death by drowning at a later period of his life. Similarly by faith and confession a soul may be born into the Kingdom of God, and yet in course of time be alienated from its Divine inheritance. It is a blessed experience to lead an immortal soul to its Creator and God. How sad and discouraging to see it become weak in faith, indifferent in regard to religious duties, perhaps even openly hostile to the worship of God! Certainly we have in this land of ours thousands of earnest, hard-working pastors, and thousands of equally faithful lay members. But it does seem that the mass of Christians fail to rise to the responsibilities and possibilities of their calling. How many accomplish but little beyond getting their names on the church-roll, contributing sparingly of their means, criticising the action of the workers, and incidentally depriving themselves of all the peace and joy the Christian life affords!

Why are church pews empty, Sunday-schools "draggy", Christian Endeavor societies a formality, all the treasuries depleted? It is because people are not deeply concerned about the salvation of souls. They have time and inclination for every pursuit under the sun but that. Instead of the Scriptural injunction, "Seek ye first the kingdom of God," the modern version reads, "Seek everything else first."

We have multiplied organizations, and thereby shifted individual responsibility until little is accomplished. We have transferred to the pastors our obligations to study God's Word, engage in prayer, and dispense charity, which is love, and then wonder why we do not prosper spiritually. As well expect him to eat our food or wear our clothing and think that we shall be nourished or warmed. And then we lament the decadence of the church. The times when its progress was rapid were when not only pastor but also people were diligent in personal heart-searching, and when there was willingness on the part of both to use powers of body and mind in the service of the Master.

We stand in need of a recurrence of those times, that the church may be reinvested with the dignity and following which it should command; and it will be so reinstated if we will heed the injunction "to meditate in the book of the Law, and to observe to *do* according to all that is written therein."

Peoria, Ill.

*)Read at the Middle District S. S. Convention, Pulaski, Iowa.

Thoughts on the Twenty-third Psalm.

FROM A SERMON BY EVANGELIST HARVEY SHELLY, PHILADELPHIA, PA.

Here we can see that there is a valuation set upon even a single soul—the Lord is *my* shepherd.

Probably no portion of the sacred scriptures is better known than this Psalm. Its wording is so plain and simple that little explanation is needed, yet they carry a great depth of spiritual meaning.

It must have been written in David's latter years, for he could not have written such a psalm in the days of his fiery youth, when his fingers were stained with the blood of his heathen neighbors.

It has been a blessing to countless millions for over three thousand years and the words are to-day still singing in the hearts of millions of Christians.

The key to the whole Psalm is "my Shepherd". There are a great many people who will say that the Lord is a Shepherd, or the Lord was a good Shepherd; but blessed is he who can say, "The Lord is my Shepherd."

If the Lord is our Shepherd who dares to say, Can I, or shall I want? If the Lord is my Shepherd, I must surely have a well of spiritual water within me.

What reason could David have for writing such a Psalm as this and being so confident? Apparently he lived in all the splendor and amid all the riches that Jerusalem could bestow upon a king. Was it therefore because he had all that heart could wish for in this world? No; it was because he knew God, and knew that the Lord was his Shepherd. This is a great lesson for us to know that Jesus is *my* Shepherd.

To an American a shepherd means but little. To Orientals it means a great deal. A shepherd in those days was one who cared for his sheep, attended to their wants and relieved them of all difficulties that might beset them.

We are sheep in the Lord's fold. He is the Good Shepherd and we are His sheep. Are there any sick sheep among us? Are there any wandering out in thecold? If there are, get back into the fold.

To be able to say, "The Lord is a Shepherd", brings no salvation, and we fear there are too many that can say only that. But to be able to say, "The Lord is *my* Shepherd," brings salvation, and insures a blessed home in heaven with our Saviour and Lord.

Our C. E. Topic.

Topic for November 27: How Intemperance Hinders Missions. Rom. 14: 13–21.

MEDITATIONS.

We do missionary work when we are instrumental in leading a fellow-man to Christ. But we are not qualified to accomplish this noble work when we linger over the wine-cup, or loaf around the saloon, or bemuddle the brain, or sear the conscience, or harden the heart. We cannot engage in home missionary efforts unless all the powers of mind and body are under full control and in their prime and vigor, strong, quick and resourceful.

Nor do we have the necessary spirit of missions in us when we are given to intemperate living and habits. Where our appetite is, there is our heart. When we feel a strong desire to indulge our appetites instead of a passion for souls, the missionary spirit is likewise completely stifled. Enthusiasm for rescue work under such conditions is flatly impossible. Instead of being filled with wine, or with the passion for wine, or with the passion for any harmful indulgence, we ought to be filled (or "drunk"—the bottom idea of Eph. 5: 18) with the Spirit. Then we will be well equipped for home mission work.

And even though we should not be inclined to testify with our lips to the hope that is within us, or be able to plead with a fellow-man, pointing and urging him to Christ, nevertheless our example counts for a good deal. The quiet, unobtrusive life of genuine Christians has directly commended the gospel to thousands of souls. But what is an intemperate man's example worth? He cannot shine as a light in the world and lead others to glorify God when he is befuddled. A man who loves to frequent the saloon and keep company with the scum of the community, his tongue loosened by liquor and his actions silly and shameful, is not a model to the community. His influence is gone, if he ever had any. No one is led from darkness to light by studying his life.

Intemperance robs the mission cause of thousands of dollars. The colossal sum that would flow into the mission treasuries if every nickel thrown on the bar for a glass of beer were to be dropped into the mission box instead, can hardly be imagined. Let no one say he is too poor to give freely for missions as long as he can afford to pamper himself with doubtful indulgences. Hundreds of new missionaries could be sent out into the foreign field if just such men's hearts would be changed, and let their money flow into the mission cause in place of the till. And who could begin to estimate the increase of souls who could thus be reached?

The cause of missions, home and foreign, is a fearful sufferer from intemperance. One of the ineffaceable blots upon our American civilzation is that the white man, many of them doubtless representatives of Christianity, the "white man's religion," in colonial days taught the Indian to drink "fire-water." This has been a fruitful source of woe and vice among the red race since, and a formidable hindrance to the success of the missionary work among them. The slave trade was not more iniquitous in its spiritual results.

If you want to be a ready, effective worker for Christ, young man, young woman, beware of intemperance in any form.

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Editorial.

"A deceiver who is also self-deceived is the most dangerous of all deceivers."—RIDOUT.

Be sure you are right; then charge your position with all the electric emotion you have on hand, in order that it may result in action. There is no right action that is not preceded by a right *feeling*.

Human learning as applied to God's Word ought to be a servant, not a master. God can use learned men to make His Word clear as to its outward form, to restore to us what past ignorance or error has obscured. But it has accomplished its mission when it has set before us what God spake. It has no right to dictate the message,—and presume to determine what God ought to have said. Nor is it capable of understanding the inner meaning of the message any more than is illiteracy. Spiritual things must be spiritually discerned.

"The ox knoweth his owner and the ass his master's crib," preached Isaiah in order to show by a striking contrast how ungrateful, undutiful and worse than the brutes were God's children whom He had nourished and brought up. And we can truthfully say that the brutes never sinned, while man did sin. At the same time, it is only proper to note that the brute creation is under a shadow—that "the creature was made subject to vanity, not willingly," that "the whole creation groaneth and travaileth in pain together until now," and that they with us, are waiting for the redemption of the body. The sin of man has cast its blighting influence upon the beasts that perish. There is not that harmony among them now which we look for in the future. They also are "subject to vanity", sharing the curse provoked by sin, though not "willingly." In the fullest sense of the word they are being moulded by their evil environment, and are not what they would have remained had not sin come into the world.

The Young Men.

Everybody wants "the young men," especially the church; and the latter is losing a great deal of sleep o' nights just now because it cannot draw the young men within its walls. The rising generation is said to be indifferent to the services of the sanctuary, and to be drifting away from the moorings of church loyalty, to which father and mother were firmly secured. Why this is so is the problem now before thinking men in the church, before anxious mothers and uneasy pastors. The consideration of the problem is brought up in church papers, even in magazines, and solutions are plentiful. Needless to add, no two of these solutions are alike in all particulars, and even at times these well-meaning critics of young America almost forget their original object and fall to criticising one another. The "Ladies' Home Journal", in an editorial written by Mr. Edward Bok, finds three pre-eminent reasons: First "men have made more and more of a distinction between Christianity and "churchianity"; second,—"the basic reason"—"Christianity is not to-day a vital subject in the minds of men"; and third, men like Beecher, Brooks and Moody are needed to make the subject vital. The editors of some religious sheets disagree with the last theory, though they do not dare to impeach the second. The Chicago "Standard" says, "Men who stay away from religious services have, as a rule, no deep and abiding interest in the development of their own spiritual natures or in bringing others to love and serve God." The "Christian Endeavor World" says that "the nerve of the question is not touched until we get the young man to doing things in the church, and for the church." Summing up, then, the suggestion that Christian truth is not vital to the young men of to-day seems to be the most widely accepted and probable reason.

On such a large subject our own opinion, indeed, counts for very little; still we will give expression to our belief that this last most unanimous reason is the true one. The gospel is not a vital matter to the young people. God, and the things of God are secondary to the material interests in which they are absorbed. This can be seen in the avidity with which every one of them devours his Sunday paper and spends a great part of the sacred day in feeding his mind and starving his soul with the aggregation of worldly stuff it contains—gossip, scandal, murders, divorces, social and sporting items, cheap stories, sketchy feature articles, political forecasts, elaborate editorials and what not. The hunger for entertainment of this sort is keen, and shows the trend of the mind toward the unspiritual. And, of course, the result is as a college professor once said: "If you read the Sunday paper before church you don't care to go to church; if you read it afterward, it didn't do you much good to go." Observe, however, that the Sunday paper vice is not here regarded as a cause, but simply as a symptom.

Obviously the remedy is harder to get at than the cause. How shall we spiritualize these young people, so attracted by the splendor and magnetism of things material? How shall we get them to worship, and make Christianity "vital" to them? Many good pastors have resorted to the entertainment idea—fine music, an imposing liturgy, catchy subjects, promising programs, and the like. Yet, as one paper observed with emphasis, entertaining the shy young fellows does not insure a permanent hold on them. It creates the impression that they are sadly needed, puts the church in the humiliating position of a suppliant, and flatters the already overgrown idea of the young man's own self-importance. Besides, if they want entertainment, and nothing else, they know that they can obtain that article more skilfully gotten up in the theatre, without having to swallow a homeopathic dose of "now be good" exhortation at the tail end of it. No, we don't believe entertainment is a good bait. Like the gamy black bass, they may nose around the bait, and even "bite", but before they are landed they are likely to pull the other way, tear the line and flounder back into their deep-water haunts.

But we believe in one device, and that is to convince the young men of the *reality* of spiritual things. The budding youth adores realities. The young man getting his first taste of business life, of its stern realities, the educated young man taught to bow before facts and surrender to logic — what these young giants worship is reality. They don't care for form or make-believe. They laugh at tradition and convention. They despise artificiality and insincerity. A young lady, a Quakeress by extraction, told us one day that what she wanted in a sermon was "something that would help her how to live." This approaches the gist of the question. Religion is to be so real as to be of immediate practical value, else the young man will not care for it. And because the things of God are to be real and practicable, those who interpret them must be sincere and earnest about their business, making no apologies for their faith, nor indulging in cant, nor speaking in unknown tongues, but showing the courage of their convictions by practising what they preach and making it clear to all that God and Christ and salvation and eternal life are also tremendous facts, far more momentous for time and eternity, than the commercial and scientific concerns of the day and age.

There is no reason in the nature of things why a line of demarcation should be drawn between Christianity, and "churchianity" unless it be because the young men no longer feel it a religious duty to "belong to some church," deeming themselves as spiritual as most church members. But we have come to that pass when the current "churchianity" dare not be taken as seriously as it once was—that is, the magnifying and venerating of creeds and denominations. If the young man believes in the fundamental teachings of the gospel, he has "the one thing needful." "But now he ought to go to church." Yes, and his social nature and the prompting of the Spirit of God will impel him to seek the society of those who believe with him. If no assembly of believers existed he would help to create one. But this new creation would likely differ widely from the idea of the historic churches. His christianity would not be "churchianity," perhaps, but it would not combat the idea at the bottom of all churches —the assembly of the saints.

Still the young men are not yet caught. They must be won by evangelistic work—there is no other way. The gospel realities must be presented to them "in season and out of season". God must raise up gifted men who can approach them, win their confidence and respect, and appeal to them by means of speech "seasoned with salt."

And in the last analysis, God must do the work. His Spirit must convict, draw, regenerate. Any solution of the young men problem that leaves God out, will fail to work.

In our Mennonite churches this question is not such an urgent one—at least not in many localities where the young people are

kept well in hand. But we want our outlook to be of larger scope. We want to look beyond our own pale, and be useful outside of it whenever possible. And this young men problem is a very vital one to those children of God who study the general drift of things in America. Live in some city three months, look around you, and you will be surprised at what you must learn.

"Lead Out, Not Drive Out."*

J. H. LANGENWALTER.

Education means to lead out, not to drive out; it means a natural, healthy, well-directed growth, not anything forced beyond its natural bounds or what the German calls "Treibhauspflanzen". We do not, however, wish to discuss the broad field of education on this special occasion, but to consider, briefly, the educational problems confronting our people and as such the problems with which this particular institution has to deal. For some time there has manifested itself a growing desire among our young people for a more thorough and systematic development of the mind. Some may have been actuated by the mere desire for the power which a broader education seemed to give those possessing it, but many have felt growing within themselves a desire for a development into a deeper, fuller and more useful life. This brought on the new problems as to where and how this education should be obtained. Far-seeing men immediately tried to create a corresponding interest in schools, which should at least lay the foundation of the education desired and thus maintain unity in the church ranks.

Opposition met the aspiring youth and him who would lend him a helping hand. This, however, need not be a discouraging factor, for such is the history of every growing enterprise. No germ of life developes without resistance, and therefore the mere fact, that there is opposition to a cause, is no argument that the cause is unworthy. Schools have been established. They are not yet what some of us would like to have them be, but there is a beginning. Hence let us not become impatient and thereby spoil the growth.

Besides, we have another problem added, due to the misconception of the true meaning of a well-rounded education. The aspiring youth sees the position of the schooled man and forgets or fails to realize that it took years of hard work to reach such a height; then there is the man who has always been reluctant in making concessions to schools, but has finally become a supporter, so far as contribution goes at any rate, which, though grudgingly given, perchance, gives him the right, he thinks, to expect results at once, which are simply impossible and hence unreasonable. Goaded by a desire to meet, as far as possible, the demands of these factors and fired by his own longings to reach his ideals, the educator is in danger of becoming impatient —in danger of driving something which must be led if it is to be successful. Where can we find a position more trying than that of an instructor in a small school during the time of its infancy? Where everybody else takes the liberty to force and drive he must keep an even temper. When the student becomes discouraged with the long way before him, it falls to the lot of the instructor to help him regain his courage; when the patron, the would-be patron, or the man who deems himself fit to be a critic, by virtue of his birthright, becomes discouraged or dissatisfied because results are so slow in coming, the instructor and the supporter at his elbow—not the one behind his back—must encourage and appease. Driven and yet called to be leaders!

There is, however, another side to all this. If it were not so, it would seem martyrdom indeed. There is no sight so grand as that of seeing something apparently insignificant develop into its intended beauty. It is not so much what we accomplish ourselves as what we inpire others to accomplish, that makes life grand, noble, true and valuable. Not only are those who look into the future with a view of preparing for it compelled, at times, to stand by and see many misguided efforts, for want of a true conception, but they are also privileged to see youths growing in a way which makes their desire for the good no less, but the possibility of accomplishing that good infinitely greater. Only he who has gained a greater view of life's broad field can feel the unspeakable pain and anxiety of seeing young men and women, who might have been but are not fitted for their work, teaching in parochial schools, simply because they are supposed to be naturally fitted for such work or even because anybody is considered good enough to teach little children. Only he who is not merely dominated by his emotions, but who, like the wise builder, also sits down and calmly considers the cost, can feel the inexpressible cramping of heart when he sees young people enter the responsible positions of ministers and missionaries, prompted only by emotion, possibly brought on by a temporary excitement. He does not doubt their motives nor does he wish to discourage their entering the work. But for their own good and for the good of the work, he does long with all the ardour of his soul, that they might develop other gifts, which are God-given, as well as the emotions, so that when the fire of enthusiasm begins to burn low they may have a calm reserve to fall back upon. "Why," he asks himself, "are people willing to entrust to young men, fired with enthusiasm, but unprepared, responsible positions where the price of success is the value of human souls and their happiness, when these same people would not be willing to entrust equally enthusiastic young men with positions whose success or failure is measured by dollars and cents, until those young men have fitly prepared themselves for such positions?" But, on the other hand also, only he who has gained the broader vision knows the untold joy of seeing a human life develop through months and years of unromantic, but no less heroic effort, to a broader and more useful career. Four years is a very brief space of time to see many results which are very noticable to the disinterested or even unsympathetic observer. But he whose sympathies have been enlarged finds joy in the fact that the crude material which had been brought under a broadening and deepening influence is gradually shaping itself into new beauty. There is a joy in the making, which he who looks only for the manufactured article sees and feels not. It may be of little concern to him who selfishly longs for the time when he may have the use of the fitted youth, to notice that youth's virtues gradually develop, to see him get a broader view of life, to gain strength of conviction, to take his first steps into the world and win the confidence and respect of strong men or to increase in ability to deal with life's problems. But to him who is able to take a bird's-eye view of to-day's problems and who wisely plans for the future, all of these things and many more, insignificant as they may seem, are a source of joy, for he sees the great possibilities of a grand and noble life.

The supporters of this institution cannot point to results which will satisfy every one nor can those of a school ten times four years old. Therefore don't let that trouble you.

No doubt these four years have brought many disappointments and you may not stand to-day where you hoped four years ago you might stand this day. But does that mean that there are no good results? Does any man with understanding and a level head expect to find a full grown oak four years after he has planted the acorn? And would any man — except he be selfishly narrow-minded—turn away from the young tree and disclaim all growth? Friends, you cannot see all that you have done. Your work makes that impossible. But should not the fact, that as one wanders about he occasionally finds a young man or woman who says, "I am thankful for the time spent at Bluffton, life means more to me now,"—be a source of encouragement to you? Should you not take courage from the fact that your students who enter higher institutions, are bringing this school to the notice of strong men through their thorough preparation? Are these and others which might be mentioned not results worthy of notice? Let me repeat: Four years is but a brief space of time for such work. You are not building for to-day so much as you are for the coming generation. You are sowing and others shall reap. To-day you can not expect to see more than the sprouting and growing of the seed planted these four years, and since you can see that and since others can see it you have reason to feel grateful this day.

As to whether the results are equal to the cost, that is a question which no one can answer correctly, for human lives are not blocks whose dimensions you can get with mathematical precision, nor are they living trees only whose measure you can take at any convenient time to estimate their cash value. Even trees have a value which cannot be found with the yard stick nor reckoned in dollars and cents. Why then should we try to apply any such standard to human souls in process of development. The applying of such low standards to life and its development is what makes men unfair and unjust in the matter of education. This is what causes them to drive when they ought to lead or at least be patient and sympathetic while others lead. Not only, however, should you be encouraged to lead in the face of great temptations to drive and force, but you should feel the call to lead out into the intended life that which is now pent up. Were it not selfish and cowardly to possess a treasure and feel that others ought to have it and then to stand back because of objections and difficulties?

Let, therefore, this day serve,

*Read at the Fifth Anniversary of the Founding of C. M. College, Bluffton, O.

not only as one in which you take joy from the visible success of the last four years' work or seek encouragement from the fact that there has been growth, but also let it be a day in which you feel anew the call which God gives to those who see the possibilities of good and have the power to develop them. And to this end may our God, who has so lovingly guided you thus far, continue to abide with you and make you and your work a blessing to those coming under your influence.

Your renewal to "The Mennonite" and one new subscriber from now until January 1906 for only $2.50.

God's Toiler.

Now fold his hands gently, don't grudge him his rest;
He's toiled for the Master, and given his best.

Through long years and lonely of heart-break and pain,
His hands toiled unresting, 'mid sunshine and rain,

That love's light, so blessed, might shine far and near;
The world's grief to lessen, the world's heart to cheer.

Few, few of earth's treasures have brightened his way,
And few were his comforts from day unto day.

The Father who loved him, walked close by his side,
When others he toiled for his wants had denied.

His strong arms almighty through sorrow and ill,
Upheld him and strengthened, each task to fulfil.

And now He has called him from life's battle sore,
To share in His glory, his toiling is o'er.

So fold his hands gently, rejoice he is gone
From earth's weary darkness to heaven's glad dawn.

—IDA L. REED.

All who renew their subscription before January 1905 will receive the Year Book free as premium.

The Sunday School Lesson.

Subject for November 27: WORLD'S TEMPERANCE SUNDAY. Isa. 28: 1–13.

GOLDEN TEXT: They also have erred through wine, and through strong drink are out of the way. Isa. 28: 7.

LESSON TEACHINGS.

1. The Destruction of the Drunkards of Ephraim (1–4). By "the crown of pride" is meant the city of Samaria (see R. V. and cf. 1 K. 16: 21). It is here compared to a chaplet of flowers on a drunkard's brow (R. V.). This chaplet of flowers, says Isaiah, "shall be trodden under foot," because of their sin and pride. The people of the northern kingdom as a nation are spoken of as "the drunkards of Ephraim." Drunkenness seems to have been so widespread as to have become a national sin (cf. ch. 5: 11, 12; Hos. 7:5; Am. 2: 6, 8, 12; 4: 1; 6: 6). The effect of their drunkenness upon them was that they were "overcome" (literally, smitten down) by it. Let us not forget that it was "the native wines of a vine-growing district" that did this for Ephraim, and not distilled spirits nor adulterated poisons. Their "chaplet of pride" and "glorious beauty" was after all but "a fading flower." So is it with every chaplet of earthly pride and all the "glorious beauty" of this present world (1 Pet. 1; 24). The prophet's answer to Israel's confidence in their crown of pride was that Jehovah had "a mighty and strong one." This "mighty and strong one" was the king of Assyria (2 K. 18: 10–12). The Assyrians themselves were a "bloody", deceitful and rapacious people (Nah. 3: 1), but they were an instrument in Jehovah's hand for fulfilling His word and bringing judgment upon His backsliding people (cf. Ps. 76: 10). The coming of the Assyrian is described by a threefold figure: "a tempest of hail", a destroying storm", "a tempest of mighty waters overflowing". The thought contained in these figures is that of wide-spread and overwhelming destruction (cf. ch. 8: 7, 8). Back of all this work of devastation, destruction and desolation was the wrath of God at sin (2: 4–9). This destruction, etc., all came upon them "because they obeyed not the voice of Jehovah their God" (2 K. 18: 11, 12). Jesus uses a similar figure regarding those who hear His words and do them not (Matt. 6: 26, 27). "The chaplet of pride" was to be "trodden under foot." So will eventually all earthly pride. Two figures are used in v. 4 to describe the fall of Samaria: a fading flower, and the first ripe fig which a man greedily eats up as soon as he gets it in his hand (R. V.).

2. Jehovah of Hosts for a Crown of Glory (5, 6). In the midst of the awful desolation of his own time, when every crown of pride, and all glorious beauty is a fading flower, the prophet looks forward to "that day" (the day of the Lord's return and manifestation). So in the midst of present sin and judgment for sin, we should look forward (for comfort in our hearts and encouragement in our work) to our Lord's coming again (Tit. 2: 13; 2 Pet. 3: 12–14, R. V.). "In that day" "a crown of glory" will take the place of "the crown of pride", and "a diadem of beauty" the place of "the fading flower of his glorious beauty." "Jehovah of hosts" Himself was to be this "crown of glory" and "diadem of beauty" (cf. Luke 2: 32). But Jehovah is to be the other things too (v. 6; cf. ch. 26: 4; Zech. 2: 5). It is to the remnant that Jehovah is to be a crown of glory and diadem of beauty (cf. ch. 10: 20, 21; 11: 16; 37:31, 32; Rom. 11: 5, 6). "In that day" Jehovah is to be also "for a spirit of judgment to him that sitteth in judgment" (cf. 1 Cor. 1: 30). He is also to be "for strength to them that turn back the battle at the gate" (cf. Deut. 20: 4; Ps. 18: 32–34; 27: 1). We can have the Lord for "a spirit of judgment" and "for strength", to-day (Jas. 1: 5, 6; 2 Ti. 1: 7; Eph. 6: 10).

3. Erring through Wine, Out of the Way, through Strong Drink (7, 8). "These also" (the people of Jerusalem as well as Ephraim), "have erred through wine, and through strong drink are out of the way." The prevailing sin of drunkenness had reached even God's representatives, "the priest and the prophet" (cf. ch. 56: 10–12; Mic. 2: 11). The priests were especially inexcusable because of the plain directions of God's word (Lev. 10: 9, 10; Ez. 44: 21). They were reeling through strong drink, they were swallowed up of wine, they were gone astray through strong drink (see R. V., Marg.). The result was they utterly failed in their official duties. They reeled in vision and stumbled in judgment. The religious teacher who indulges in them is especially culpable and utterly incapacitated for his holy office. The use of wine and strong drink made their social gatherings filthy and disgusting (v. 8).

4. How God Will Teach Those Who Will Not Hearken to His Word (9–13). Verses 9 and 10 may be taken as giving us the mocking answer of the people to God's prophet. If we take them this way the people are represented as saying, "Whom will he teach knowledge, etc.? Does he take us for babies just weaned? It is precept upon precept, etc." If the prophet himself is the speaker, then Jehovah is represented as teaching knowledge to babes and not to the self-sufficient (cf. Matt. 11: 25; 21: 15, 16; Mk. 10: 15). These are the ones whom He "makes to understand the message" (R. V.). And the method of His teaching is "precept upon precept" (cf. Neh. 9: 29, 30; 2 Chron. 36: 15; Jer. 11: 7). As they had not listened to Jehovah speaking through His prophets He will now speak to them through foreign conquerors (v. 11, R. V.; cf. Deu. 28: 47–49). If we will not hear God's loving call to repentance, He will speak to us through cruel enemies. God had called them to "rest". They would not hear that call; so He now sent them conflict and destruction. He calls us also to "rest" (Matt. 11: 28, 29). If we will not hear that call He will send us destruction (2 Thess. 1: 7–9). The whole secret of their trouble (and of every man's trouble to-day) was that they would not listen to God's word, "they would not hear" (cf. Ps. 81: 11–13; Jer. 44: 16; Zech. 7: 11; Heb. 12: 25; 2: 2, 3). The teaching by foreign enemies (v. 13) was perpetual iteration, at which they mocked. It was "precept upon precept, etc., through the lips of hostile armies." To this teaching they had to listen. The result of this teaching was destruction. God's teaching unheeded brings death and destruction (2 Cor. 2: 16; 1 Pet. 2: 7, 8; 2 Pet 3: 16).—The Gist of the Lesson.

Contributions.

For Foreign Missions.

During the month of October the following gifts were received:

GENERAL FUND.—From collection lifted at the wedding of Mrs. Noff and H. M. Schowalter, Donnellson, Ia., $4.76; Zion S. S., Donnellson, Ia., $6 80; L. M. Ledig, Ioamosa, Cal., $30.00; church at Colfax, Wash., $31.25; thanksgiving collection at Edenberg and Gretna, Manitoba, $10.00; John Doell, Hampton, Neb., thanksgiving donation, $100.00; Pretty Prairie S. S., $15.30; Salem church, Dalton, O, $9.00; Herald church, Bessie, Okla, $9.00; Hoffnungsfeld S. S., $12 00; church at Whitewater, Kan., $25.00; Bethel S.S., South Dakota, $3.30; Christian Ortman, Marion Junction, S. D., $3.00; a friend of missions, S.D., $15.00; Berne, Ind., mission box, $13.52; ditto, birthday gifts, $2.53; Louis Habegger, Berne, Ind., $5.00; P. E. Habegger, Berne, Ind., a tenth of oil income, $48.63; Susanna Yost, $0.50; Hoffnungsau church, Kan, $40 00; Prof. B. F. Welty, Newton, Kan., $25.00; Mission collection, Winkler, Man., $44.00; Bethesda church, Henderson, Neb., $145.31; Hoffnungsfeld-Eden church, $17.50; Christian church, Kan., $23.85; thanksgiving collection, Emmaus churcl., Kan., $184.55.

FOR MONTANA MISSIONS. — From Joseph C. Graber, Pretty Prairie, Kan., $20.00; Mrs. Christian Rohrer, Berne, Ind., $3.00.

FOR INDIA MISSIONS. — From a friend of missions, South Dakota, $70.00.

FOR INDIA ORPHANS.—From Salem church sewing society, South Dakota, $40.00; L. M. Ledig, Ioamosa, Cal., to support an orphan, $15 00.

FOR INDIA LEPERS.—L. M. Ledig, Ioamosa, Cal., $5 00; a friend of missions, per Chr. Schowalter, $50.00; anonymous from Cal., $2.00; anonymous, Berne, Ind., $1.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

For Home Missions.

From the Wadsworth, O., church, $5 50.

Gratefully acknowledged,
W. S. GOTTSHALL, Treasurer.

Certificate of Baptism
No. 104.

A Beautiful Design Printed in Gold and Black.

Size 11 x 14 inches.

PRICE 20 cents per copy,
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BERNE, IND.

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A story of sixteen years life and work in Water Street Mission.

A sequel to the life of Jerry McAuley.

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Price.....$1.00

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A beautiful Wedding Souvenir, fancy covers, white silk back, bound with silk cord, size 8x10, 9 leaves, 4 beautiful and symbolic designs lithographed on fine Bristol-Board, arriage Certificate. Places for 2 photographs, and 2 pages for autographs for guests and appropriate selections from the Holy Bible.

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No. 112.

Size 15 x 19 inches.

A cluster of beautifully drawn chrysanthemums of various colors makes this Certificate one of the prettiest in the list. Ruth in the harvest-field of Boaz gives it an appropriate finish.

Same design, with German text, No. 113, same price.
Price per copy, post-paid, 25 cents.
Per dozen, $2.50.

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Size 15 x 19 inches.

The main feature in this design is the meeting of Isaac and Rebekah. A spray of apple-blossoms adorns the right side of the Certificate, and the group of silver wedding-bells above lend a happy appearance to the whole.

Price per copy, post-paid, 25 cents. Per dozen, $2.50.
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THE
Catechism
—OR—
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MENNONITE HYMNAL.

A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 490 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

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Half leather sprinkl. edges, postpaid.....$ 85
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Do not confound this Bible with the Bibles of other publishers, that are miserably printed with glaring red ink, which is hard to read and trying to the eyes.

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Any of these Bibles sent postpaid on receipt of price.

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A fine Canvassing Outfit will be mailed on receipt of 50 cents.

Mennonite Book Concern,
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News of the Week.

Domestic.

Big Gas Tanks Explode; Many Workmen Killed.

CHICAGO, November 18.— Twenty-two gas tanks in the big railroad gas-charging station at Seventy-third street and South Chicago avenue, exploded to-day. This afternoon eight dead bodies of employes had been removed from the ruins, and it was said that about ten more employes were missing.

The tanks were of the style attached to railroad cars for lighting purposes. Eleven of the tanks exploded in rapid succession and were followed at short intervals by the other tanks. The fire spread among property of the People's Gas Light and Coke Company and threatened to reach the large store tanks of that company. Policemen were sent about for a mile radius warning persons to move from their homes.

To prevent the explosion of the gas in the mammoth tanks, Superintendent Wells ordered the waste pipes opened. These pipes run outside of the plant, and in a short time the big tanks were discharging the gas into the air. This was a dangerous undertaking, but it was chanced and, proving successful, prevented a larger destruction of property.

Across South Chicago avenue, directly opposite the gas storage buildings, was a large coal shed stored with coal, used in the manufacture of the gas. The huge coal pile was ignited, and in a few moments was beyond control.

When the danger of the larger tanks exploding had been reduced to a minimum, Chief Engineer Eustay, with several assistants, entered the grounds and shut off the supply pipes from the ruined buildings to the large tanks. He said it was almost miraculous that the fire had not entered the larger tanks.

Anti-Saloon League at Columbus, Ohio.

COLUMBUS, O., November 18.—The following officers of the American Anti-saloon League were elected today: President, Bishop Luther D. Wilson, of Maryland; vice-presidents, David J. Burrell, New York; Bishop J. F. Hamilton, San Francisco; the Rev. F. T. Bower, Washington, D. C.; Bishop Hass, Jackson, Miss; Charles A. Pollock, Fargo, N. D.; the Rev. Father James M. Cleary, Minneapolis; general superintendent, P. A. Baker, Columbus, O.; legislative superintendent, the Rev. S. C. Dinwiddie, Washington, D. C.; recording secretary, S. E. Nicholson, Harrisburg, Pa.; corresponding secretary, Prof. J. M. Barker, Newton Center, Mass.; treasurer, Foster Copeland, Columbus, O.; Eli F. Ritter, of Indianapolis, is a member of the executive committee.

Victims of the Corn Shredder.

HAMMOND, Ind., November 18.—Philip Struebig, Jr., a prominent farmer, living between this city and Crowpoint, was the victim of the deadly corn shredder yesterday, and makes the fifteenth victim to have been maimed in this county during the last two years. Struebig was instructing one of his farm hands how to operate the machine, and warned him particularly about getting his hands caught. Struebig saw a cornstalk twisted in the hopper, and just as he put his hand therein to straighten it his attention was called away from the machine, and in a flash the cogs had drawn his hand and arm clear to the shoulder. Before the power could be shut off Struebig's hand and arm were ground to a pulp. Struebig is in a critical condition. It was only a short time ago that his father was run down and killed by a Pan-Handle limited.

JOLIETVILLE, Ind., November 18.—While working on the farm of his father, Albert Johnson, three miles of here, William Johnson, caught his right arm in a corn shredder. The arm was ground off at the elbow. Dr. Fadera, of Westfield, amputated the arm below the shoulder joint.

Gigantic Company Organized to take in Chicago Subways.

CHICAGO, Nov. 21.—The Chicago Subway Company, with a capital stock of $50,000,000, and composed of men who represent ninety per cent. of the railroads having Chicago terminals, was organized to-day, and took over the $30,000,000 company here which has built fifteen miles of freight tunnels under the city streets. The vast tonnage of the railroads represented by the financiers in the new corporation will be converted into the company's tunnels, which are already under every street in the business district of Chicago. Apparently in connection with the mammoth deal Sir Ernest Cassel, the financial advisor of the king of England, was in Chicago today with Jacob Schiff, head of the international banking house of Kuhn, Loeb & Company, who is heavily interested. Men who will enter the directory of the new corporation are Edward H. Harriman, the principal factor in the Union Pacific and the Southern Pacific, and a big factor in the Alton and Illinois Central railroads; James Stillman, president of the National City bank, of New York, and a factor in the control of a large number of great and western systems, notably the Chicago & Northwestern and the Chicago, Milwaukee & St. Paul railroads, Jacob Schiff, of New York, a member of the Wall street firm of Kuhn, Loeb & Co. and a big factor in the Pennsylvania system.

Lie Passed in Labor Council.

SAN FRANCISCO, Cal., Nov. 21.—To-day's session of the American Federation of Labor was the most exciting held. During the heated debate which followed the unexpected interjection of the question of socialism before the delegates, Samuel Gompers and John Mitchell were charged with being traitors to the cause of labor.

Castro Expels an Editor.

WASHINGTON, November 14.—A. F. Jaurett, editor of the Venezuelan Herald, has been ordered expelled from Venezuela by President Castro. The news came to the State Department in a cablegram from its legation at Caracas. No details are given, but it is stated that Mr. Jaurett has always defended American interests in his paper and has taken the side of the asphalt company in its recent trouble. It is thought here that he is an American citizen.

Foreign.

PARLIAMENTARY GOVERNMENT.

RUSSIA IS TAKING GREAT STRIDES TOWARDS A GOVERNMENT BY THE PEOPLE. ZEMSTVOS MEET TO MEMORIALIZE THE EMPEROR ON REFORMS.

ST. PETERSBURG, November 21.—The interest in the meetings of the Zemstvo representatives is intense. The war and all other questions are temporarily forgotten. Nothing else is talked of. Liberals from all parts of the empire are flocking hither, including many from Poland and Finland. The hotel lobbies are crowded, almost resembling convention times in American cities. The permission granted by Interior Minister Sviatopolk-Mirsky was for an assembly of 300.

The participants' friends display complete confidence in the protection afforded by the minister and his most outspoken sentiments. The situation altogether is unparalleled. Nothing approaching such a gathering has ever before been permitted in Russia. As evidence of the remarkable state of affairs, it is sufficient to mention that one of the most prominent speakers yesterday was M. Petrunkeivitch, of Tver, who spent twenty-four years in exile, and who had only been allowed since Prince Sviatopolk-Mirsky's advent to come to the capital. Nevertheless, the most able men in the assembly are counseling moderation and are doing everything possible to prevent denominations which might compel interference.

One of the strongest members of the conference said: "We want to make our position plain to the Government, but we desire to avoid every appearance of lawlessness. I sincerely hope the meeting will be productive of great good. We hope and expect that all provincial and district Zemstvos will follow our lead and demonstrate to the government that the voice of the nation is unanimous in asking for a direct share in the government by the people."

At the meeting of the delegates today, section 9 of the memorial by a vote of 105 to three was strengthened into a practical recommendation for a parliament, the language being changed to a specific declaration in favor of an elective body, not to participate in legislation, but to make the country's laws. Sympathetic demonstrations are reported in various parts of Russia.

The memorial and minutes of the meeting were sent to Prince Sviatopolk-Mirsky for transmission to the Emperor, upon whose decision all the hopes of the zemstvos rest.

A summary of the discussion may be given, therefore, in the following points made against the present system of government in Russia:

"The chief characteristic of Russia's existence is complete estrangement of rulers and people, due to the lack of mutual confidence. This condition has been intensified during recent years, and has been especially noticeable since the outbreak of the war, which disclosed the true internal condition of the country.

"The government has no means of knowing the truth about the country, and what the people want, and so is reduced to act upon what it thinks is best for the people. But such action only makes matters worse and leads to blunders and continued estrangement.

"The trouble is, the people are excluded from any part in the government. Instead of encouraging self-reliance we foster tutelage by centralizing power in the hands of bureaucrats.

"Progress is impossible so long as bureaucracy blocks the guarantee of personal rights, thereby paralyzing the essence of individual initiative. The absence of freedom of conscience, speech and press are prime factors in the estrangement of rulers and people.

"Restrictions bear grievously upon classes as well as the masses, intensify discontent, war acts and opinions of the ruling spheres, fostering irresponsibility and arbitrariness.

"Bureaucracy muzzles the press and stifles freedom of speech in order to give a specious appearance of solidity to the structure of the state.

"The bureaucracy's efforts to imprison the people's minds inevitably leads to the exercise of brute force.

"We want a free and independent administration of justice as an essential safeguard against this constant encroachment upon the life and liberty of the individual.

"No real reform is possible without equality of all individuals before the law. For this reason peasants must be rescued from their present condition of servitude and granted equal rights with other classes of the community.

"Peasants must be given the widest share in local government by the creation of a small zemstvo unit and the zemstvo system be thoroughly revised so as to bring it into closer contact with the people, and the only method of assuring permanently these reforms lies in the regular participation of the people in the legislative government of the country."

WHAT WILL THE CZAR DO?

The government's attitude is awaited with breathless interest. The mere fact that a meeting with such a program was permitted, although official auspices were denied it, is unprecedented, but the vigorous character of the memorial adopted and the resolution to push the agitation must compel the government to act.

A parting of the ways is again at hand and the autocracy, it would seem, must once more choose whether the people shall be allowed a voice in the government, for it is inconceivable that it can allow agitation for a convocation elective body to decide whether the time has not come, in the language of the memorial, "for a specially elected body to participate in legislation" without the intention of yielding.

The reactionaries, of course, are horrified at the mere suggestion of anything approaching a parliament or a constitution. All their power and influence already are in the scale, but no matter which way the balance swings the decision is bound to mark an epoch in Russia's history.

The actual participants in the meeting here are far from hopeful; but they sincerely believe the salvation of the country depends upon the solution they have to offer, and have the satisfaction of knowing that as representatives of the most authoritative provincial institutions of the empire they have for once spoken out their views, and have taken measures to have them spread before the world as well as the government which is addressed.

For one result, it is sure to give a tremendous impetus to the liberal movement. With the country in the throes of a great hitherto unsuccessful foreign war and disturbed conditions at home, the measure which is aimed to rouse united action might overrule other considerations.

One thing which must commend itself strongly to the Emperor is the fact that the memorial represents the view of able and moderate men, who have no sympathy with revolution. They have taken particular pains to discourage the student demonstrations which were planned for Saturday and Sunday in front of the Kazan cathedral, and none occurred.

Not a single word about the meeting has been printed in the newspapers here, and yet the news has spread everywhere and created a tremendous stir and to-day was almost the sole topic of discussion in St. Petersburg.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIX. BERNE, INDIANA, DECEMBER 1, 1904. No. 51.

The Coming Man.

A pair of very chubby legs
Incased in scarlet hose;
A pair of little stubby boots,
With rather doubtful toes;
A little kilt, a little coat,
Cut as a mother can—
And lo! before us stands in state
The future's "coming man".

His eyes, perchance will read the stars
And search their unknown ways;
Perchance the human heart and soul
Will open to their gaze;
Perchance their keen and flashing glance
Will be a nation's light—
Those eyes that now are wistful bent
On some "big fellow's" kite.

Those hands—those little, busy hands—
So sticky, small and brown:
Those hands, whose only mission seems
To pull all order down—
Who knows what hidden strength may be
Concealed within their grasp?
Though now 'tis but a taffy stick
In sturdy hold they clasp.

Ah, blessings on those little hands,
Whose work is yet undone!
And blessings on those little feet,
Whose race is yet unrun!
And blessings on the little brain,
That has not learned to plan!
What'er the future holds in store,
God bless the "coming man!"

—The Beacon.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50 .....

Items of News and Comment.

Bro. James E. Sprunger's condition is still critical.

Rev. Joel Lehman, of Berne, preached last Sunday for the brethren at Pandora, O.

The Fort Wayne District, Indiana, held its eighteenth annual C. E. Convention at Huntington, Nov. 24-25, on which occasion Rev. J. W. Kliewer, of Berne, gave an address on the subject, "Take up the Cross".

The Thanksgiving sermon preached by Rev. A. R. Schormann at the joint Thanksgiving services of the Mennonite Schwenkfelder and Evangelical churches in the Washington Schwenkfelder church, near Clayton, Pa., has been published. It repays a careful reading.

All donations intended for the Arapahoe mission in charge of Missionary John A. Funk, at Cantonment, are requested to be directed to Eagle City, O. T., the present freight station most convenient to the mission.

Rev. Christian Hege, lately called to serve the Bluffton congregations as assistant to Elder J. B. Baer, has returned to his old home at Paso Robles, Cal., whence he will return with his family to Bluffton, for permanent residence.

A "benefit concert" will be given in Moundridge, Kan., on the 16th inst., under the auspices of the Department of Music of Bethel College, led by Profs. Welty and Bixel. The proceeds will be devoted to the school library at Moundridge.

On Thanksgiving morning, after the sermon the produce brought to the Berne church by the children was sold at auction. Added to the cash contributed by the children it brought the sum of $195.83, a large increase over any previous year. A cash collection was also lifted, and this together with the above sum amounted to $1262.61. The neat little sum will be devoted to Foreign Missions.

Dr. and Mrs. S. S. Haury, of Newton, Kan., on November 20 celebrated their silver wedding. A large concourse of friends and relatives gathered at the house of the Doctor in the afternoon, and a service was held. Rev. Christian Krehbiel, who had solemnized the union a quarter of a century ago, made an address, indulging in mission reminiscences—the founding of the Darlington mission, the wedding and the consecration of the newly-married couple to the work in the new field, and their experiences at the station. In the evening Rev. J. S. Hirschler, of Hillsboro, and Prof. C. H. Wedel gave addresses, a congratulatory poem written by Hillegonda van der Smissen, of Summerfield, Ill., was read by her niece, and Prof. B. F. Welty discoursed a piece of music.

Mission Notes from Janjgir, India.

Missionary Kroeker writes to the Mission Board in part:—

"We must confess that as yet no one has come forward to lead a new life with Christ. Still we have had this glad experience several times, that seeking souls even from a distance came to hear us and now want to know more of our doctrine. If we are decided in our denunciation of heathenism, they lack courage to carry out their convictions, even though they often say, 'Yes, Sahib, you are right; your religion is the true one.' On the other hand we have also had sad experiences in doling out medicine, the benefit of the medicine having been ascribed to the heathen gods instead of to God; or, when the medicine brought no relief, spirit mediums came and tormented the patient till he died, whereupon our medicine was blamed for his death.

"Our services here (at Janjgir) might be better attended. The preaching in the villages commands more hearers. We are longingly looking for the first-fruits.

"The work among the orphans has increased from both a material and a spiritual point of view. As previously reported, the larger boys have desired to be baptized and are now receiving special instruction to this end. But here also the enemy is at work, sowing his seed, and bitter struggles have to be waged in the closet, and we request your prayers for these young souls.

In the school the work is progressing. Some boys read pretty well; the blind boy, especially, has made considerable advance, and has received many compliments from the English officers on his industry. Thanks to our dear friends, we have also been enabled to extend the Industrial work, since I have invested the money sent by these friends, in another loom, somewhat dearer but also with double the output. All that we lack is room, so that we can labor unmolested, even when it rains. Until now we have had no very good place, since the heavy rain occasionally compelled cessation of work. $100 would help us out. Perhaps some one or another is willing to come to our relief, for this work is necessary in order that the children may become useful and not a burden to humanity or the mission."

Bro. Kroeker writes that his children have been bothered with a hacking cough, and he himself suffering at his hands. He consulted a Calcutta doctor, who told him he had liver trouble and needed to be careful. By this time his hands are healed, though they still pain him at times. He lays his cause on the hearts of his mission friends.

Dr. R. A. Torrey's success as an evangelist among all classes can be judged from one of his letters. He wrote in part:—

"A large number of the conversions were from people of the upper classes of society. It was a joy to see the beautifully dressed ladies, oftentimes wearing valuable diamonds, coming to the front, kneeling down in prayer, accepting Christ as their Saviour, and then standing up and publicly confessing their acceptance of Him. I suppose that in no place where we have been have there been so many people of the wealthier class that have been affected one way or another by the meetings. These were not by any means all from Brighton, but some came from a distance to be present. One young ladies' boarding school came from a distance (23 young ladies); 20 of them were converted at that meeting. Among those who came forward this week was a titled lady who came down from London. At first she resisted strongly, then came forward with her maid, who was a Christian woman, and knelt on the dusty floor and accepted Christ, then stood up and confessed Him before all. Another lady of title, stopping at one of the fashionable hotels, was converted, and immediately began to speak for Christ all over the hotel."

One paper remarks: "One is led to wonder why more should be made of such when they come to Christ." That is not the point. Our Lord often remarks how hard it was for those having riches to enter into the kingdom. The early church under the oversight of the apostles gained few

adherents from among the rich. Conditions have not changed since then. The hardest people to reach are those whose life is one perpetual round of gay social life amid pride of wealth or birth. So that the idea in Dr. Torrey's pardonable note of triumphal achievement is that of wonder and surprise that the power of the gospel should, in these particular instances, penetrate the upper crust. When such unusual reports reach us our hearts should be so filled with praise and so impressed with the power of the gospel as to silence the dark whisperings of the critical demon.

Nell and the Missionary Society.

"I can't and just can't and there's an end of it!' Nell shook herself resolutely. She would not give way to her feelings any longer. She would forget she had ever attended any Missionary Convention, or heard of the work in the South. They did need help—those colored girls the deaconess told about—but there were enough other people that could go. She would not think of leaving her mother and home. Yes, she would forget, and everything should be as it had been before.

She took a book from the table and turned its leaves. Nothing of what she read entered her mind until her eyes rested on the words, "Inasmuch as ye have done it unto the least——." She closed the book without reading to the end of the passage. "I think I'll go over to Mrs. Maybee's" she suddenly decided. "Mrs. Maybee will help me be myself again."

"Oh, Nell, you are just the girl I want to see," exclaimed her friend as she met her at the door. "A missionary society. Do you think you can help me to—"

"I haven't time to talk about it now; I — I think I couldn't help any," interrupted Nell. "I am going shopping —good-bye."

Mrs. Maybee understood Nell's quick retreat. "Dear girl!" she said half aloud. "The Lord has laid His hand on her sooner than I hoped. We will have our missionary society—as soon as she has settled it."

Nell spent an aimless hour in the stores. Nothing suited her and she bought nothing. Passing an art store on the way home she caught sight of a picture of Christ on the cross and paused to look.

"He died for me," she whispered, the tears starting to her eyes. "Yes, and for those girls too," a voice seemed to echo. She hurried on. Why should everything remind her of those girls.

"Oh, Miss Nell, wait a minute!" called some one from behind. Nell recognized her pastor's voice. "He wants to talk about the missionary society," she thought desperately, and hurried on, pretending not to hear.

The minister was puzzled; later, when he called at Mrs. Maybee's to plan further for the society he was enlightened as to Nell's conduct. He and Mrs. Maybee closed their conference with a sincere prayer for the girl's guidance.

Next morning at church the pastor spoke with unusual power. Never had the people so felt his earnestness. At the close of the sermon he called to the altar those who wanted to give themselves more fully to the Master's service, and, after a moment's pause, Nell, her face aglow with victory won, stepped from the choir loft and began to speak.

"Dear friends," she said, "I know you are wondering what I have to say. It is not much, but it means a great deal to me. Some time ago I heard a talk on missionary work in the South. I could not get the girls there off my mind. Something told me my work was with them. I tried to think I could not go, but the feeling would not go away. My rebellion is over now and I cannot tell you how happy I am that I have consented to do this work for the Man who died for me!" She knelt at the altar, sobbing again, not from trouble this time, but from a happy heart.

The pastor waited; he knew it was no time for human action. A young woman came from the back of the church. "We cannot all go with our friend," she said, "but we can all help to send the light to those in darkness. I want to pledge myself to do my part." She knelt at Nell's side and, wondrous to behold, nineteen other young women followed quickly, as though they could not wait to join the circle.

"Our missionary society!" thought Mrs. Maybee, with a bounding heart.

"The Lord be praised, who alone doeth wondrous things," said the pastor through thankful tears.—Sel.

God's Care for His Own.

FROM A SERMON BY REV. F. F. GABEL, OF PHILADELPHIA.

"For He shall give His angels charge over thee to keep thee in all thy ways." Psa. 91: 11.

The Lord gave His people shelter in the time of pestilence for He had promised, "There shall no evil befall thee; neither shall any plague come nigh thy dwelling."

The former verses celebrate the passover of those who dwell in God. After the passover came a journey to Canaan, and the promise of the Covenant Angel and his keeping them in all their ways fitly follow upon the rescue from the plague.

We, too, are pilgrims on our way to Canaan. He who set us free by the passover deliverance also provides for our journey to the land which floweth with milk and honey. All the way to the promised land is covered by this divine safe-conduct.

There are ways which are not in the promise. "All thy ways" are specified. Some tracks are not to be followed by children of God, and are not their ways.

There are: (1) Ways of presumption. In these men court danger. (2). Ways of sin, such as: dishonesty, lying, vice, conformity to the world, etc. We have no permit to bow in the house of Rimmon (Eph. 5: 12). (3). Ways of worldliness like: selfishness, greed, ambition The ways by which men seek personal aggrandizement are usually dark and crooked, and are not of God. (4). Ways of pride, self-conceit, boastful promising, pretended perfection, etc. "Pride goeth before destruction." (5). Ways of erroneous doctrine, including novel practice, fashionable ceremonial, flattering delusion, etc. (2 Tim. 3: 5).

There are ways in which safety is guaranteed, as follows:

(1). The way of obedience to divine precepts. (2). The way of humble faith in the Lord Jesus. (3). The way of consecrated service and seeking God's glory. (4). The way of holy separation, and walking with God.

These ways lead us into varied conditions:—

They are changeful and varied. "All thy ways."

They are sometimes stony with difficulty.

They may be terrible with temptation.

They are essentially safe, while the smooth and easy roads are perilous.

But while walking in them all believers are secure. The Lord Himself is concerned about them. "He shall give His angels charge over them." He will personally command these holy beings, having an eye to His children's welfare.

Mysterious agencies protect them: Angels bear them up in their hands as nurses carry little children. Wonderful tenderness and power, angels acting as servants to them!

All things are on their side both visible and invisible. Command is laid on all to protect the saints. "Thou hast given commandment to save me" (Ps. 71: 3).

Each one is personally watched over. "Charge over thee to keep thee" (Gen. 28: 15).

O, that men would call on Him and be saved, He is the Way, the Truth and the Life.

"Women, We Beg and Beseech You."

"When you see a beautiful female creature looking off into space, her round eyes shining like stars, her whole mentality riveted on some problem, it is shocking to think that she is trying to think about some new foolishness in dress.

"We observe with regret that woman has inaugurated this fall a brand-new kind of foolishness.

"We refer to the skirt, long in front, that a woman falls over—the skirt that gathers up microbes ahead, as the trailing skirt used to gather them up behind.

"This newspaper is especially the woman's newspaper. We realize what an important work women have to do in the world—we wish they would get at it in a hurry — and we try to divert them from foolish littlenesses that check their progress, waste their time and thought.

"If you catch a cannibal and want to make a good Protestant out of him, you must first cure him of cannibalism.

"If you want to make a high-class citizen out of a clay-eating Indian you must first get him to stop eating clay.

"If you want to make a thoroughly useful being out of a woman, you must coax her away from the foolish fashion ideas which are the stamp of mental inferiority.

"Women, don't you see how men have outstripped you in their sensible attitude toward dress?

"Men used to wear wigs, powdered hair, false calves on their legs, clothes of satin, silk, lace and velvet.

"They have stopped all that nonsense, and see what progress they have made.

"Woman, on the other hand, still wastes her time on frivolities that are meaningless — or worse than meaningless — because they injure health or detract from modesty.

"In the past we have denounced the following things among others:

"The kangaroo shape and walk that makes women squeeze themselves in below the waist, twist themselves out of nature's shape, and project themselves through space all out of plumb, like foolish kangaroos.

"The foolish, transparent shirt waist, made out of something like mosquito netting, which displays all sorts of ribbons, buttons and other contrivances that ought to be invisible, like the springs of a watch.

"The crazy desire of women to appear thin, leading them — so the doctors tell us — to wear brutally tight rubber bandages around their hips, and to starve themselves or poison themselves with drugs to make them thinner.

"These and many other things we have to denounce, including the foolish rows of buttons down the back of a dress, the preposterous and unsightly way of walking along with the skirts drawn tightly to one side — not very modest; the eternal high-heeled shoes which prevent deep breathing and spoil digestion; the tight lacing which is a feature of every foolish costume, as bread is a feature of every meal.

"Women, we don't ask you to be logical, but to be almost logical.

"Why do you suffer the tortures of the seventh circle of the inferno to make your feet small, and then invent a dress that will keep anybody from seeing your feet?

"Why do you spend your girlhood going to dancing-school, learning to walk gracefully, and then put on a dress so long in front as to make you walk in a hesitating, shuffling manner, like a cow you see in a lot with a board in front of her eyes to keep her from jumping the fence?

"Won't you try to realize that the great Power which created you knows a great deal better than Mrs. Osborn what you ought to look like?

"Get small hats that fit your skull, not huge things with a crown the size of a thimble, that make you walk stiff-necked for fear they will blow off.

"Wear loose, comfortable waists that will give you a chance to breathe.

"Have short skirts and good, broad shoes with low heels in which you can walk or jump comfortably. If you think a man wants to marry two deformed feet you are mistaken—China is the market for such goods.

"Wear gloves one size too large, not two sizes too small. Your heart uses up its energy trying to pump blood to the extremities, your hands and feet, and you use all your infantile ingenuity to squeeze those extremities so that the blood cannot go there.

"Your hands and feet get cold, the tip of your nose gets pink, you suffer and you look like a half frozen hen as soon as cold weather comes on. Why do you do it?

"Wear sensible things, simple things, clean things — and you will be much more popular than the poor, foolish female who makes herself the victim of every foolish fancy." — Chicago American.

A Baptist Minister on the Second Coming.

Several years ago Rev. Charles Louis Seasholes, pastor of the Broad Street Baptist church of Philadelphia, astounded his flock and especially the newspaper men by preaching the Second Coming of Christ. This is what he declared from the pulpit:—

"Jesus Christ is coming again. I shall give three absolute proofs of his second coming. My first proof is that if the prophets told the truth about His first coming, we can certainly believe the Old Testament writers that He is coming again. A second proof is that when Jesus was taken up to heaven from among His disciples they were reassured, because they were told He would come again. The third testimony is that of Jesus Himself, who said: 'I go to prepare a place for you; I shall come again.' Take all three of these, and we may know it is a fact, that He is going to return to this earth.

"We are in the period of the church which extends from Pentecost to the second coming of Christ. In this connection it might be well to study the twenty-fourth chapter of Matthew for the next two years. Passages in this chapter tell us that Christ shall come again during the life of the race—probably meaning the Jewish race. This second coming to His people will be as taught by Paul's Epistle to the Thessalonians. I believe this coming will be silent.

"After this coming there will be a period of tribulation, when wickedness will reign supreme. Churches will be destroyed, and the Jewish race will be restored. After this period we are told, Christ will come with His people. This will be the third coming. How long the period of tribulation preceding this third coming will last I have not been able to decide. This third coming will be for the purpose of Christ visiting us in our homes. In many homes Christ is not known."

A reporter asked the minister whether these views did not conflict with the creed of the Baptist church; whereupon the clergyman promptly replied:

"The Baptist Church has no creed. That is, no creed excepting the Bible, and anything that can be proven by the Bible should be accepted as the truth. The second and third coming of Christ are proven by the Bible, as I showed in my sermon; also that in these second and third visits He will be visible. The Bible teaches us that Christ will come to, for and with His people. We know that He once came to His people. His next visit will be for them and His third visit will be with them. By this I mean that when Christ comes again the first of the two resurrections spoken of in the Scriptures will take place and that His chosen ones will return with Him. Those who are left behind will be the wicked, who cannot, if we are to believe the Bible, hope for their resurrection until the end of the thousand years.

"Between the second and the third coming of Christ will come that period of tribulation I spoke of in my sermon, when the earth will be turned over to sinners, because all the good will have gone out of it, and when there will be murder and rapine and misery without end. When Christ comes the third time He will come in a blaze of glory, accompanied by his victorious hosts, and all the earth will gaze upon Him in awe and wonder."

Mr. Seasholes admitted that as a rule theologians do not admit of the second coming of Christ in a visible form and that they will not hear of his teachings of His coming a third time.

"But theologians reason by deduction," he added; "that is, they adopt a theory and then they pick out such parts of the Bible as support that theory. Other parts they cast aside."

The pride of many a modern city shall be brought down as low as Capernaum's (Matt 11: 23).

Our C. E. Topic.

Topic for December 4: How to Worship in Spirit and in Truth. Psa. 100: 1—5; John 4: 19—24.

MEDITATIONS.

Worship means adoring the name of the Lord by means of singing, thanksgiving, prayer and other Biblical methods. Preaching is not in the strictest sense worship, though it may incite directly to worship. When a congregation assembles to engage in worship it simply agrees to praise God by acclamation. Read Heb. 13: 15. Thus, singing is in most churches the purest form of the worship of praise. But, though preaching can not be called worship, still when we are together with one accord in one place to address God, it is instinctive with us to desire God to speak to us, hence God's Word and instruction out of that Word are, we may say, inseparably connected with the service of praise.

The Topic raises the question of acceptable worship —how to do it in Spirit and in truth. Christ in John 4: 24 tells believers once for all how they shall worship. Our worship must therefore occur after the Scripturally prescribed manner— in Spirit and in truth.

It must be in the Spirit (Eph. 6: 18). There must be fellowship of the Spirit (Phil. 2: 1). The Spirit must unite the believers into one body. He must inspire the worship, so that all the utterances and expressions of praise, whether through song or prayer, are dictated by Him. Then alone can the New Testament incense of praise ascend to God as a sweet-smelling savor (Heb. 13: 15). It is therefore of no use for unconverted men, without the Spirit, to attempt to worship. It will only be an offering of strange fire, which the Spirit has not kindled. For doing this see the experiment of Nadab and Abihu (Lev. 10). It is plainly unscriptural and unspiritual to hire unconverted vocalists to entertain us with richly-musical solos, as a part of the service. Jesus teaches that the act of worship is more important than the place. Neither in Jerusalem alone or in the Samarian mountain alone, neither in this or that church alone, but anywhere and everywhere, in a private house as well as in a public place, wherever two or three are gathered together in Christ's Name, there can be true worship only so it be in Spirit and in truth.

Christ said that the Samaritans did not know what they worshipped. Can this not be said of many to-day whose "worship" consists in a mechanical reading of forms, divested of all spirit and meaning like children repeating the multiplication table? Do these people know what they worship? Dr. Pierson says: "We must not mistake devout formalism for devout worship."

Worship of God in nature is not true worship, but only the God of grace, as revealed in Christ Jesus. Hence we ought always to gather "unto His name."

A clean heart and a conscience void of offence toward God and man are necessary preparations for worship. Confession of sin and consequent assurance of forgiveness guarantee joy in worship.

A beautiful picture of ideal worship is given in Rev. 5: 9—10. David was a true worshipper as seen in the 100th Psalm.

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Editorial.

Many people intend doing good but they are not in a hurry.—Rundschau.

On Thanksgiving Day you gave thanks. What have you been doing since?

One of the surest ways of making yourself useful is to make yourself indispensable.

A good proof-text to quote to a tramp who dislikes work: "My Father worketh hitherto, and I work."

Some people hang outside like icicles from the roof of the church and then complain that the church is cold.—Chicago Tribune.

If some ministers would do half the nice things they say in the pulpit they would not need to preach, for they would be "living epistles, known and read of all men."

The man who wears woolens next the skin can save a good deal on the overcoat, for he is sufficiently fortified against the cold. So with the man whose heart is pure, when he has to face the world.

Next Sunday Rev. F. F. Gabel will preach in the Springfield, Pa, Mennonite church in the absence of the pastor, Rev. J. S. Moyer, who, as a member of the General Conference Home Mission Board, has gone to Nebraska to attend a meeting of the Board. The meeting, we hear, will be held at Lincoln. Rev. John W. Bayley will preach for Bro. Gabel at Germantown.

A little girl was eating her dinner one day when the rays of the sun happened to fall upon her spoon. Putting the spoon to her mouth, she exclaimed, "O mamma, I have swallowed a whole spoonful of sunshine!" Let us all rise and sing "There is sunshine in my soul to-day." Try it as a tonic. Dose, a verse every hour. If you prefer to whistle it, go ahead. No extra charge.

Much is said and written about Pastor Charles Wagner, America's French guest, and his book "The Simple Life." We have not read it, and we don't need to read it as long as we can roughly guess its contents. We know that the simple life must be a life that honors and cares for the bodily health; a life that conforms to system yet "takes it easy", is never in a rush, never "strenuous"; a life that adds to its enjoyment and contentment by limiting the desires; a life that is mental rather than sensual, and spiritual rather than mental; a life that the late President Garfield admirably and tersely summed up in the memorable phrase, "Plain living and high thinking"; a helpful, benevolent, neighborly, unselfish life; a life, in short, that follows in the steps of the Christ, who said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'" Pastor Wagner may describe the "simple life" and to a certain extent exemplify it; but we must learn of Christ how to live it.

Dowie Lingo.

"Elijah was a fellow who used to get things done over and over again"—JOHN ALEXANDER (DOWIE), FIRST APOSTLE. Read this sentence over again. It sounds like Sam Jones, does it not?—a little slangy. We can overlook "Elijah was a *fellow*" in men like Sam Jones and Salvation Army ensigns, for these unpretentious gospel heralds, earnestly laboring to accommodate the gospel language to men who graduated from slum colleges, have some justification for using slum vernacular; but the pompous First Apostle, standing before a supposed tolerably cultivated audience, resplendent in his priestly, or prophetic robes, jealous of the sublimity of his position and appearance, how can he be given to such undignified expressions? "Elijah was a fellow"—it sounds as though it came from a man with a quid of tobacco in his mouth, not from a Paul or a Peter or a John Alexander.

Diamond and Coal.

Among the noblest and worthiest of God's gifts to man is that of eloquence. What more could any ambitious man covet than the power to sway his auditors as he lists, melt them to tears, convulse them with laughter, hold them spellbound by the hypnotic influence of his own overpowering personality and charm of voice and delivery? It is an exhibition of power that invariably elicits admiration, and the intoxicating sense of personal triumph must leave an exceedingly pleasing reaction on the orator. But like all good things, oratory has its despicable counterfeits. There is that which passes for the real thing, but it is mere empty, voluble rhetoric, tricks of voice, manner and gesture, all cheap stock-in-trade, skill in the manipulation of which is made perfect by constant repetition, very much as the sleight-of-hand performer masters his tricks by long and persistent practice. But the imposture can easily be detected. Judge the whole by its thought-content, its elevation and dignity, its little lapses into the natural that reveal sincerity, and by other familiar tests.

But this is not what we started out to say. There is one thing more desirable than oratory, and that is authority; one thing more powerful than oratorical power, and that is truth; one thing more convincing than rhetoric, and that is sincerity; one effect more permanent than momentary fascination, and more deeply grounded than admiration, and that is enlightenment. By this we do not mean to imply that oratory can not be a means to these higher ends. But there is the danger of overestimating the importance of oratory, because of the blinding effects of its brilliancy, and of underestimating the efficacy of humbler efforts. We want to encourage our less gifted brethren by bidding them to look beyond and beneath appearances and to remember that it is not the great men, the great orators that are doing the bulk of the work that counts, but the men of mediocre parts, the plodders and the men of one talent. Better admire less and learn more. Better applaud less and think more. The harvests gleaned by unassuming talent generally outweigh the gold of brilliant genius.

Shocking Translations.

One of the treasures of the church is its rich collection of choice psalms and hymns. And what contributes to their choice quality is not alone the piety and beauty and delicacy of the sentiment contained in them, but in addition the charm and sweetness of the diction in which this sentiment is clothed. Most of us are fond of whole psalms or extracts from them, not so much because we have mastered the depths of thought they contain, but more because we have been captivated by the felicity of the expression, the smoothness and elegance of the words, the stately march of the sentences and phrases, the solemn dignity and the elevated tone of the language. This is partly what accounts for the hold the King James Bible has on the people, even on scholars. There is no doubt that the Revised Version translates many psalms more accurately, and that it is indispensable for getting at the real meaning and the precise language of the psalmist. But the revisers, though scholars, did not have the instinct or the genius for poetical construction. Their nesse of the beauty of language fell short of their understanding of its precision. Hence, their renderings in many places are prosy and clumsy beside the renderings of the poet scholars three centuries ago. The plain man may not know why the old renderings are dearer to him, but he prefers them. There is, of course, more than one reason, but perhaps the chief reason lies in the significant fact that the new renderings are not so happy in their expression, and do not capture the imagination and the sense of beauty and harmony and rhythm as the old have done. The same can be said of Isaiah in the two versions. There is nothing sublimer in all literature than the rapturous outbursts in Isaiah from the fortieth to the last chapter in the A. V. To a susceptible and delicate spirit the esthetic impression of these prophetic rhapsodies, considered entirely apart from their spiritual teachings, is inexpressibly delightful. Speaking from our own experience, there are passages that have sung themselves into the memory solely by virtue of the magic of their rhythm and diction. We made no effort to memorize them; they simply stayed.

This is also true of the hymns we sing in church or Sunday-school. We pay more attention to the wording than is often supposed. We like the language to be natural, easy, lofty and musical. Faulty rhythms, forced rhymes grate on our ears. Somehow or other we have an instinct that the only language adequate to the expression of great truths is beautiful language. And this instinct decides for us which hymns shall live and which shall die.

Oftentimes translations are made of hymns from one tongue to another. This is all right provided the translation is faithful to the poetical qualities of the original as well as to its sense. It takes a genius to succeed in translating hymns so as to convey its "breath and finer spirit" as well as its literal sense in terms of an alien tongue. There are not many successes to record. "Rock of Ages" has quite a creditable German rendering, if our judgment is reliable. It is always a perilous undertaking to translate a first-class hymn.

Now, then, this preliminary discussion, we trust, has paved the way to a sympathetic appreciation, on the part of our readers, of the abhorrence we have cherished for the translation of a fine old German thanksgiving hymn, so familiar to all German Christians, "Nun danket alle Gott". Such a translation! Such forced rhymes, clumsy English, violations of the musical sense, such "cacophanies" (to borrow a term from a literary man)—such a signal failure must surely confer an infernal immortality upon the perpetrator. A valued exchange has published it on its front page cover—"the more's the pity"! We would not print it approvingly for fear of being sued for libel by the German nation. Here is the first verse. Judge of its demerits for yourself. If you know and love the original German the shock will be all the greater.

"Now thank we all our God
With heart and voice and actions,
Who mighty things has done
For us, and in all sections;
Who from our mother's arms,
And from the days of youth
Up to the present hour,
Has done us countless good."

This will do. We quote no more. It is not our mission to shock people. The mistranslation will die a natural death, as it should, and no one will mourn its untimely end.

True Christianity—How Determined.

The essential difference between nominal and real Christianity is determined by the absence or presence of the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of his." Many people flatter themselves that they are converted, that they are secure, and they hardly trouble themselves about their state. Some even contemptuously ignore appeals in this direction, believing that much, if not all, of this matter in the Scriptures is impractical and to be understood in some mystical sense. They fear they might become imbecile and sentimental if not insane by pondering too much over such themes. So they aim to keep themselves free from these siren influences, and remain eloquently silent when these subjects are approached in conversation, or discussion. They pretend to believe in the importance of character and a blameless life, and would construe all Biblical teachings as directed to this end. In this they are not mistaken. But their utter inconsistency is shown in the fact that they forever remain inactive and are never awakened to the crying necessities of the world toward the acquisition of this same character. They preach the end but scout at the means. Now it is really the Holy Spirit that is able to bring about conversion, transformation of character, a blameless life, an active interest in Christian work, a deep sympathetic love for one's fellowmen, a childlike obedience, and a complete surrender to the will of the Father. Without Him the Church could not have come into being. Without Him it could not have persevered. Without Him it could not have remained alive to the present day. Without Him real and sound civilization is impossible. If this century with all its triumphs and glories and achievements had had to depend for its existence upon those who deem themselves superior to the Spirit and His teachings, it would never have come to light. It is sad that there are still so many self-sufficient creatures in the Church, sadder still that they will persist in deceiving themselves, and saddest of all that the progress of the Church, the cause of Missions, the outward and inward growth of the Kingdom is so seriously hampered by their superabundance within its pale. Of how many churches could it be said to-day that they are neither hot nor cold, and that they lie on the fair bosom of earth like ghastly unburied corpses! How many spend all their precious moments in controversy over non-essential points, and mistake the animal heat of excitement for apostolic fervency! All because the Spirit has not entered, can not enter, and is indeed not invited to enter into such charnel houses.

But the Church is awakening to its responsibilities. The pulpit is beginning to lay more stress upon the divine life of the Spirit, and the Word of God is more searched than before. An enthusiastic congregation of Bible readers is bound to be spiritually revived. The good seed is growing, and in due time when the Lord comes to take account of His servants, He will find a warmer reception than would at present be tendered Him. Let us pray for this blessed consummation. Let us be watchers for the dawn when the Sun of Righteousness will again appear with healing in His wings. Let us ever pray more and more unceasingly for the Spirit's possession of our hearts, upon which the answers to our prayers depend.

Faith and Conversion.

It is the sum and substance of Christianity to have the new life, Christ's life, in us. It is conversion, it is righteousness, it is "perseverance", it is hope, it is joy, it is everything. The Scriptures overflow with the important idea that Christ is the source of our life.

It is evident, therefore, that we cannot convert ourselves. It is a vain thought that many have that they can better themselves by making good resolutions. Even the wish to do better, though commendable in itself, is not conversion, nor any evidence of conversion. We cannot add one cubit to our spiritual stature. We are entirely powerless in the matter. The beginning and the end, the whole course of salvation, is in God's hand. Acts 2: 47 says, "And the Lord added to the church daily such as should be saved." The Lord did it, not they. Again we read, "And as many as were ordained to eternal life believed." Paul writes to the Romans that whom God predestinated them he also called. It is said of Lydia, the first European convert, that the Lord opened her heart to give heed to what was spoken by Paul, teaching that even the right kind of attention to God's word when it is read, must be prompted from above. In Matt. 11: 27 we read, "Neither knows any man the Father save the Son, and he to whomsoever the Son will reveal him."

All these passages agree to prove that righteousness, eternal life, regeneration, holiness, everything in our life in accord with God's will, is not of our own doing. John says, "We are born of the will of God." All we can do therefore is to do whatever God would have us do. We must be obedient children all the same whether we can thereby save ourselves or not. Our part is to surrender ourselves to God, to consecrate ourselves to His work. God will do the rest. Now this consecration to God is called faith. Faith is a small word with an immense meaning. It is too often misunderstood. It does not mean merely to shake one's head in assent to a dozen or two religious formulas or doctrines. It is not simply the result of a clear understanding. It is emotional in its nature—the faith of a child in its mother, a child-like trust, a loving confidence in Christ, a perfect submission and obedience. This is faith. But many do not have it. What follows faith? Jesus says, "He that believeth in me hath everlasting life." See also Jno. 3: 16. Faith in Christ is the necessary condition of our salvation; God rewards it by converting us. By faith we become the children of God and inherit eternal life.

Your renewal to "The Mennonite" and one new subscriber from now until January 1906 for only $2.50.

Correspondence.

SECOND CHURCH, PHILADELPHIA, Pa, Nov. 28, 1904.—The services were attended by a goodly number of people and those present enjoyed an interesting talk, instructive and full of inspiration. The remarks in the evening were based on the phrase, "And there came along a priest and Levite, who looked on and passed by on the other side", taken from the parable of the good Samaritan.

The missionary committee of the C. E. Society introduced a new feature in that the entire committee as one, took charge of the C. E. services which preceded the regular services. Each member of the committee gave a short, appropriate and interesting talk.

On Thanksgiving day in the evening the pastor delivered a special thanksgiving sermon which is a regular annual feature for the congregation on this day.

During the past week the pastor united two of the younger members of the congregation in the holy bonds of matrimony.

WAYLAND, IA.—Last Sunday evening, Nov. 20, a union meeting was held at this place of our C. E. Society and our sister Society of Noble. A very interesting program was rendered and the house was crowded with people. What a great blessing and privilege that God sometimes permits us to enjoy if we only give Him the opportunity to do so. After this meeting Bro. Musselman preached a very inspiring sermon.

On Thanksgiving Day a union program was rendered by the combined Methodist and Mennonite churches of this place in connection with the Endeavor League and the C. E. Society of our church. Bro. Musselman preached the Thanksgiving sermon—a Thanksgiving sermon indeed. This meeting was held at the Methodist church of this place.

The same evening Bro. Musselman opened a series of meetings, being aided on Friday by Bro. W. W. Miller, from Pulaski, Iowa. These meetings were continued till Sunday morning when we celebrated communion services. It gave us great pleasure

to add to our membership three more souls. They were baptised last Sunday morning. For the rich blessings we have received during these meetings how thankful we should be!

SALEM CHURCH, DALTON, O.—On Thanksgiving day the annual harvest festival was held in connection with the usual services. Rev. Patterson, of Apple Creek, occupied the pulpit and addressed the congregation in the English language. After the services all went to the schoolhouse near by the church, where a lot of produce was brought in by the children to be sold at auction. D. A. Sommer, brother of our minister, was engaged to do the auctioneering. The amount realized from the sale including the cash donations by the children was $21.62, total collection for the day, $53.54.

One donation especially attracted our attention, and that was a small envelope which contained two silver dollars given by a little boy and girl who had sold their little pet lamb and brought the returns for missionary purposes. This is certainly a good lesson to all, giving and sacrificing things we love to the Lord.

The Good Medicine of a Merry Heart.

We may get and take this good medicine of a merry heart by counting mercies. "It ain't so hard to be contented with the things we have," said the old woman dolefully, "it's being contented with the things we have-n't, that's so tryin'." "I don't know about that," said Uncle Silas; "when we begin to look at the things our neighbors have and we haven't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy time, and we have to work. We never say: 'They have the typhoid fever, but it did not come near us. They have a son in the insane asylum, but our brains are sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to ours at night.' You see when we begin to call Providence to account for the things that don't come to us, it's only fair to take in all kinds of things."

Count your mercies. There was a dear, serene old lady. Somehow a sweet and beautiful light kept falling on her face. The lines of care and irritation could not be found in it. A woman given to fretfulness and almost annoyed at such steady placidity, asked her the secret of her content. "My dear, I keep a pleasure-book," she said. Speech went on about it, and at last the pleasure-book was shown. It was filled with items like these: "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "My boy out to-day for the first time after the croup."

"Have you found pleasure for every day?" wistfully asked the fretful woman.

"Yes, for every day, even the sad ones," was the low-toned answer. Ah, yes, keep you a pleasure-book; count you your mercies; so you can get and take this good medicine of a merry heart.

But, after all, the best way to get and take this good medicine of a merry heart is by the cherishing of a steady faith in God. I have read how Pastor Herne carved over the lintel of his house the motto: "God is overhead. All's well." — "Evangelical Messenger.

The Church Missionary Society is about to build and equip, at Khartum in the Soudan, a Girl's School which will be a worthy memorial of General Gordon.

All who renew their subscription before January 1905 will receive the Year Book free as premium.

The Sunday School Lesson.

Lesson for December 4: HEZEKIAH REOPENS THE TEMPLE. 2 Chron. 29: 18–31.

GOLDEN TEXT: Them that honor me I will honor. 1 Sam. 2: 30.

LESSON TEACHINGS.

Introduction. Hezekiah was the fifth king of Judah after Joash, Amaziah, Uzziah, Jotham and Ahaz having reigned in the interval. Hezekiah was a good king, though he had a bad father. He reigned 726—697 B. C., ascending the throne at 25. He had a good mother, daughter of the prophet Zechariah, and a wise and great counsellor, Isaiah. Ahaz, his idolatrous father, had taken the consecrated vessels out of the temple and given them to the king of Assyria, to bribe him to help him against the depredations of the kings of Israel and Syria, though the bribe availed little, the Assyrian king only "distressing" him in the end, not strengthening him. At the same time the Philistines and Edomites harried the land. The kingdom was in a shaky condition, and Hezekiah saved it. Already in the first year of his reign he opened the temple doors which his father had closed, and repaired them. Then he ordered the priests and Levites to cleanse the temple, which had been defiled. Read about the history of his reign in 2 Kings 18–20 and 2 Chron. 29–31.

I. Atonement and Entire Consecration, 18–24. Ahaz, one of the worst kings of Judah, has been succeeded by Hezekiah, one of the best kings of Judah. From the very beginning of his reign he displayed a true and earnest zeal for Jehovah (v. 3). The worship of Jehovah centered in the temple at Jerusalem; so Hezekiah began by seeing that the temple was opened, cleansed and sanctified by proper hands, the hands that Jehovah Himself had ordained for that purpose. The work was done with despatch and thoroughness. Our lesson begins with the report of the Levites. Notice the "alls". They did no half-way work; they left nothing uncleansed. Not only "all the house" was cleansed, but the "altar of burnt offering" as well, and "all the vessels thereof", and "the table of shew-bread" also "with all the vessels thereof". The temple of God to-day is our body; how many can say, "I have cleansed all the house"? (cf. 1 Cor. 6: 19; 2 Cor. 7: 1). Ahaz had done everything in his power to rob and dishonor the house of God (cf. ch. 28:24). They had repaired the mischief Ahaz had done. Everything was now in readiness for the acceptable worship of Jehovah. Hezekiah was not content to go to the temple alone; he was determined to take all the leaders of the national life along with him in his great reformation. The law required only one bullock for the sins of the high priest, one for the sins of the people, and one he-goat for the sins of the prince (Le. 4: 3, 13, 14, 22–24), but Hezekiah and the princes brought seven (the perfect number) bullocks, seven rams, seven lambs, seven he-goats. The sins of prince, priest and people had been very great, and there must be a great acknowledgment of them. But no matter how great and many our sins, the one sin-offering, Jesus Christ, is perfectly sufficient (He. 10: 1–10, 14; 2 Cor. 5: 21; Gal. 3: 13). The sin offering was first "for the kingdom" (for the sins of the king and royal family); second, "for the sanctuary" (the temple itself had been defiled, and the priesthood); third, "for Judah" (the entire people had gone astray). The sacrifices were offered by the right persons, the sons of Aaron, whom God Himself had appointed for this work. We, too have a priest of God's own appointment, Jesus (He. 7: 17–28). By Him alone can we draw nigh to God. Notice how often the words "killed" and "blood" occur. God would burn it into our very souls that the penalty of sin is death, and that only on the ground of shed blood — another life offered in the stead of ours—can there be remission (He. 9: 22). The blood of these bullocks, rams, lambs and he-goats, and all the blood shed throughout all the centuries of Israel's history, is but the type of the all-sufficient blood shed once for all on the cross of Calvary. "They laid their hands upon" the sin offerings in acknowledgment that the sins to be atoned for were theirs. We must confess that it was our sins that nailed Christ to the cross, and accept Him as our sin-bearer before His sacrifice will avail for us (Le. 1:4; 4: 15, 24; 1 Jno. 1: 7, 9; Ro. 3: 24–26). With the sin offering the burnt offering was also offered. The sin offering set forth atonement; the burnt offering set forth entire consecration. When we have been reconciled to God by the shed blood of His Son, we should devote all our ransomed powers to God (Ro. 12: 1; 6: 10, 11, 13).

II. Praise, Worship, Gladness and Thanksgiving, 25–31. The religion of the entire Bible, O. T. and N. T., is a religion of joy, a religion of abounding praise and gladness, a religion of song and music. The reformation under Hezekiah was no exception. He provided for both vocal and instrumental music. In doing this he was acting according to the commandment of Jehovah by His prophets. There was a large band and chorus. The players and singers were holy men, men especially set apart for this service, which was regarded as a priestly service. What a lesson to those who today pay so little attention to the character of the singers and players in the worship of God's house. The music began when the burnt offering began. Entire consecration lies at the foundation of all true praise, song and gladness (cf. ch. 23: 18). While the singers sang and the players played "all the congregation worshipped". They did not merely enjoy the music, they worshipped God. Praise, gladness and worship were all commingled (v. 30). How wonderful will be the gladness of that great coming day when every knee shall bow and every tongue confess that Jesus Christ is Lord (cf. Phil. 2: 10, 11). The people brought with a "willing heart" (v. 31, R. V.) — The Gist of the Lesson.

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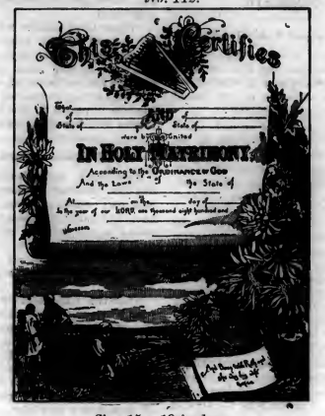

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News of the Week.

Domestic.

Crimes Quadrupled Within Two Decades.

NEW YORK, November 29.—"There are at present four and a half times as many murderers and homicides for each million of people in the United States as there were in 1881."

With this statement of fact, based upon statistics, S. S. McClure, in the current number of McClure's Magazine, makes a startling showing of the increase of lawlessness in this country, and follows with a stinging criticism of the reign of a "criminal oligarchy," of chronic infection of the law by many classes and of general failure in the enforcement of the statutes, to which causes the condition is attributed. Comments on the prevalence of crime and lawlesness, taken almost at random from representative and serious newspapers and from published statements of judges and citizens, from the supporting evidence.

Conditions in Chicago are strikingly set forth by comparison with the criminal records of the two leading cities of Europe. London, with an area of 688 square miles and a population of 6,500,000, had twenty-four murders last year. There was no "undiscovered crime," as the murderers were all arrested except in four cases, where they committed suicide.

Chicago, with less than one-third of the population and area covered by the London or metropolitan police, had 128 homicides. In eighteen cases the murderers were killed at the time of the crime or committed suicide; four other cases were those of officers who did the killing in the performance of their duties, leaving 106 cases for the police to work upon. Out of that number thirty-four convictions were secured, while in nineteen cases no arrest was made and in fifty-three cases arrests did not result in conviction. Only one man was hanged in Chicago.

In Paris only fifteen murders or attempted murders were committed in the same period. More than eight times as many murders in Chicago as in Paris, six times as many as in London.

In the United States the last year there were 8,976 murders and homicides in a population of about 80,000,000. In 1881, when the population was 51,316,000, there were only 1,266 crimes of this class. The high record was reached in 1896, when there were 10,654 murders and homicides in a population of 70,000,000. In 1899 conditions improved, but since then they have steadily grown worse.

The loss of life through crime is made more prominent when compared with fatalities in war and on railroads. In three years the homicides in the United States numbered 31,395. The British loss in the Boer war was 22,000. In the same period there were killed on railroads 21,847. These figures were given recently in a charge to a grand jury by Judge Thomas, of Montgomery, Ala.

Of misrule in city and State, which is held largely responsible for the increase of crime, Mr. McClure says:

"The criminal oligarchy consists of these three classes:

"1. Saloon keepers, gamblers and others who engage in business that degrade.

"2. Contractors, capitalists, bankers and others who can make money by getting franchises and other property of the community cheaper by bribery than by paying the community.

"3. Politicians who are willing to seek and accept office with the aid and indorsement of the classes already mentioned.

"These three classes combine and get control of the party machine. They nominate and elect men who will agree to help them rob the city or State for the benefit of themselves and who will agree also not to enforce the laws in regard to the various businesses that degrade a community.

Ellis Island is Crowded.

NEW YORK, November 26.–So great has been the rush of immigrants to this port within the last few days that the immigration station at Ellis island is crowded and several thousand steerage passengers were forced to remain last night on board the steamers on which they arrived from Europe.

When the Baltic came in yesterday with a steerage list numbering 1,700 the officials of the steamer were informed that there was no room for them on the island Five thousand immigrants already were crowded in the detention quarters, while the normal handing capacity of the present force of inspectors is only 3,000.

Under the circumstances, they refused absolutely to handle the additional 1,700 brought in by the Baltic and the steamship officers were obliged to keep them on board under guard. As there is a fine of $100 a head for any immigrant who escapes ship before being properly examined by the authorities, the big liner was put practically under martial law to prevent the disappearance of any of the steerage passengers, all of whom wanted to go ashore at once.

With the arrival of La Savoie last evening the number of immigrants awaiting an opportunity to face the inspectors at Ellis island was increased. Two more steamers, the Campania and the Philadelphia were due to arrive to-day.

Blizzards.

CROOKSTON, Minn., Nov. 28.–The first blizzard of the winter is raging with a northwest gale blowing. A heavy snow is falling and a sudden change without warning will cause suffering among stock.

CORRY, Pa., Nov. 28.- Snow has been falling incessantly since Saturday and to-day about two feet covers the ground. Many country roads are blocked and sleighs are in use for the first time this year.

"Open Shop" Meeting.

NEW YORK, November 29.—Members of the Citizens' Industrial Association, representing all sections of the country, were in attendance when the second annual convention opened in the new Hotel Astor to-day. It is the aim of the convention to bring about a complete organization of manufacturers, business men and all large employes of labor to advocate the "open shop" idea. All employers not affiliated with the association were invited to attend the convention and listen to discussions on the issues of the open or closed shop, restriction of output, limitation of apprentices and other questions of similar nature.

Last Day of the World's Fair.

ST. LOUIS, November 28.–At a joint meeting of the executive committee and the committee on ceremonies of the Louisiana Purchase Exposition a preliminary program was arranged for the closing day of the world's fair, December 1, and it was officially decided to name the day in honor of the president of the exposition company, Davis R. Francis.

One of the features of the day will be the addmission of children of sixteen years and under, free of charge, whether accompanied by an adult or not. Also all inmates of orphan asyiums will be admitted free, regardless of age.

The principal exercises will be held in the Plaza St. Louis, at the same spot where the opening exercises were held seven months ago. William H. Thompson, treasurer of the exposition, will preside, and the closing address will be delivered by President Francis. The day's exercises wil close with a parade of all nations in the Plaza St. Louis.

Only a tentative program has been arranged for the night, but the gates will remain open until 12 midnight and the illumination of the grounds will continue until that hour.

The statement of the attendance for the week ending November 26 shows a total of 699,552. The grand total since the fair opened is 18,317,457.

Foreign.

Think Peace Congress Near.

LONDON, Nov. 27.—In all the capitals the conviction gains ground that the date of the second peace conference is quite within the range of practical politics. It is believed that the ensuing four months will witness the event, due to Mr. Roosevelt's strong initiative and America's insistence that the fictions of antiquated diplomacy shall not bar the way to international well being.

Among Britons the theory is that Mr. Roosevelt, by securing acceptance "in principle" from all the powers save Russia will place the czar in a position where he can find no logical ground to refuse countenance to an enterprise which ignores the war and will ignore it to the end.

Congratulating the Austro-Hungarian government upon being the first European state to fall in officially with the Washington program, the Neue Freie Presse asserts that "the notion some Russian publicists have of the project is short sighted, since there is no time like the time of war for studying the ways to limit the horrors of war."

Though the Hamburg Nachrichten thinks Germany should not go out of her way to sue for American friendship, it admits that Russia has more to lose than to gain by putting obstacles in the way of the early convening of the conference.

THE RUSSO-JAPANESE WAR.

RUSSIANS BURY JAPANESE DEAD.

ST. PETERSBURG, November 29. — The following dispatch has been received from General Kuropatkin, dated November 28:

"The engagement near Tsinkhetchen (near Da pass) was resumed today, but ceased at 11 a. m. We have collected and buried the Japanese dead. By midday we had found 230 bodies, all belonging to the Seventh reserve regiment of the Ninth reserve brigade. We took a large quantity of rifles, ammunition and intrenching tools."

General Sakharoff wires under today's date that the night passed quietly.

REAL DOGS OF WAR USED BY JAPANESE SOLDIERS.

MUKDEN, November 29.—The close proximity of the opposing armies in many places is leading to new and unexpected developments. Recently the Japanese have been using dogs as scouts, sending them out from the trenches with long cords attached.

It is almost impossible to detect these wary animals, which unerringly locate the Russian position, and give warning of any movement against the Japanese. Some of the Russians have managed, however, to strew the neutral ground with poisoned pork, thus thinning the ranks of the dogs scout department. A number of rockets were recently sent up by the Japanese in the hope of drawing the Russian fire at night. Prisoners taken by the Russians are generally well clothed, but are said not to show any great desire to return to their own lines.

RUSSIAN STUDENTS ARE WITH THE ZEMSTVOISTS

ST. PETERSBURG, November 29. — The student bodies of St. Petersburg have adopted resolutions to support Interior Minister Sviatopolk-Mirsky. It now transpires that the students' demonstration planned for yesterday was in approval of the minister's policy.

Prince Sviatopolk-Mirsky will have a special audience with Emperor Nicholas to-morrow. It is said in court circles, where opposition to the interior minister's policy is the greatest, that when the minister reminded the Emperor that he had taken office under certain conditions and that he was ready to resign if his policy did not receive his majesty's approval the Emperor gave the minister the most complete assurances of his confidence and indorsement of his policy.

JAPANESE LOST 4,000 MEN IN ONE HOUR.

LONDON, Nov. 30. — Bennett Burleigh wires to the Daily Telegraph from Chee Foo that in the last assault on Port Arthur the Japanese lost four thousand in one hour's fighting. They claim to have captured two or more of the northeastern forts and a third, which is part of the west Keekwan fort. They claim, Mr. Burleigh adds, to have effected a lodgment at Pigeon bay, thus turning the fort on 203 metre hill and that they are now tunneling from the gorge below Laotic hill, which they hope first to damage then to rush. The despatch continues:

"Desperate fighting is proceeding daily and the losses are admitted to be excessive; but the Japanese insist that Port Arthur must fall with twenty-one days."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIX. BERNE, INDIANA, DECEMBER 8, 1904. No. 52.

His Care.

God holds the key to all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the day,
And, as the hours swing open say,
"Thy will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way
I feel His hand, I hear Him say,
"My help is sure."

I cannot read His future plan
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

Sel.

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Items of News and Comment.

Rev. I. A. Sommer, of the "Bundesbote" and Rev. J. S. Moyer, of Center Valley, Pa., together visited the brethren of Bethel church, Mo., last Sunday.

The brethren at Pandora, O., enjoyed a three days' Bible Conference last week. Prof. Nuelson, of Berea College, Ohio, conducted it, the theme being the Epistle to the Ephesians. Last Sunday the Professor preached a powerful sermon from Matt. 1: 1.

Rev. A. M. Fretz, of Souderton, Pa., is preparing his annual Church Bulletin, which he will as heretofore have bound in several hundred of the Mennonite year book for 1905, especially for his members. Any one desiring a copy of the work by mail can have it by sending in 12 cents.

According to the latest reports Rev. Christian Hege was unanimously chosen minister by the Ebenezer-Pandora-Bluffton congregation as an assistant to Bishop Baer, the sum of $600 having been promised for the first year. The Brother may live at Findlay, O., the first year as a student at the college there. At the same time he will preach for his congregations every Sunday.

Editor I. A. Sommer has returned from his two-months' trip among the Kansas and Oklahoma churches and resumed his editorial chair.

450,000,000 copies of Sunday-school periodicals in the United States and Canada is the annual output at present. Can any one calculate how much good this may do, if of the right kind?

The Northern District Conference has organized an Evangelization committee with the following officers: President, Peter Friesen, Henderson, Neb.; H. J. Fast, Mountain Lake, Minn., secretary; Jacob Waldner, Freeman, S. D., treasurer. All gifts intended for Home Mission work in this Conference are hence to be sent to the last-named officer.

A. M. Fretz is giving catechetical instructions to a class of five in his Leidytown mission, Pa. They will be baptised and received into church membership about Christmas. A congregation may be organized at this place in the near future. Till then the new members will be considered as belonging to Souderton. A class will also be organized at the latter place in the near future. Several have applied for membership.

One of our valued exchanges, "The Faithful Witness", which had gone abroad on its errands of spiritual helpfulness for sixteen years, has been withdrawn from publication. But possibly a still brighter sheet has succeeded it—"The Missionary Witness", devoted to the publication of mission news and the encouragement of the spirit of evangelization. The first number—November 15—is well illustrated and rich in contents.

Rev. A. M. Fretz makes the following announcements of services for Dec. 11th: Deep Run, Pa., English preaching at 10:15 a. m., Sunday-school at 9:15 a. m.; Souderton, Sunday-school at 2:15 p. m.: Junior C. E. meeting at 3:30 p. m., Christian Endeavor at 7 p m., English preaching at 7:45 p. m. The Sunday-schools will have their annual Christmas service as follows: Deep Run, Dec 25, 9 a. m., Souderton, Dec. 26, 7:30 p. m.

An Illinois man full of the spirit of missions sent to the Mennonite Evangelizing and Benevolent Board a draft for $1000 to be used in purchasing a village in India. The income from this is intended to put the Dhamtari mission on a self-supporting basis. More is promised in case the sum is not sufficient for the purpose.

MENNONITE HISTORY. A. M. Fretz still has on hand a number of copies of Cassel's History of the Mennonites, which he would like to dispose of. The work contains 450 pages, with a number of illustrations, printed on fine paper and finely bound in cloth. The original price was $2.00. Special price during the holiday season: single copy by mail, 95 cents; five or more copies by express, not prepaid, 80 cents. A liberal discount to agents. Address, A. M. Fretz, Souderton, Pa.

"The Mennonite Articles of Faith", the work of Cornelis Ris, pastor of the Mennonite church at Hoorn, Holland, who completed the compilation in 1766 in the Holland-Dutch tongue are now published in book form, both in English and German, by the Mennonite Book Concern, Berne, Ind. The German version is the work of Carl J. van der Smissen, who translated the original in 1849. The English version is the joint work of Rev. A. S. Shelly and Rev. J. W. Kliewer. The articles appeared serially first in the monthly, then in the weekly MENNONITE, finishing up in the latter. The neat little red cloth-bound book contains 74 pages and the print is clear. The Preface written by Bro. Shelly well expresses our feelings in regard to the doctrinal feature of the work—"Such a reverent and withal masterly effort in the way of a systematic statement of the essential teachings of the Bible is worthy of a careful study and will prove very helpful in the imparting of doctrinal instruction in the church". The articles are doubtless too extensive to be available in catechetical classes as text-books, but pastors could not do better than recommend them as collateral reading during the catechetical seasons, or as supplementary reading afterward. See advertisement on page 7.

In 1891 the Moravians opened a mission in German East Africa at the northern end of Lake Nyasas. It was more than five years before one convert was baptised. After seven years' work there were four Moravian stations, thirty-six pupils in school, and fifty-two baptized Christians. At the end of 1903, after twelve years' work, that mission had one hundred and twenty stations, and one thousand and eighty-seven souls under religious instruction, of whom three hundred and forty were baptized.

Heathens Won.

In 1833 three white men from France appeared before the great chief Moshesh in Basutoland with a message about a Saviour and a Gospel. The chief compared their message to an egg and said he would wait for it to hatch before forming an opinion. The egg has hatched. After seventy years there are in connection with the Paris Mission in Basutoland 27 missionaries and 425 native workers, with 22,356 professed Christians, of whom 14,950 are communicants. In one year these Basuto Christians gave nearly $20,000 for home and foreign missions. That is to say, they supported all of the 197 out-stations of the Paris Basuto Mission, and besides this they sent $400 to the Mission in Barotsiland on the Zambesi.

How Can We Encourage Our Pastors?

Loyal and faithful pastors do not get proud, but are encouraged by kind words of approval from members of their flock when these have received blessings from the ministrations of such pastors. On November 27, being "World's Temperance Sunday", Pastor Allen M. Fretz, of Souderton, Pa., preached special temperance sermons in his Deep Run and Souderton charges from Rom. 13: 11—14 as text. The

next day he received the following letter from a faithful member: "I was more than pleased with your sermon to-day. I was moved to write you and congratulate you upon your efforts to-day on behalf of temperance; and that, too, efforts made in the face of probable disapproval on the part of some. If from all pulpits there rang forth such a forceful array of facts the temperance cause would receive a mighty uplift. You presented the matter in such a calm, fair reasonable way that no reasonable man could be offended. You believed you had God on your side and spoke accordingly. And we both said when coming home that we wished Allen would some time in the future repeat that sermon on temperance; then we would like to invite some of our friends to come and hear it."

"The Father of Nobody's Children."

No man living in the England of today has done a greater work for the children of the poor than Dr. Thomas J. Barnardo, who for nearly forty years has devoted himself to the establishing of homes and educational institutions for the very poor children of London and of other parts of England.

"No Destitute Child Refused" is the motto one sees on the great building in Stepney Causeway in which Dr. Barnardo has his headquarters. It is said that there is less "red tape" in securing entrance for children to Dr. Barnardo's homes than in any other charitable institution for children in England.

Dr. Barnardo has to-day nearly 7,000 children under his care in his various homes. These children come from the ranks of the poorest of England's poor. Some of them were "nobody's children" until Dr. Barnardo became a father to them and took them into his heart and his home. This great philanthropist, who has won for himself the title of the "Father of Nobody's Children," began his work for the children in his twenty-first year. He had come to London to enter the London Hospital as a medical student, with the intention of becoming a medical missionary. He was at that time a stranger in London, without money, friends or influence, but with unwavering faith in the goodness and the bounty of God No man living has greater confidence in the answered prayer of faith than has Dr. Barnardo, and he ascribes all of his remarkable success in securing funds for his great work to this firm faith in the power of prayer. Referring to times when it would seem to the ordinary person that the work must cease for lack of funds, Dr. Barnardo says: "Often the last shilling was expended, but always the coffers were replenished from our Lord's own inexhaustible treasury. Thus it has been even unto this day; and

DR. THOMAS J. BARNARDO.

now my large family of seven thousand children, saved by God's help from the direct evils, is still, as ever, dependent upon supplies sent down from heaven as literally as if an angel brought them in direct response to the petitioners of Christian helpers, which ascend as daily incense to our Father's footstool from every country throughout the world. The fact that our extremity has been God's opportunity is well fitted to stimulate every Christian's faith in the gracious promises and providential guidance of our Father, and to put to rout the armies of those aliens who would deny the Lord out of his own universe."

It is easy to ridicule some of our modern theories of prayer, but the real facts in some of Dr. Barnardo's experience confirm Tennyson's lines:

"More things are wrought by prayer
Than this world dreams of."

Beginning with an empty purse Dr. Barnardo's income for charitable work is to-day three-quarters of a million dollars annually, and he has expended more than ten millions of dollars in carrying forward his noble work. Dr. Barnardo is as certain as that he lives that the greater part of this vast sum of money has come in direct answer to the prayer of faith that availeth much.

Dr. Barnardo has no less than thirty-five different homes and educational institutions in which his great family is housed, and from which nearly forty thousand young people have been sent out into the world stronger and better because of his care. Nothing better illustrates the possibilities for good bound up in the ragged and seemingly depraved child of the slums than some of the results of Dr. Barnardo's experiences with this class of waifs. All over England are healthy, useful, God-fearing men and women who were once children of London's West End slum district, than which there is no darker or more depraved spot in the world.

DINNER IN THE HOME.

The words, "No Destitute Child Refused," in great letters on the house in Stepney Causeway, London, have been words of hope and of cheer to thousands of poor boys and girls whose destitution has been appalling. No less than fourteen thousand children have been dealt with in a single year of Dr. Barnardo's great work, and free lodging has been given to as many as sixty thousand children in a single year. Surely Dr. Barnardo has well earned the right to be called "Father of Nobody's Children." It is a title that kings might envy.—J. L. Harbour in the Epworth Herald.

Questionable Amusements.

Amusements are questionable when they fail to fulfil their object of furnishing proper and legitimate recreation. As soon as they fail to divert and recuperate body, mind and soul, so as to impart to them a wholesome stimulus, they as amusements, become questionable. An amusement which leaves the faculties in a worse state than it found them; which undermines health and impairs character; which exhausts and fatigues and incapacitates; which lowers the moral tone and invites to a progressive laxity of morals; and which prepares the way for habit to eat away the very fibre of virtue:—is not only questionable, but, very properly, amenable to condemnation. These, in short, are the tests to which it is our purpose to subject the various amusements of to-day. It may, however, be instructive to glance at a few of the amusements, now obsolete, of by-gone times, and to inquire into the causes of their abandonment. In the well known painting, "Nero's Human Torches," we see the brutal Emperor sitting in his car, drawn by a span of slaves, and surrounded by his togaed *cortege*, enjoying the spectacle of the burning of venerable Christian martyrs, elevated upon poles, and bound in inflammable material saturated with pitch. This is a typical example of the amusements in which the quasi-enlightenment of those times revelled. Why are we shocked at such a degraded taste? Why do we condemn such an amusement? Because of its immense price,—the expense of human life—and, no less, because of its brutalizing

reaction upon character. In the next place, we find in comparatively modern times, bear-baiting, and to-day, in Spanish countries, bull-fights, among popular amusements. Why does Christian refinement proscribe such cold-blooded amusements? Because amusements are not worthy of such wholesale sacrifice of life, life, as the Bible teaches, being more than meat and raiment. Other vicious amusements common in England three centuries ago, were cock-fighting, and throwing at the cock, which sport involved a cruel death by degrees.

But these are extreme cases of illegitimate amusements; and the lines are not hard to be drawn. Then we observe antique amusements of a milder sort, but still reprehensible in present educated popular sentiment— such as ducking scolds in the ducking-stool, and exposing culprits in the pillory, to the infinite merriment of the populace gathered around.

The popular amusements of to-day number some among them which are not quite in keeping with the more refined pretensions of the twentieth century. Prize-fighting is one of them. This practice very likely comes down to us from the time when questions were referable to the prompt arbitrament of brute force, which was not only respected but worshipped. And to-day the illiterate classes, well furnished with brawn, very naturally find enjoyment in the exhibition of that in which they glory. From one point of view we see nothing objectionable in prize-fighting. It is only a step or two beyond boxing, wrestling and sparring, which no one condemns. Some might pronounce it injurious to the body. But this is not, as a rule, true, for the contestants are generally of tough constitution, steeled to the rough handling by assiduous training. It might be urged that the practice is confined to the low classes; but why should the higher classes fail to patronize it as long as they do not scruple to witness athletic contests of a nature hardly less severe and muscular? Neither should prize-fighting tend to lower the moral tone. When Corbett planted his *coup de grace* squarely upon the massive breast of John L. Sullivan we cannot say that the latter was at all injured, whether physically, mentally or morally, supposing that he was careful to suppress his oaths at that critical juncture. So far, then, we have not yet found any serious objection to prize-fighting. Why then is it accounted disreputable by the best men? One reason may be this: it is, in the long run, mentally and morally injurious. It has a tendency to vitiate a man's moral taste. Again, it brings evil association with it, drunkenness and all the lawless vices of the mob. But the grand reason seems to be that the mind in its growth, and in the higher stages of its development, is aware of more exalted, edifying, and enduring pleasures, and hence will no more stoop to such as are inferior. While prize-fighting is, by this, not made worse than before, it, nevertheless, is rightly classed among the less worthy pleasures, and after awhile will be unknown. As to the gambling element in it, we need not waste words. This is recognized evil, and withal, is not a necessary feature of such fights. But it is one of the iniquitous associations.

We must not forget to bring up the question as to whether hunting is not an amusement classifiable with those inhuman sports of earlier times, and hence condemnable. While it may not be quite as cold-blooded as some other pastimes, its results are too often the same,—lingering death by torture.

We have hinted at several principles in these discussions which it is well to bring into prominence. One is the atmosphere in which an amusement is enveloped, the associations which it introduces. Another is a principle by which amusements are more and more apt to be judged, whether fairly or unfairly; and this is their failure to come up to the ever-ascending standards of educated amusements. Society in the process of refinement, outgrows them, just as a young man outgrows his childish pranks. And this is instrumental in rendering such amusements questionable and doubtful. Let us instance circus-riding. This is none other than healthful and graceful exercise. Nothing cruel or indecent is to be seen in connection with it. It is sport in the best sense of the terms. But the associations of a circus are not above reproach, such as indecent intercourses and "rowdyism," again, it is a puerile pleasure and the developed mind does not care to sacrifice for it pleasures of a higher kind.

We need not mention horse-racing, in this connection. Take away the gambling concomitant, and horse-racing like circus-riding is keen excitable sport. As it is, however, its associations are of a kind with those of prize-fighting. It may be said that so-called sensual pleasures are proscribed under the second principle stated, —they fail to satisfy the higher tastes of man. This condemns at once, not only morally, but also mentally, and spiritually, all such amusements as beer-swilling, feasting, carousing, unrestrained social intercourse, etc.

(To be Concluded.)

Your renewal to "The Mennonite" and one new subscriber from now until January 1906 for only $2.50.

Our C. E. Topic.

Topic for December 11: How to Break Bad Habits and Cultivate Good Ones. Rom. 8: 1—15.

MEDITATIONS.

We all have bad habits. Some are not as bad as others, that is true. But we are often half-unconsciously given to indulge them, even when we know that they ought to be eradicated, root and branch. Some of us are given to gossiping too much, others, to pride of appearance or attainments; some have a too weak will, others a too strong will. Some have a habit of believing everything plausible that comes along, and are blown about by every wind of doctrine, and they constantly cultivate their instability. Others are over-positive, having made up their minds early and immovably, and are therefore often harsh in judging people a little less inflexible. Some Christians are lazy, some lack enthusiasm, most of them are selfish, some are thoughtless and incautious, some are unsystematic and shiftless, some are in their element when they can wound others by their sarcasm, some disregard their personal appearance and are shabby and slouchy, some sin against their bodies by defying the laws of health, some are unfeeling toward their wives, some are hopeless slaves to intoxicants —and so we might go on classifying.

But no matter what the habit may be there is a sure cure for it and that is God's Word. And God's Word never is so cruel as to ask a man to leave the old without offering him something new as more than a substitute. It says, "Put off the old man—crucify him with his affections and lusts;" but adds at once, "Put on the new man, which after God is created in righteousness and true holiness." This is the way to crowd out bad habits: cultivate good ones in their place. The most effectual way to rid the garden of weeds is to plant vegetables that are hardy enough and prolific enough to crowd them out. If we love the good we will certainly hate the evil. If we love good habits, we will hate bad ones. Love of the good is the first essential remedy.

But some one might protest and say, "If I don't at present love a good habit, but would like to acquire it anyway, how can I learn to love it?" By practising it, believing it to be the will of God and your solemn duty. It may be arduous and trying at first, like learning the habit of very early rising. But persist. Make it second nature to yourself, and by and by it will lose its rigor and become a pleasure. If you are given to reading frothy or even immoral literature drop it at once and read good books. It is a hopelessly depraved literary taste that cannot be revolutionized. Are you lazy? Assign yourself a certain amount of work every day and then accomplish it. Study yourself, decide what you would like to labor at perpetually, then begin. Don't view it as work, however, but as play. Are you selfish and do you deplore it? Share your tid-bits, your morsels of blessing with the next man to you, whoever he may be. Do some favor for somebody, every day, if you can. Do you love the wine-cup or the beer-glass, knowing that it is harmful to you? The moment the appetite seizes you think of some pleasurable sensation which is not deleterious or forbidden—spend the evening with your family, play some innocent game with your children, engage in some favorite diversion or recreation. Above all, remember Paul's words: "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

One ought to feel a thrill of pride to think that he is created for great things, that he is a bundle of immense possibilities, that he is to be God-like. Let these thoughts recur a hundred times a day, and notice the wholesome effect on your habits. Thought is far-reaching. It works like a mole beneath the surface, and at last reaches its destination.

A word to parents. Begin early to instil the love of good and useful habits into your children. This is an old threadbare story, nevertheless it will bear repeating. "Train a child in the way it should go, and when he is old he will not depart from it."

Some one suggests the following texts as able to remove any difficulty: 2 Cor. 2: 14; 1 Cor. 12: 9; 2 Cor. 9: 8; Rom. 5: 17; Phil. 4: 13. Remember that you are a child of God, and are expected to grow into a strong man of God.

The Mennonite.

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Editorial.

It is easier to praise the virtues of our ancestors in the faith than to re-embody them in our lives.

The rarest accomplishment to be met with in the world is the ability to bear the daily nagging ills of life so graciously that not only no signs of the struggle ever appear in the face, but that the face and disposition alike seem to grow sweet under the discipline.

In a letter written to the editor of "The Missionary Witness", Mr. W. R. Newell, the noted Bible teacher, quotes Mr. Moody as once having advised his students at the Institute in Chicago: "Young men, don't preach if you can help it." In Mr. Newell's words, "He meant that a *very definite call* was necessary ere one should leave the regular lines of living to become a preacher of the gospel, a missionary, or 'Christian worker' in the technical sense of that word." In default of such "a definite call", many do not succeed, and when a favorable opportunity presents itself, drop out of the ranks and quit the business. Mr. Moody's advice is justified by an abundance of facts. As Mr. Newell remarks further: "It is probably only those who are thus sure of being called of God, who are finally able to trust God with full assurance in times of difficulty and danger in His service."

Jesus spoke to His disciples of the time to come when "iniquity should abound". "But as the days of Noe were", He said, "so shall also the coming of the Son of man be". Some say these words were fulfilled long ago; others that they are still unfulfilled and that we are approaching the evil day when the "mystery of iniquity" will work, and lawlessness will come to a head. We are more than ever persuaded that the latter is true, when we read in McClure's Magazine that there are four and a half times as many murders and homicides for each million of people in the United States as there were in 1881, and that crime and lawlessness are on the increase. The civilization of this century is splendid, judged from a human standpoint, but much of it is hollow and rotten, as God judges it. There are many good people in the world and many wholesome influences; but Satan is still the "prince of this world", and it behooves us to remember this.

In a time when complaints from ministers are thick about our ears to the effect that they are poorly paid by their congregations, it is something of a sensation to read that Stephen Merritt, the New York philanthropist, likes to preach so well that he is willing to pay $3000 for the privilege. But then he is a rich man. If he were poor, his bid would be a little lower. However, aside from his comfortable circumstances, the spirit that drives the man to preach is the point of it all. Almost any man is happy if he is permitted to follow the bent of his tastes and preferences. Difficulties and obstacles may often annoy, but they cannot repress. There are moments—that is, when off duty—when a man will allow himself to be dispirited and overwhelmed by the drawbacks in his calling. So the ministers of God's Word will at odd and unguarded moments chafe under the yoke— and since they too are human, who will blame them? But in all fairness be it said that, as far as our own Mennonite preachers are concerned, they love their calling, they can say with Paul, "Woe unto me if I preach not the gospel," and they are trusting in God to uphold them and their families. And we can say more: They are by their sacrifices, self-denials and contentment with little, offering more in proportion, for the privilege of preaching, than has Stephen Merritt. After all, a preacher who is deeply and devoutly conscious of his high calling from God, esteems the eternal results of his work as worth more than all the silver and gold, the donations and produce that his people might or might not pour into his bosom.

The Little Ones.

Always notice the children. Never pass them by. By all means keep on good terms with them. They are your best and truest friends, less likely to break your heart and shake your faith in humanity because less capable of deceit, treachery and perfidy than your grown-up contemporaries. Would you leave behind you a fragrant memory, an imperishable influence, leave your impress upon the soft receptive hearts of the children. Win a child's confidence, and you will enjoy that confidence as long as you live. You will be in a position to warn and advise and of immediate practical benefit to him when "the evil days" are assailing him in after years with their manifold temptations. If he then heeds no one else he will heed you because you befriended him as a child. "Take heed that ye offend not one of these little ones." The offense will turn out as disastrous as their edification would have proved beneficial. If you can get no one else to believe in you, begin with the children. If you can gain them, count it an honor, for in them you have a share in the shaping of the future. Permeate a child with the gospel and it is likely to hold out through life against infidels, worldly surroundings, false teachings, and ungodliness of all sorts. It is as easy to start a child right as to start it wrong Christ could not pass the children by; neither should you.

May the Lord Come at Any Time.

No one denies that the Scriptures teach a second coming of Christ at some time; and the church, even in her worst estate, has never ceased to bear testimony by her creeds, at least, to the same truth.

But upon the two questions of the *manner* and of the *time* of His return wide divergencies of teaching have lately arisen. Into the question of the manner of our Lord's second coming it is not my purpose to enter, but only to seek light from Scripture concerning the question of the *time of that coming*. And even here I shall consider only that aspect of His coming revealed through the Apostle Paul.

Attentive students of the Word are aware that to the Apostles to the Gentiles was committed a body of revelation concerning the *church*; that the Old Testament knows nothing of the church (though allowance is made for it); and that our Lord did no more than to announce His purpose to build it. Apart from the writings of the Spirit by Paul, we should know practically nothing of the mystery of the "church which is His body, the fullness of Him that filleth all in all."

But through these writings we are blessed with a full and clear revelation concerning the church, her origin, method, relationships, calling and destiny. Obviously, any inspired account of the church which should omit to tell what the end should be of her earthly pilgrimage, would be in so far defective. We have, therefore, in two notable passages in the Epistles, written through Paul, a succinct but satisfying prophecy of that ending.

"For, as in Adam all die, even so in Christ shall all be made alive. But every man in his own order—Christ the first fruits; afterward they that are Christ's, at His coming.....Behold I show you a mystery! We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (1 Cor. 15: 22, 23, 51, 52). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv: 13–17)

It is this event, and this only, which is before us in this article. That there is a vast body of prophecy which has to do with the return of Christ *to the earth*, in connection with the setting up of the Messianic kingdom, the resumption of the divine dealings with Israel, and the blessing of the whole world, we are well aware. But the coming, of which the quoted passages speak, is not *to the earth*, but into "the air"; it does not establish anything on the earth, but takes a people away from the earth.

The descent of the Lord into the air for the church, is not, therefore, that aspect of the second coming of which the Old Testament prophets speak (e. g., Zech. xiv: 1–9), nor that aspect of His coming of which our Lord spoke in the Olivet discourse, and in His eschatalogical parables. It is part of what Paul calls "my gospel"—part of the truth concerning the church.

I now ask: May the coming of the Lord into the air for the church occur at any time? I answer, yes: and for two reasons.

I. There is no predicted event which must be fulfilled before that coming.

It is sometimes said that our Lord indicated an intervening condition when He said (Matt. xxiv: 14), "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come"; and it is objected this has not yet been accomplished.

To which I answer (1) that "the end" of which our Lord speaks is not His descent into the air for His church, but the "end of the age", concerning which the disciples had questioned Him (verse 3). (2) That the church is not set to preach the "gospel of the kingdom", but "the gospel of the grace of God"; and (3), that there is to be a world-wide preaching of the kingdom by the Jewish remnant during the tribulation. (Rev. vi: 9–11; vii: 13, 14 R. V.; Zech. viii: 23, etc.)

Again, it is said that the Lord does not return until after the millennium. As to this objection, it is sufficient to say that the parable of the Wheat and the Tares, of the Nobleman and the Far Country, and the descriptions of the course of this age, alike forbid the possibility of a millennium before the return of the Lord in glory to the earth. (Matt. xiii: 24–30, 36–43; Luke xix: 11–14; Matt. xxiv: 6–14; 2 Thess. ii: 7, 8.)

And, since the descent of the Lord into the air *must* precede His return in glory to the earth, it is evident that no millennium can possibly occur before the latter event.

Others aver that the great tribulation must run its course before the church can be caught up. To this I answer: (1) there is an express promise that the true church shall be kept "from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii: 10). (2) That the church, priestly and royal, is seen in the persons of the elders in heaven *before* the events which constitute the great tribulation begin to occur on the earth. These elders are seen in Rev. iv, and before the first, or seal, series of judgments begin—and these but *prepare*—the tribulation. (3) That all the types bear out this view. Sodom *could not* be destroyed till Lot was taken out of it, etc.

II. In the Epistles of Paul, who alone tells us of the rapture of the church, the characteristic attitude of the believer is "*waiting*" —not for the millennium, nor for the great tribulation, but for "His Son from heaven, whom He raised from the dead, Jesus;" and, "looking for that blessed hope."

We, therefore, answer the question: "May the Lord come at any time?" affirmatively—He may.

And surely when we look about us we are constrained to echo the last prayer of Scripture: "Even so, come, Lord Jesus." — C. I. SCOFIELD in "Our Hope".

Captain Philip's Conversion.

Captain Philip, commander of the Texas during the engagement at Santiago in the late Spanish-American war, will always be remembered for his noble humanity when he told his men that they should stop firing, for "the poor devils are dying." How this great sailor became a Christian was related that same year—1898—by Rev. Kerr Boyce Tupper, pastor of the First Baptist church of Philadelphia, in an address before the Young Men's Christian Association. The account is as follows:

"The conversion occurred about a year ago, while I was conducting evangelical services in the Emmanuel Baptist Church in Brooklyn.

"One Sunday my subject was 'Be Born Again.' In front of me, listening to every word, I noticed a fine-looking gentleman. He did not strike me as being effected, but he was thoughtful. I spoke of the necessity of a new birth. I described as best I could the spiritual regeneration, the taking in of the spirit of Christ until we were exalted and lived above our common selves and entered into communion with the Holy Ghost.

"After the sermon this man came up and shook hands with me, telling me he was Captain Philip. He said he had a lovely wife, a fine home, a high position, hosts of friends, but he lacked something. He was a believer in Christianity; he believed in the atonement; he believed as literal fact the crucifixion and resurrection of Christ. He desired to do good and be good and help others, but he lacked something.

"He needed to be born again, he thought. We went to the vestry and talked it over. He was knocking at the door like a child, and his desire was to knock. I told him the door would be opened unto those who knocked. He thanked me, this great commander, whose name now sounds around the world, not only because he has won promotion for gallantry and seamanship in the greatest naval engagement of modern times, but because of what he said and did during the battle and immediately after, showing that the seed had fallen on good ground.

"And he came again the next Sunday and sat listening just as thoughtfully. And when the sermon was over he took me by the hand again, quietly and strongly, and when we reached the vestry, he said:

"'It has come to me; I am born again.'

"He went to the navy yard and called the crew together and told them that he had given himself to Christ, and as long as he was commander of the ship he would have religious services on board every day.

"The next day the Texas sailed for Boston, but he has kept his word to his crew, and every man in it loves and respects him."

The men of the Texas remembered the time well when the captain summoned them on deck and announced his conversion, and said that he would have services every day on the ship. One of the jackies of the Texas, who had been given several days' leave, when asked about it, his face lit up and he said:

"Do you know I believe the Texas lost its hoodoo then? Come to think, the Texas had its last trouble to amount to anything just before the captain stood on the deck and said: 'Boys I have given myself to Christ!'

"It made us feel kind of funny-like. We didn't know just what to do. Then somebody said 'Hooray!' and then we gave him three o 'em just for luck. And then he said he would have us on deck every day for prayer and talks, and then nobody said 'Hooray.' But it turned out all right.

"I ain't much on religion myself, but some of the boys took to it, and I rather like the meetings, too. We have hot religious arguments sometimes down below, and once or twice we've had to keep some of the boys from fighting over it. Some believe in dipping, some believe in sprinkling and some don't believe at all.

"But I tell you it was all right for all of us after that battle, when the captain called us together, and every mother's son of us prayed. I know I did. Captain Philip's all right."

The Sychar Revival (John 4).

This is a characteristic extract from Mr. S. D. Gordon's "Quiet Talks on Power."

"If somebody here to-day would have a talk like that, an interview like that, well,—you would not get a photographic view of yourself, I can tell you that surely. You go to the photographer. The photographs come home. And you get nice pictures. The crow-toes are all gone, the possible blackheads or pimples smoothed away, the deeply bitten wrinkles smoothed down, as far as possible. That is what you like. You send that to your friends. You will not get that kind of a picture here. This Artist is different. Something more like an artist's proof you will get, every bit of crow-toeing and turkey-footing, the pimple and the wart that may be on your moral face will stand right out as they are. And one well understands why a great many fine Christian people do not care much for this Artist's studio. But it is only as one comes here, and more, that any of the real power of God can go flooding out of his life.

"I remember very distinctly, in my boyhood home in Philadelphia, there used to lie a heavy plank on the earth in the yard back of the house — a heavy board plank that ran from the kitchen steps to the alley gate. And we boys were fond of going out in the springtime, when the warmth had come into the earth, and lifting up the plank—it took couple of us to do it—and looking underneath. Ough! How they crawled! Gray, black, slimy things, creeping, crawling. How they fled from the light! And we would drop the plank with a quick breath, startled—and then go and look away. This woman had the plank in her life lifted. That was all, at the start.

"I am inclined to believe this—no, not inclined; it comes to be a conviction increasingly as the days go by, that everybody has a plank in his life that needs lifting. Everybody? Well, that was what I said and what I meant to say. Oh, I have no doubt that most of us prefer the upper side of the plank! Maybe it is of oak, quarter-sawed oak, with a pretty grain; yes, exquisite grain, and we keep the upper side oiled and highly polished. And we like to have folks come along and admire the upper side of our plank. Ye-es, and all the while there is that under side! It is only as the plank is lifted, and more, that there can come any of the power of God into, and through and out. And mark you this, all the power of God that reaches the world goes through the human channel. From God's side man is first an objective point, and, while he continues to be an objective point always, he becomes a distributing centre for the whole circle of his life—into, and through, and out.

"There is a verse in the first epistle of John that fits in here. I used to wonder some at the meaning of it. It says, 'If we walk in the light, as He is in the light, we have fellowship one with another.' I hush my voice and to myself I say, 'We, He and I may be *fellows*.' That is the thought—*fellows*. 'And'—this is the part that for a long time I did not see the connection of—'and the blood of Jesus Christ His Son,' not 'cleanseth' once, but "keeps continually cleansing from all sin." But I understand that better now, since I had a bit of plank experience of my own."

The Sunday School Lesson.

Subject for December 11: CAPTIVITY OF THE TEN TRIBES. 2 Kings 17: 6–18.

GOLDEN TEXT: The face of the Lord is against them that do evil. 1 Pet. 3: 12.

LESSON TEACHINGS.

1. A CLIMAX IN THE HISTORY OF ISRAEL. v. 6.

For nearly six months we have been studying the history of the northern kingdom, Israel. We now come to the final catastrophe, the captivity of the ten tribes, which finishes the history of that kingdom, after it continued about 265 years from the setting up of Jeroboam, the son of Nebat. We should not study this lesson without looking back over the whole course of Israel's history and noting carefully what God did to help the people, and what they did themselves toward their ruin. When Israel's cup of iniquity was full, God removed them out of his sight.

But while the nation went on to ruin, there were those who grew better and wiser, while the rest grew worse, as in the last lesson. However, one experiment and another seems to fail, and yet there is still a movement on the whole to better things.

The captivity took place B. C. 721, in the ninth year of the reign of Hoshea, the last king of Israel. Shalmaneser IV carried on the war, destroyed all the surrounding country, and laid siege to Samaria, which lasted three years; but he died before the city capitulated, and it was under the reign, but probably without the presence, of his successor, one of his generals, Sargon, that Samaria was taken.

We are here told in what places of his kingdom he disposed them. Halah and Habor and cities of the Medes, places far distant from each other, lest they should keep up a correspondence, incorporate again and become formidable.

2. THE CAUSE OF THE CALAMITY. VS. 7–12.

While Israel was declining, Assyrian civilization was advancing rapidly toward its culminating power and splendor. Though the destruction of the kingdom of the ten tribes is briefly related in the first six verses, it is in these verses largely commented upon by our historian, and the reasons of it assigned, not taken from the second causes, the weakness of Israel, their impolitic management, and the strength and growing greatness of the Assyrian monarch, these things are overlooked; but only from the first cause.

1. It was the Lord that removed Israel out of his sight. We lose the benefit of national judgments if we do not eye the hand of God in them and the fulfilling of the Scriptures. There is here given a very full and impressive vindication of the Divine procedure in punishing his highly privileged but rebellious and apostate people.

2. They provoked him to do this by their wickedness. Was it God's doing? No; it was their own; their way and their doings procured all this to themselves, and it was their own wickedness that corrected them. No wonder that, amid so gross a perversion of the worship of the true God and the national propensity to do reverence to idols, the Divine patience was exhausted, and that the God whom they had forsaken permitted them to go into captivity, that they might learn the difference between His service and that of their despotic conquerors. The moral disease from which the nation perished was sin.

3. WHAT GOD DID FOR ISRAEL TO LEAD THEM TO SERVE HIM.

1. He gave them their liberty (v. 7). He brought them from under the hand of Pharaoh, who oppressed them, asserted and effected their freedom. This was a mighty deliverance, full of wonders of love and care. This includes not only the plagues and the passage through the Red Sea, but all his care for them through the wilderness, the giving of the law, the possession of the promised land. Thus they were bound in duty and gratitude to be his servants.

2. He gave them their law (v. 1–3.) He was himself their king. They could not plead ignorance of good and evil, sin and duty, for God had particularly charged them against those very things of which they are here guilty.

2. He gave them their land, for he cast the heathen from before them (v. 8) to make room for them; and the casting out of them, for their idolatries, was as fair a warning as could be given Israel not to do like them.

4. WHAT ISRAEL DID AGAINST GOD, NOTWITHSTANDING THESE FAVORS.

They substituted heathen forms of worship, heathen morals for the worship and the law of God, whom the Lord cast out from before the children of Israel.

The Israelites were committing exactly the same sins on account of which the heathen were driven out before them, and therefore they deserved the same punishment. They feared other gods; walked in the statutes of the heathen and the idolatrous kings of Israel, in all the sins of Jeroboam. They built high places in all their cities: they set up images and groves and burnt incense in all the high places; they caused their children to pass through the fire, in token of their dedicating them to their idols, and lastly, they used divinations and enchantments that they might receive directions from the gods to whom they paid their devotions.

5. GOD WARNED THEM AND SHOWED THEM CLEARLY THEIR SIN AND THEIR DANGER. v. 13.

1. By all the prophets, who speak forth God's word; and by all the seers, those who see visions which God reveals. Prophets of every kind are sent. The words of Elijah and Elisha still echoed among the people, and later came Jonah and Amos and Hosea, who in every way, by words, by deeds, by object lessons, by vision, warned and entreated the people. At times God gave them prosperity and wealth, that his goodness might lead them to repentance.

6, AND YET ISRAEL WENT ON IN THE WAY TO RUIN. VS. 14–18.

The people were obstinate and selfwilled. They did not believe in the Lord. They, of course, knew his existence, but they did not trust in his guidance, in his wisdom and goodness, so as to obey him.

The ten tribes had established their independent nationalism on a new religious basis, and by the act of Jeroboam in instituting the calf-worship as the national religion, they repudiated the fundamental principle of the ancient theocratic constitution. From that point they began their departure from true Israelism—from true nationalism and religious and even racial Israelism. The result was as described in verse 6. They "ate the fruit of their own way, and were filled with their own devices." They "set at nought all wisdom's counsel and would none of her reproof" till their "fear came as desolation and their destruction as a whirlwind." And thus perished forever a form of nationalism which denied the spirit of righteousness, forsook the living God, and based itself on a cultus of superstition, idolatry and sensualism. Whatever may be the true philosophy of the disappearance of the ten tribes as a distinct and historic organism, the true significance and the Divine meaning of it seems to be the fulfillment of the word of the prophecy.—"The Christian World."

All who renew their subscription before January 1905 will receive the Year Book free as premium.

Marriages.

BECHTEL—HAUCK.—In Philadelphia, at the home of the bride's parents, November 23, 1904, by Rev. N. B. Grubb, Andrew S. Bechtel to Miss Susie Idella Hauck, both of Philadelphia.

McLOUGHLIN—BERGEY.—At the home of the bride's parents, on November 23, 1904, in Philadelphia, by Rev. N. B. Grubb, William McLoughlin, to Miss Sallie M. Bergey, all of Philadelphia.

MOORE—SITZLER.—In Philadelphia, on November 24, 1904, by Rev. N. B. Grubb, Samuel K. Moore, to Miss Annie M. Sitzler, all of Philadelphia.

DIMMICK—WALLACE.—On November 30, 1904, in Philadelphia, Pa., by Rev. N. B. Grubb, Albert J. Dimmick, to Miss Kathryne H. Wallace, all of Philadelphia.

MOYER—SWAN.—In Philadelphia, Pa., at the home of the bride's sister, on November 23, 1904, by Rev. Silas M. Grubb, Raymond M. Moyer, to Miss Euphemia Swan, all of Philadelphia.

Contributions.

Donations to the Mennonite Home at Frederick, Pa.

WEST SWAMP.—Cash, $23.50.

UPPER MILFORD.—Henry L. Schantz, cash, $1.00; Rebecca Carl, $.25; ditto, 1 lb. coffee; Lizzie Schreiber, 1 bag potatoes; David Hiestand, 1 bag corn; William Hiestand, 1 bu. potatoes, lot of beans; Joel Gehman, 1 bag oats, 1 bag corn; John S. Gehman, 1 bag potatoes; Ira. M. Schantz, 1 bag potatoes, 1 bag corn; Ambrose Schantz, 1 bag potatoes, 16 lbs. dried apples, lot of beans, lot of parsley; Mahlon Antrim, $.50; Wm. M. Gehman, $1.50; Henry N. Shelly, $2.00; Abanas Shelly, $1.00; John B. Geisinger, $2.00; ditto, 1 bag oats; Willimeta Bader, $.25; Wm. G. Moyer, $1.50; Henry Dehl, $1.00; Mrs. Dehl, 1 pk sweet potatoes, 1 bag beans; D. M. Schantz, 1 bag corn, 1 bu. potatoes, 1 can lard; Mrs Sarah Schantz, 1 bag corn; D. W. Moyer, 1 bu. potatoes; H. B. Geisinger, 50 lbs. flour, 1 bag corn, 1 bag oats; Stauffer Bros., lot of coffee; Francis S. Shelly, $3.00; Lizzie Meschter, $1.00; Leanna Stetler, $1.00; Christian Schantz, 2 bags corn and dried apples; Emma Krauss, apple butter, potatoes and corn; Henry Stauffer, 1 bag corn, 1 bag potatoes; Milton B. Schantz, 1 bag potatoes, 1 bag oats, 50 lbs. flour, dried apples; Wm. Stauffer, 1 bag potatoes; Henry B. Schantz, 1 bag corn, 1 bag potatoes; Catharine Roeder, 1 bag corn, onions, and $.50; Henry Hiestand, 1 pot apple butter; Jacob Hiestand, 1 bag corn, 1 bag oats; Harvey Hiestand, 1 bag corn.

Gratefully acknowledged,
JOHN L. BAUER, Financial Sec'y.

FOR THE OHAIBI MISSION, Ariz.—Received from July 7 to November 28 as follows:

Anonymous, $1.00; Mountain Lake, Minn., Sewing society, $10.00; Sister J. Janzen, of Mountain Lake, $5.00; Chr. Ortmann, Marion, S. D., $5.00; a brother at same place, $2.00; D. Schultz, Mountain Lake, $2.00; H. Kroeker, $5.00; H. Frey, $10.00.

Gratefully acknowledged,
J. B. FREY, Toreva, Ariz.

Received for the Publication Fund. From Elizabeth Krehbiel, Moundridge, Kan., $.50.

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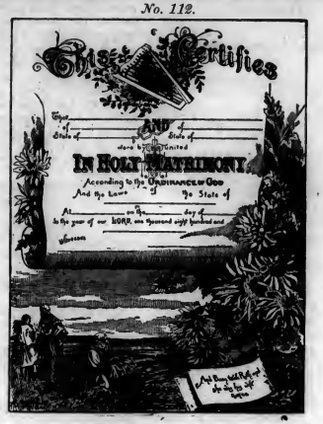

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News of the Week.

Domestic.

THE MRS. CHADWICK SWINDLE.

OBERLIN BANKER CONFESSES CHADWICK TRANSACTIONS.

CLEVELAND, O., Dec. 5.—Seated in the office of the United States district attorney this afternoon in this city President C. T. Beckwith, of the failed Citizen's National bank of Oberlin, made a confession regarding the bank's transactions with Mrs. Cassie L. Chadwick. Mr. Beckwith made the following confession, in part, of his transactions with Mrs. Chadwick, whose business acquaintance dated three years back.

The attorneys for Herbert D. Newton, the Brookline, Mass., banker who now has sued Mrs. Chadwick for settlement, have stated that their client loaned Mrs. Chadwick money only after a note signed "Andrew Carnegie" had been endorsed by the president and cashier of a national bank. The men who endorsed the note were President Beckwith and Cashier Spear, of the Citizen's National bank of Oberlin, O. The "Carnegie" notes, to which Mrs. Chadwick secured the endorsement of the Oberlin Bankers, are three in number aggregating to the enormous sum of $1,250,000! Banker Beckwith's story runs, in part, as follows:

"One of them (the notes) is in the hands of the receiver, and the other ought to be in the hands of Mrs. Chadwick. If she has disposed of it she has done something which she swore she would not do, so please make it plain that a solemn oath was taken that the notes which bear our endorsement were never to be used by Mrs. Chadwick for the purpose of raising money, and she knew it.

(Reporter:) "How about the attest held by Irl Reynolds; did you see him?" Mr. Beckwith was asked.

"Yes, many times and what did we understand?

"We understood by every word that everything was all right and that genuine securities were locked up in the vaults of the Wade Park bank (Cleveland).

* * *

"It was something over a year ago that I learned that W. S. Fay and Henry Wurst, of Elyria, had had some dealings with Mrs. Chadwick. They were known as shrewd business men. I began to inquire, for as a business man I wanted to exert every effort to turn an honest dollar. I guess my inquiries reached the ears to Mrs. Chadwick in the light of events of the past two weeks. I guess Mrs. Chadwick was greatly interested the moment she learned that inquiries for business had been made by me. At any rate she came to Oberlin and it was there the thing began. I began looking for legitimate business. Mrs. Chadwick? Well, you must judge for yourself. A second interview and I made a small loan. It was promptly met. In addition we secured considerable splendid business, all transacted in a business way. From there on the story leads into a maze, the end of which I wish to God I could now see. It leads on down to a time when I went to New York. In my pocket I carried one of the notes signed with the name of Carnegie. When I started I had in mind an attempt to raise money on the paper to put funds in the bank. When I got to New York my heart failed me, for something told me that all was not right; I came back home without making any attempt to raise money on the note. And now everywhere I turn I hear the whisper, 'Why did you not reveal your suspicions?' What could I do? I had always been known as a fair and honest man. It seemed to me that the blood of the depositors was on my hands; that was the thing that pressed at my throat. It was the conviction that everything must lead to saving money for my friends who had entrusted it to me. And so every move that was made was with the desire to save the bank if possible.

"Mrs. Chadwick secured big loans from many other bankers. She had met these obligations. Would she not meet obligations to the Oberlin bank—my bank? We prayed that she would and we thought she would.

"But now I guess the jig is up, and Mrs. Chadwick has reached the end of her rope."

Both President Beckwith and Cashier Spear were released on bail this evening.

A receiver was placed to-day over all of Mrs. Chodwick's property in this city.

Frank Lyon, receiver of the Oberlin bank, was one of the government officials who went to New York to-night. Mr. Lyon carried with him the notes signed by the name of Andrew Carnegie, one for $500,000 and the other for $250,000, found in the Oberlin bank. He will make a determined effort to get at the truth concerning the signature of the papers.

Mrs. Chadwick lodges in a New York hotel at present and will probably be placed under arrest under charge of forgery.

Mr. Carnegie at present at New York, says that it is years since he has given a note of any kind or has endorsed any note. He says there are no notes in his name outstanding at present.

Fireman Gave His Life.

ST. LOUIS, December 3.—One man was burned to death and four young women nurses severely injured by jumping from windows and in running through the flames while escaping from the Nurses Home of the Missouri Baptist Sanatorium, which was partly destroyed by fire to-day. The man was Frank Roberts, a fireman employed in the sanatorium, who lost his life in his attempts to save the nurses. Fifteen nurses, besides the matron, were sleeping in the house when the fire started.

J. N. Tyner Dies at Washington Home.

WASHINGTON, December 5.—Former Postmaster-General James N. Tyner, of Indiana, died at his home here to day.

Mr. Tyner was removed from his position as Assistant Attorney-General for the Postoffice Department last year because of his indictment, together with his nephew, Harrison J. Barrett, on a charge of conspiracy in connection with the use of the mails by certain alleged "get-rich-quick" concerns.

On this charge he was acquited by a jury. He had been in ill health for a number of years.

The death of General Tyner was not unexpected. He had been failing for several weeks. The stroke of paralysis that resulted in his death prostrated him in July, 1902. It was thought at that time that he could not recover, but he gradually gained strength, and for two years preceding his death was able to get out in a wheel chair. His friends and relatives were surprised at the way he passed through the postoffice trial last spring. He always maintained that he was not guilty of wrongdoing as a public official, and said publicly, after his acquittal in court, that he was ready to die.

The general took to heart the refusal of President Roosevelt to accept the verdict of the jury fully and freely. It was announced at the home this afternoon that General Tyner expressed a desire to be buried at Peru, Ind., but on account of the severe weather the body will be placed in a vault here and will be removed to Indiana later. After forty years in service of the government General Tyner died poor.

Largest Cotton Crop in Country's History.

NEW ORLEANS, December 3.—A heavy slump marked the announcement of the Government bureau report on the Cotton Exchange to-day, and a wild scene followed around the ring. In anticipation of a day of excitement, the floor and the galleries were filled with ladies.

The estimate of 12,162,000 bales was a surprise, marking by close to a million bales the largest crop yet raised. Prices fell from 48 to 58 points within a few minutes of the reading of the report, representing about $2.50 a bale. Many excited country bankers were on the floor. They had been lending money on a basis of 3c and above.

January tumbled to 7.88c, March to 8.02c and May to 8.04c. There were slight recoveries from these figures, but in the battle at the ringside prices fluctuated so rapidly that long after the announcement the market was still in a highly troubled State. Only the fact that the ginners' report had indicated a bearish report, enabling the bulls to protect themselves, saved the market from a much heavier slump

Midnight Fire on World's Fair Pike.

ST. LOUIS, December 3.—A conflagration which gave the firemen a stub born fight, and which, owing to the high wind, threatened the entire exposition grounds, was discovered in Ancient Rome on the Pike shortly after midnight.

The flames spread with great rapidity and destroyed part of Fair Japan, all of Quo Vadis, the Streets of Rome, On the Bowery and Old St. Louis. Flying sparks also caused incipient blazes on the roof of the Varied Industries building, but they were extinguished without material damage.

Jefferson guards in the rear of "Hereafter" arrested a man. He was taken to the world's fair police station, where he gave the name of Arthur V. Dunn, and a charge was placed against him of "suspected arson." When he was searched a hunting case watch and eleven pocketbooks were found on his person.

In addition to the loss of the buildings a collection of oil paintings, depicting scenes in the novel "Quo Vadis," valued at $75,000 were burned. They were painted by Jan Styka, a Polish artist, and were brought to this country under a bond of $50,000.

Two Japanese, Y. Muto and J. Kumatsa, were painfully burned, having been rescued by Lieutenant Scheppe, of the world's fair police force, from the building in which they were asleep.

Investigating Land Frauds.

PORTLAND, Ore., December 5.—When the land frauds case, which has consumed the attention of the United States District Court here for two weeks, is submitted to jury, the first step will have been taken in the prosecution of the alleged gigantic swindles in Goverment scrip by which the Government contends that it has been made the victim. It is intimated that these prosecutions will, if necessary to subserve the ends of justice, be followed to the doors of some of the highest officials in the country.

Whatever the result may be in the present proceedings, the Government has announced that it will immediately press other indictments against the defendants and the next case to be tried, if the prosecutors for the Government follow their announced plan, will involve the same defendants on similar charges of conspiracy.

The United States grand jury probably will continue in session all winter, investigating evidence as fast as it is collected by the Government secret service officers, and as quickly as indictments are returned arrests will be made and prosecution follow immediately.

Foreign.

THE RUSSO-JAPANESE WAR.

STOPPED FIGHTING TO BURY THE DEAD.

TOKIO, December 3.—The first armistice between the combatants at Port Arthur was declared on December 2, for the purpose of burying the dead. It lasted for a period of six hours.

It is the general opinion here that the Port Authur fleet will attempt to make a sortie when the harbor becomes untenable or when the Russian plans for escape mature. It is evident that most of the ships are badly damaged and unfit for service, but some have fighting power. The Russians continue their mine-clearing operations, manifestly for the purpose of preserving an avenue for escape.

RUSSIA NEEDS $300,000,000.

ST. PETERSBURG, December 3.—The Associated Press is able to confirm the previous reports from London and Paris that the negotiations in Berlin for a loan of $100,000,000, to be issued early in January, have been completed and negotiations are progressing for another loan of $200,000,000 (not $160,000,000) in France. The latter will not be issued until April.

JAPANESE HOLD 203 METER HILL.

TOKIO, December 6.—The Russians are nightly attacking 203-meter hill, in a determined endeavor to retake the summit of the ground in contention. The Japanese are increasing their defenses on the position, and have succeeded so far in repelling all the assaults. The Russians have suffered the heaviest losses, and it is estimated that they have sacrificed 3,000 men in an effect to recapture the ground, which the Japanese are confident in their ability to hold.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIX. BERNE, INDIANA, DECEMBER 15, 1904. No. 53.

Walking with God.

Walking with God in sorrow's dark hour,
Calm and serene in the midst of earth's strife;
Walking with Him, I am free from all dread,
Filled with His Spirit, oh! softly I tread.

Walking with God, oh! fellowship sweet
Thus to know God, and in Him be complete;
Walking with Him whom the world cannot know,
Oh! it is sweet through life thus to go.

Walking with God in sorrow's dark hour,
Soothed and sustained by His infinite power;
Oh! it is sweet to my soul thus to live
Filled with a peace which the world cannot give.

Walking with God, oh! may my life be
Such that my Lord can walk always with me;
Walking with Him, I shall know day by day
That He is my Father, and leads all the way.

MARIA MITCHELL in American Messenger.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50 .....

Items of News and Comment.

Next week stray bits of information concerning the Northern and Western District Conference sessions will appear.

Two persons were baptized in the Old Mennonite Mission at Fort Wayne, Ind., on Thanksgiving Day. Surely cause for thanks!

The condition of Bro. James E. Sprunger, at the Lakeside Hospital, Cleveland, seems to be steadily improving, especially since the last operation performed about two weeks ago, which relieved his clogged left lung of an accumulation of water.

One of our Mennonite churches is situated at San Marcus, San Luis Obispo Co., Cal. On November 18. it met to choose an elder. F. F. Jantzen, teacher in the district school, was the choice. On the 27th ult. he was solemnly installed by Elder Aeschliman, of Colfax, Wash., in the presence of a large concourse, many of them guests from Paso Robles, Cal. Rev. M. M. Horsch, of Upland, Cal., was also present and participated.

The Mennonite College at Freeman, S. D., has a student body of 110. To the College proper is added a temporary preparatory school where the German language and the Bible are taught to 28 pupils. This will give way later on to a sort of normal school for teachers.

The Western District Conference now consists of 41 congregations, counting the four admitted at the last session held near Bessie, Okla. It is one of the largest District Conferences in America, its territory comprising the states of Kansas and Nebraska, and the territory of Oklahoma.

Editor I. A. Sommer, in the course of his nine-weeks' itinerary among the Churches of Kansas and Oklahoma, visited 36 congregations, attended the Western District Conference session and a number of mission festivals. He also visited the two mission stations of Cantonment and Haoenaom. He reports that in order to do all this he was constantly kept "on the run".

At the last semi-annual business meeting of the Young People's Society of Beatrice, Neb., the following officers were elected: President, J. H. Penner; vice-president, Anna Penner; secretary, Wm. A. Andreas; treasurer, Albert Claassen; Program Committee, John Martens, H. A. Penner, Magdalene Wiebe; Music Committee, Helena Jansen, Edith von Steen, Emilie Hamm; Mission Committee, Mrs. A. Wiebe, J. H. von Steen, J. H. Penner; Lookout Committee, Frank Thimm, Albert Claassen, Magdalene Wiebe.

Sister Anna Zimmerman, widow of the late Rev. J. H. Zimmerman, one of the founders of the Beatrice, Neb., church, passed to her eternal reward November 19. They were among the earliest pioneers in that section and the hospitality of their home was widely experienced, and the loss of the deceased sister is keenly felt. Rev. N. C. Hirschy, while attending the special session of the Home Mission Board at Beatrice, was bedfast for several days with fever. The brethren, J. S. Moyer and W. S. Gottshall also helped to celebrate the silver wedding of Rev. John Penner.

Three years ago a Mohammedan merchant from Timbuctu went for trade to the English settlement of Bathurst on the Gambia River. Some one gave him a text card in Arabic. The next year he traded again in Bathurst and asked for the book from which that wonderful text was taken. When the Bible was shown him he bought it and went away. The third year the merchant came to Bathurst and bought eighteen Bibles for friends who wanted the book. Now, the British and Foreign Bible Society is arranging to open a Bible depot in Timbuctu—the synonym in all the Sahara for Mohammedan exclusiveness and fanaticism.

Rev. D. Goerz, of Newton, Kan., visited the Bethel church, near Fortuna, Mo., November 26, being there in conjunction with Rev. J. S. Moyer returning from Beatrice, Neb., and Editor I. A. Sommer. These brethren all preached, and at the close of the services on the evening of Nov. 30., Bro. Goerz installed the brethren S. J. Moser and A. C. Loganbill into the office of deacon. D. D. King, the minister of the congregation, is still a student at Berea College, Ohio, where he will prosecute his studies there the next six months. During this interval the congregation is practically pastorless, and in need of an occasional sermon by any traveling or neighboring Mennonite minister.

News from Bluffton, Ohio.

The trustees of the Moser Mennonite congregation and the trustees of the Mennonite congregation formed at Pandora recently, had several meetings at that place and it is said that the differences between the two congregations were amicably settled.

The Mennonites of Pandora are working like tigers at their new church and two or three more nice days will bring it under roof and in such a shape that the finishing touches can go on. They have also got a bell that weighs 1447 pounds and costs three hundred and some forty dollars.

The Mennonite congregation, who have been holding services in Steiner's hall Bluffton, for the past two years, have released the hall for a period of five years, from the new proprietor, John Fett, Saturday.— Berne Witness.

"From Greenland's Icy Mountains."

In 1819 Reginald Heber, then a young man and rector of a Shropshire Church, went to pay a visit to his father-in-law, Dr. Shepley, the vicar of Wrexham. On Sabbath, Dr. Shepley was to deliver a discourse on behalf of foreign missions, and on the previous afternoon he sat chatting upon the theme with a few friends. He knew Mr. Heber's gift in rapid composition and suddenly said to him:

"Write something for us to sing at the service to-morrow morning."

The young man retired to another part of the room, and soon appeared again with three verses, beginning with that familiar line, "From Greenland's icy mountains." He had made no change in them except to alter "savage", in the seventh line of the second yerse, to "heathen."

"There, there," remarked Dr. Shepley, on hearing them, "that will do very well."

Mr. Heber was not satisfied. "No, no," said he; "the sense is not complete,"

In spite of his father-in-law's earnest protest he withdrew again and then returned to read the triumphant stanza:

"Waft, waft ye winds the story,
And you, ye waters roll,
Till like a sea of glory
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

"What shall we sing it to?" said Dr. Shepley.

Mr. Heber, who had a fine musical ear, suggested a popular air which was called,

"'Twas when the seas were roaring."

The others agreed in liking his

choice, and next morning the people of Wrexham sang for the first time the words so familiar to our ears. The air has given place in our churches to a tune composed by Dr. Lowell Mason. Tune and words are worthy of each other and will probably never be separated.

As for Reginald Heber, he sailed for India in 1823, and died there after three years of patient and loving toil among the heathen.—The Presbyterian Review.

Charles M. Sheldon on the Moquis.

When a few months ago Missionary Frey, stationed at Oraibi, Arizona, baptized Lillie Talavenka, the Hopi girl, Rev. Charles M. Sheldon was visiting in that locality, was present at the baptismal services and spoke to the Indians. Rev. Sheldon afterward wrote an account of his experiences in the "Independent," as follows:

It is the twenty-third day of August, in the year of our Lord, 1904. But as we sit on the edge of a kiva in the Hopi village of Oraibi looking into the public square, in which the Antilope and Snake priests are chanting their unpronounceable invocation, it might as well be the time of any heathen god hundreds of years before Christ, so far as the spectacle itself is concerned and the weird emotions it stirs in the breast of the white brother who sees it.

In some respects the Hopi Snake Dance, which occurs every two years at Oraibi, is the most unique sight on this continent. And there were circumstances connected with the ceremony this year which to those behind the scenes added an intense pathos and interest to it, never felt before by any of the comparatively few white people who have been present during the last twenty years.

It lacks an hour of sunset. Practically the entire population, some eight hundred souls, are present on the tops of the houses or seated or standing around the square where the dance is to be held. Add about 50 tourists from Boston, Cleveland, New York, a class in anthropology from Harvard, a group of Navajos on horseback, a sprinkling of traders, Government teachers, and cowboys; in all about nine hundred people awaiting in various degrees of anticipation the emergence of the priests from the underground rooms where the ceremonial rites are practiced.

The little children are running about. Some of them are entirely destitute of clothing, and one boy drifts across the plaza dressed in a flower sack which has a split in the bottom through which his head is thrust. On the back of the sack are the words, in bright red letters, "Crosby Mills, Topeka, Kansas."

The spectators are quiet for the most part. The man with the moving picture machine stationed on the top of a house at the right is making some changes in his position. The newspaper correspondents get down as near to the circle marked on the sand as they think the Indian police will permit.

About twenty feet at the left and rear of our kiva, without announcement, the Antelope priests suddenly emerge on their ladder. There are twelve of them, mostly old men. The last one, however, is a lad not over twelve years old.

They march quickly down past the circle of tourists, and, keeping up the incessant moving of their rattles, go down into the plaza past the little cottonwood booth in which are the snakes, and stamping each in turn on the board in front of the booth they turn and line up facing the east.

Then with the same absorbed, unconscious feeling toward their surroundings, the Snake priests come out of their kiva and quickly glide one behind the other down into the square and line up thirteen in number facing the Antelope priests and looking toward the setting sun.

The whole spectacle is at this point unapproachable by any description, picture or view. Color and atmosphere and natural setting are unmatched on the globe. The two lines of priests sway back and forth, up and down. The chant begins, a low deep guttural, which vibrates along a white man's spine as if each separate bone were rubbed with resin and each bone had a separate fiddle bow drawn over it.

For twenty minutes the chant and the swaying continue. Then the line of snake priests moves around past the little booth. These snakes are not all venomous. There are some thirty in all. One large bull snake falls to the lot of the lad who is training as a novitiate with the Antelope priests. Its tail drags on the ground as the boy seizes the snake firmly with both hands and holds its neck between his teeth.

Out of the thirty snakes used at least two-thirds are big rattlesnakes. They have been caught and treated to several ceremonial rites for days before their public appearance, handled with apparent carelessness and without extracting their fangs, or so far as any knowledge goes, without being deprived of their venomous character.

Each priest of the twenty-five now has a snake, holding it in the mouth with the head close by the cheek, and grasping the reptile with both hands, so that its body is in nearly a straight line down the front.

Each priest in turn throws his snake down on the sand, and letting it run away catches it up again with a quick motion. One of the biggest rattlers is too big for one of the priests and wriggles swiftly across the circle into a little group of tourists. There is a scream, a backward rush, a yell of delight from the cowboys as it is brought back. Meanwhile cameras snap, and the moving picture man has a spasm as something goes wrong with his machine at a time when a camera can not be pointed in any given direction without the possibility of a picture that will be unlike anything in the wide world for interest or artistic effect.

Suddenly close by our kiva, the Indian police push back the tourists and newspaper men. An opening in the circle of spectators is made, and down into this opening come rushing a group of women and girls bringing the sacredcorn meal. They sprinkle it on the sand in a little heap. The priests rush up to the spot and throw the snakes down on the meal in a confused, wriggling, twisted heap. Then without any care to avoid possible bites from this venomous heap of poison, each of the twenty-five Hopis dives down upon the mass and grabs ("grabs" is the only word to use) as many snakes as he can get and runs down off the gray rock out into the desert to let the snakes go to send their prayer for rain to the god that sends rain on the desert once or twice a year.

The vivid groups on the tops of the houses scatter here and there. Waiting the return of the priests to drink the ceremonial liquor at the snake kiva, the town crier of Oraibi mounts a roof and announces a preaching service that evening in the Mennonite Church on the edge of the rock. The children race across the plaza where the dance has been held. The tourists flock over to the snake kiva and in the twilight await the close of the dance.

One by one the priests come up over the edge of the rock panting and sweating from their long run off the mesa and back. The lad with the Antelope priests seems almost ready to drop with fatigue and the long fast which has preceded this day. All the priests go down into the kiva and wash off the ceremonial paint. They come out in a few minutes and kneeling down drink large quantities of liquor from great jars set down by the women close by the kiva opening.

And then, with tourists and Navajos and traders and cowboys looking on silently, with the great gray rock on which are perched the three-story houses of a tribe of people that date their ancestry back to prehistoric times, illuminated with the soft warm light of the painted desert reflection, these grave-faced priests vomit around the kiva, kneeling and lying down in various degrees of discomfort, and although the same sight in a group of white men would excite derision, the Hopi maintains his dignity even here, for is it not all a part of his religious ceremonial life, and with no reference whatever to any idea of antidote for poison, for snakes do not bite or strike the priest at any time?

Darkness settles on the rock fast as we make our way to the church for the service announced by the town crier.

The service begins and the backless wooden benches are crowded with a mixed audience of native Hopis, Government teachers, a few white visitors, and on the front row two young Hopi maidens dressed like any American girls of good Christian nurture, named respectively Talavenka and Schewingoiasche. These two maidens have made the Oraibi Snake dance in the year of our Lord 1904 memorable, for it is the first time in hundreds, perhaps even thousands, of years that a Christian Hopi has stood on the top of a Hopi house and witnessed out of eyes that now see the vision of the cross, a spectacle that has degraded her own people for centuries with a superstition that to the sentimentalist ought to be preserved for anthropological reasons, but to the Christian ought to pass out of the lives of a people of great natural poetic and imaginative power.

Looking into the calm faces of these Hopi girls, the only Christian girls in the whole village of Oraibi, one sees them again as the snake dance is at its height. There they stand on top of their father's house, the glad tragedy of their isolation from their own people strong upon them, the tears raining down their faces, as the guttural chant, the rattle of the Antelope priests, and the hollow thump of the board in turn roll up out of the square, the first time in the history of this unique people, less than two thousand in all, that one of their own race has looked upon its superstitious rituals with the eye of pity or heart longing for a better day for a tribe that on the gray rock in the painted desert consumes its daily life away in a traditionary imitation of secret rituals where the one persistent cry is for rain, rain, rain.

Will the readers of "The Independent" who believe in the light that lighteth every man coming into the world breathe a prayer for Talavenka and Schewingoiasche as they stand alone on the gray rock pile of Oraibi, their earnest souls looking off to the east for a sunrise on the mesa that shall mean for their people the rising of a new and better day?

Why only Adults should be Baptized.

Every Mennonite should at all times be able to give an intelligent and forceful reason for the faith that is in him. To this end there is no better mental equipment than reviewing and summing up all the grounds for any particular belief as they are presented in some orderly discussion of the subject. We take the liberty of quoting from the Ris' "Articles of Faith" the defense of adult baptism as well as the arguments against infant baptism. The fifth and sixth paragraphs of Article XXV, entitled "Of Water Baptism", are as follows:—

"Therefore it is, in our estimation, self-evident that children in their infancy are not qualified to receive the Christian rite of water baptism, because they can neither understand nor believe these things (Rom. 10: 14). Further, it does not seem to us right to administer this sacredly important covenant act after the manner of the fleshly law of circumcision and the condition of the church in its infancy (Gal. 4: 1—3; 5: 1—6; Heb. 7: 18–19; 8: 7–12; 10: 19–22; John 4: 23. 24) on the ground of a superficial assertion (Rom. 2: 29; Phil. 3: 3; Col. 2: 11–15) that baptism has taken the place of circumcision, seeing that in the church of the New Testament everything is founded on grace and truth (John 1: 17), or on the reality of the things typified (Heb. 10: 1)..... Finally, and of more especial weight is the fact that in all the books of the New Testament we do not find a single convincing indication that in the early church any but grown people were baptized. Of the households that were baptized there are everywhere things said that are not applicable to little children (Acts 10: 2, 47, 48; 16: 15, 34), and in the most detailed reports we find indeed that more and more were added to the church of such as believed in the Lord, both of men and women (Acts 5: 14), but of the baptizing of children there is nowhere any mention (Acts 8: 12).

"Since then there is not a single plain evidence concerning infant baptism; since salvation does not depend on any outward sign; since every testimony and narration in the holy Scriptures points only to the baptism of grown persons, even as the nature of the case demands; since the Son of God Himself has led the way otherwise, and it is well known that in the first centuries the most eminent teachers of the church, though born of believing parents, were baptized only when they had come to years, and that it was not without serious complaint and strong opposition that in the second and third centuries infant baptism increased and prevailed: we therefore come to the conclusion that we must wait with baptism until our children attain to years of riper understanding, that we must carefully instruct them from youth up (2 Tim. 3: 15), pray with them and for them, lay before them the importance of the matter, and the necessity of faith and conversion, and that in this we must keep on and on. As many of them as in the course of time with constancy confess their faith, their repentance and a decision for the good, and also in their lives do not manifest the contrary, shall be baptized, we believe, and added to the church, calling on the name of the Lord (Acts 22: 16) according to the example of the apostolic church."

Referring to the innovation of the idea of infant baptism in the early church, the writer says above: "It was not without serious complaint and strong opposition that in the second and third centuries infant baptism increased and prevailed." As a comment on the above, it is interesting and instructive to learn the motive behind the growing belief in infant baptism, as expressed by Moxom in his "From Jerusalem to Nicaea." He says: "The growth of the sacramental conception of baptism (that is, of baptism as the means of regeneration, and therefore necessary to salvation—Ed.) led to the early adoption of infant baptism; however, there is no absolutely certain record before the time of Cyprian (about 250 A. D.)"

This same Cyprian, by the way, was a great stickler for the twin ideas of the Lord's Supper as a sacrament and the priestly function of bishops in distributing the Lord's Supper, and was thus the great Catholic and highchurchman of his day. It is amusing to quote his sanction of infant baptism: "This was our opinion in council, that by us no one ought to be hindered from baptism and from the grace of God, who is merciful and kind and loving to all. Which, since it is to be observed and maintained in respect of all, we think it to be even more observed in respect of infants and newly-born persons, who on this very account deserve more from our help and from the divine mercy, that immediately on the very beginning of their birth, lamenting and weeping, they do nothing else but entreat."

Cyprian had a warm heart and appreciated Divine grace. But he misunderstood the function of baptism, which is not a means of regeneration or an essential to salvation, but only a symbol of the judgment of God upon the sinner, condemning him to death, which is his due, as the wages of sin.

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Our C. E. Topic.

Topic for December 18: WHATEVER HE WOULD LIKE TO HAVE ME DO." Matt. 6: 10; John 15: 10—16.

MEDITATIONS.

The emphasis of this topic lies in the word "Whatever". "Whatever" signifies a good deal —far more than perhaps most of us are willing to do. We are all willing and ready to obey some of the Lord's commands, to run on some of His errands. Some demands that the Lord makes upon us are more or less easy for us to comply with, and in such cases we readily obey. But others, again, demand testimony, involve sacrifice, run counter to the strong natural desires and propensities of the flesh, and these are not "joyous," to us but "grievous," and we shrink from doing them. It is hard for most persons to "love their enemies"; some pursue revenge for real or fancied grievances to the day of their death, and, like Shylock, will have their pound of flesh, though it ruins them body and soul. They are determined to enforce "justice" to the full extent of the law. Yet they want to be known as Christians, they often lead in meetings, they are ardent church people, and often hold important offices in the church. Are there not many who for love of money withhold their gifts to the Lord's cause, thus infringing on the command to "give as the Lord has prospered"? Are there not many who hide their one talent in a napkin, when they should be putting it to use?

It is hardest of all to obey God when we find that His will is contrary to what we had fancied His will to be, when we made the mistake of guaging His will by our likes and dislikes, our tastes and repugnances. A young woman conceived a strong desire to enter the foreign mission field. She thought it must be the will of God that she should go. A friend approached her with the question, "Supposing God now ordered you to stay at home, would you do it?" She replied, "No".

And it is almost as hard to do gracefully and patiently what we are often pleased to call "tedious" duties. We do not like "drudgery," even though the Lord has laid it upon us, and we often leave these unpleasant trifles unperformed, quieting our conscience with the pretext that the Lord cannot possibly be interested in these small concerns. If we could all do great things for the Lord, how promptly we would do them! But the Word of God tells us that only as we are faithful over little can we be qualified to perform great things. The same principle that obtains in successful business is operative in the Father's business. It is only the one who has started at the bottom rung of the ladder, and has first mastered the rudiments, tedious though they may often have been to him, who is likely to come out at the top. No one is capable of "bossing a job" unless he has first been one of the laborers.

So it takes strong faith and the grace of God to be true to the petition, "Thy will be done on earth as it is done in heaven." It is not impossible for the individual Christian to realize this ideal in his life. But it is realized by few, because they often turn a deaf ear to the dictates of the spirit and will not follow His leading. They do not lean on the promises of God. They shrink from self-denial, and dread the sneers of the world. They do not allow themselves to be filled with the Spirit, who would give them boldness in testimony. They do not put on the whole armor of God when temptation assails them.

Any Christian will be able to carry out the Lord's will in the smallest details as well as in the greatest undertakings if he lays hold firmly on the promises of God, puts on the whole armor of God, and is filled with the Spirit. Then "whatever" the Lord says he can and will do.

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Editorial.

Emerson says it makes a great difference what kind of a man stands behind an idea. If you would therefore make your great or bright idea count, live it, stand up for it at critical moments, do not be ashamed of it.

Why are we requested to pray in Christ's name—"in my name"? Because God has promised us nothing outside of Christ, but only as we are identified and associated with Him. The promises to the First-born and Only-Begotten are manifold. "Ask of me and I will give thee the heathen for thine inheritance", is addressed to Christ. He has been granted, according to promise, "all power in heaven and on earth". But those that are Christ's are privileged to have a share in His possessions. "*If ye abide in me*" He says, "ye shall ask what ye will, and it shall be done unto you". So when we add to our prayers "For Christ's sake". "In Christ's name" we virtually remind God (reverently be this said) that we are members of His dear Son's household, and our position by grace entitles us to a share of the inheritance and blessing promised to the Head.

Another Mennonite History in Prospect.

In the opinion of Governor Pennypacker, of Pennsylvania, a complete history of the Mennonites still remains to be written. There is more popular ignorance concerning Mennonite history than there is of any other Protestant denomination. The Governor's term will end with the close of the year 1906, and it is announced that he intends devoting a part of the rest of his life to the task of getting up what is intended to be an authoritative and exhaustive and lucid history. Although he is not a Mennonite—only of Mennonite extraction—nevertheless his qualifications for such an undertaking are of no mean order. His sympathies are Mennonite, as can be detected in his history of Germantown. His tastes are simple, his manner of life is unostentatious. He possesses perhaps the most extensive library of Mennoniana to be found in this country. His passion for delving into the hidden antiquities of obscure, plain and lowly people like the Mennonites, the Quakers, and Dunkards and other sects, is irrepressible, and his skill in scenting out data, determining their value and sifting them, is no less evident. We may, of course, not all agree with him that the last word on Mennonite history has yet to be said, for of late years many works on the subject have fallen from the press—and some still-born. We had believed that Wedel's work of four volumes came as close to being a monumental work as was perhaps possible. Only it is written in German, and that fact is against it. An English work of equal proportions is the present desideratum. Moreover, all Mennonite histories up to date have been written from one standpoint, by such as were themselves of that persuasion, and for Mennonites. The Governor of Pennsylvania will, we surmise, make an attempt to study Mennonite principles, vicissitudes, traditions and customs as an outsider appreciating the demand on the part of outsiders for an intelligent account of the subject, written in a style that will attract their attention. In other words, the Governor's work aims to accomplish in matter-of-fact history what the author of "Tillie, the Mennonite Maid", attempted to accomplish in fiction—and in the opinion of many excellent people (not excepting His Excellency himself) signally failed. He wants to see the Mennonites embalmed in literary history, as are the Puritans and the Quakers, and their heroic deeds equally enshrined in the popular memory. It is a laudable endeavor, indeed, and we hope it may not fall short of materialization. The world needs to learn and take to heart a few of the convictions for which Mennonites have staunchly stood since their rise.

Our News Page.

If we have learned any thing from our three years' experience as editor of this sheet, it is that our readers like plenty of church news to appear in it. Many a time we have been praised by word or letter whenever an unusually large supply of news appeared, and one brother once expressed his desire that we might occupy two pages of such matter every week. The editor is the servant of the reading public. The existence and success of this paper is dependent upon their tastes. If their tastes are gratified, they will continue to patronize and read it. If not, they will drop it, and both paper and editor will suffer. We have also been blamed now and then whenever the news columns were few or the news scanty. There are, of course, many ways of gathering church news, and we have availed ourselves of some of them. But there is one thing the editor can not do—he cannot take the place of his correspondents selected from the different congregations, whose duty it is to send in from time to time such happenings as they judge of interest and profit to the general reader. But the fact of the matter is that many a time we do not receive a single correspondence or batch of news items from any of the seventy congregations that are responsible for their English church organ and especially for its finances. It is true there are some congregations almost exclusively German, whose members can't be expected to take much interest in their English church organ, and in these we have not solicited correspondences. It is in place, too, to state in this connection that some of our correspondents have been zealous for the welfare of the MENNONITE, have kept in constant touch with it, have corresponded more or less regularly, as circumstances allowed; and we here and now sincerely acknowledge their services. But this can be said of comparatively few. Oftentimes we feel and know that more news are in existence, floating around here und there among the congregations; but we can not publish them because they are simply not recorded and contributed. We sometimes feel like begging pardon of our readers for the scanty meal we are compelled to set before them.

Now you who read this probably sympathize with our peculiar affliction, and the more so because you are also to a certain extent afflicted. You too may be asking, What's the matter with the correspondents this week? Let me suggest a simple remedy: If the correspondent in your own particular congregation has neglected to report items and happenings in your own church, do not wait to be asked, but proceed at once to inform us, and thus make good the correspondent's negligence or oversight. No matter if the news will thus be a week older and possible a little stale. "Staleness" does not signify. Some readers enjoy that kind. What is stale to some is not to others. Be awake to what is going on, and do not spend much time asking who is the proper man to communicate the intelligence, but send it in directly. You will thus be making it possible for your brethren far away to enjoy what you enjoy.

We make this appeal to our readers for their own good. If each interested reader would at once act on this suggestion, we would have a larger supply of news next week than we have had for some time. You would probably be surprised and certainly gratified over the result.

In conclusion, let us add that we are not the only one in trouble. Other editors are likewise emitting pathetically lugubrious bowls. They too, poor fellows, are subject to the same editorial nightmares. Some are inclined to make their appeal to the pastors. We cannot admire their judgment. We do not care to lay another straw on the overworked pastor's back, for we remember the story of "the last straw that broke the camel's back". We boldly plead our cause before the lay readers, for of these there are a dozen or two to every one pastor. But we cannot refrain from reporting the following fit admonition from the "Episcopal Recorder:"—

"When a new church is being erected, when young people are organizing for Christian work, when the Sunday-school is putting on new life, when special services for souls are contemplated, when spiritual feeling seems prevalent, when there are ingatherings of souls—why not report such, and other matters not so important?.....The people in the parish written about are energized to fresh effort by the recital of their church work. Other parishes are stirred to new zeal by the news they read. The 'Recorder' will be made a fresher and brighter paper if it conveys intelligence that is craved. A series of bright items of news from the parishes gives evidence that our church as a whole is advancing in its mission. A church that has no news to tell, marks itself dead."

And this is true, every word of it, just as applicable to our own churches and our own paper.

What are you going to do about it?

Missionary Penner at a Coronation.

CHAMPA, C. P. India, Nov. 1904.

Dear Readers:

A coronation or something like one is not seen every day.

After the Sunday-school, and services on Sunday forenoon, Oct. 23, a servant of our Zamindar, king if you please, accompanied by two coolies, came to our bungalow. With a profound salaam and a low bow, which contained about seven-eighths hypocrisy and one-eighth of something unnamable, the servant said: "The young Zamindar sends you a salaami (gift)". It consisted of a goat, (which, to the credit of the giver be it mentioned, was not old) large quantities of rice, dall, flour, onions, garlick, ghee (clarified butter), etc., etc. Upon inquiring the reason for such an expression of the Zamindar's good will, the servant replied that the Zamindar had become of age and had taken charge of the affairs of his, Champa's estate. In explanation, I would say: The rightful heir to the throne was a minor and during this time his uncle, a shrewd fellow, had entire charge of affiairs. After the young man, Ram Sharan Singh, had passed his twenty-first birthday, the Chief Commissioner transferred all powers of the Zamindari to him.

On the day after the receipt of the Salaami, I received a note from the Zamindar inviting me to his residence to eat "pan" in honor of the young Zamindar. To slight an invitation is considered very rude in India, and so at 5 p. m. I presented myself at his palace. Once inside, the young man, now Zamindar Ram Sharan Singh sat at my left, his uncle at my right, and in between sat the 6 x 9 missionary of Champa. First of all Ram Sharan Singh sprinkled some perfume on my coat—the praiseworthy quality of this perfume being that it evaporated very soon. Next a garland of flowers was hung on my neck. Then the "pan" was passed. "Pan" (pronounce the "a" as in father) is lime, cardamon, nutmeg etc., wrapped in a green betel leaf. The native is very fond of it. To my notion "pan" is a step-brother to the American chewing-gum. Since I do not like such Indian delicacies any more than chewing gum, I simply accepted a few cardamon seeds.

The room was partially filled with high-caste people, who did nothing but stare. Since I have had a good many dealings with the Zamindar, I felt quite at home and our conversation was of the most pleasant kind. I tried to impress the people present with the fact that patriotism did not consist in shouting "Hurrah!" with the crowd, but in obeying the laws of the country in which they lived.

After our conversation had drifted from one theme to another I inquired as to whether there had been no formal coronation before my visit. I was told that there had been. As soon as the order had come from the C. C. that Ram Sharan Singh should become the Zamindar, a large tamasha (festival) was to be held; "but", said the Zamindar's interpreter, "the prostitute who was to come to dance did not arrive in time and so the affair had to be postponed." Think of such language at the palace of the Zamindar! What can you expect of his subjects? It is sad beyond telling that India does not know what sin is. Oh for the light of the Gospel!

At 5:45 I asked leave to go home. With many salaams, I drove home in our ox-cart, having been at the coronation of Ram Sharan Singh at least, even though I could not be present at the coronation of His Majesty Edward VII. P. A. PENNER.

Questionable Amusements.

(Concluded.)

One more principle, and we shall proceed to consider the all-absorbing topics of dancing and games of chance. We must distinguish between the right use and the abuse of a thing. We must bear in mind that a good thing may be carried to excess. Whenever the indispensable quality of moderation is absent, something can not be other than evil. Eating thus becomes gluttony; learning, pedantry; leisure, indolence; religion, fanaticism; and so on to the end. Again there is no end of the perversions of legitimate amusements. We have a great many pleasures among us which are no more worthy ofthe name than counterfeits are of that of the true coin. In their counterfeit sense we are not called upon to consider them except to condemn them. This does away at once with all the lower-class theatres, which are noted for their "dumb shows and noise," ballet-girls and negro-buffoonery. We might ask, Is ballet-dancing immoral? Some may shelter it in the principle which sanctions the nude in art. But it may be said that the nude in art is invariably the expression of the most elevated and ideal conception of the "human form divine." The ancient artists chose to regard prudery a greater evil by far than faithfulness to nature, if we even dare to suppose that they deemed the latter an evil at all. "To the pure all things are pure"; and the nude in art had to them, and has to us who approach it in the right spirit, a grand meaning. But ballet-dancing can not claim such sanction. It ministers to a lewd, ignoble desire. It does not claim nor possess any ideality. It commands no feeling of awe or even sober admiration; for we all know "how the boys make fun of it." Its motives, too, are not to provide mental pleasure, as nudity in art seeks to do. If it be claimed that it is but one of the many ways in which the God-given instinct of beauty is gratified, we reply that to an honest mind it appears more as a parody of the beautiful than as a thing of beauty in itself. And just as parody in poetry has a tendency to demoralize the poetic taste, so do the fantastic colors and whirls of ballet-dancing rob its votaries of their capacity to appreciate unadulterated beauty. In short, ballet-dancing is reducible to a sensual pleasure; and sensual pleasures have been assigned their place in this discussion.

Dancing and games of chance can be disposed of in the lump. Take away the excesses prevalent in the former, and the stakes from the latter, and they appear legitimate. But we dare not dodge the serious questions often asked concerning dancing. Does it not violate the sanctity of woman? Is it not conducive to sexual licentiousness? Both of these questions have good reason for being asked. The lamentable results so often partly traceable to these amusements naturally suggest such questions. The first sight of the practice is naturally alarming in its effects. To see a young man embracing, as if in terms of the warmest intimacy, a young woman whom he probably never met before, and wildly careering with her through all the intricate mazes of a dance, is alarmingly suggestive. A young man must be an ascetic, a confirmed buck, or a misogynist who is not tempted at such a time to give way to the most violent passion—especially after the excitement of the dance and the magnetism of contact have heightened the effect. To be sure, society is always infested with that abnormal species feminine known as the flirt, and that abnormal species masculine known as the *blase* young man, in whose bosoms the fresh and sacred passion of love, if it ever existed there, is either seared out, as it were, or prostituted to the basest lust. Such a young man can, without a question, whirl away a night with a young lady, and sleep as soundly upon it as Rip Van Winkle. For him the sanctity of womanhood has no meaning. And who can say that a long career in the ball-room has brought about this blight? Similarly with the flirt. A flirt is no more capable of love than a graven image; does not the ball-room tend to aggravate this inhumanity? Besides, supposing a young man, by no means *blase*, does succeed in controlling his passion on his first introduction into the ball-room, will not this continued unlimited fellowship with the other sex demean woman to such an extent in his eyes that the sight of her will at last awaken no greater respect and reverence than would an ordinary man? Can he afford to obliterate such a distinction? As to the other direction that this ball-room reaction may take,—the highway leading to the stews—it is policy to keep silent. As Calvin would have expressed it, the corridors of Hell are strewn with the victims of the ball-room.

Again what is the effect of the ball-room upon the soberer life of its votaries? How do they regard marriage and the domestic virtues? We have among us alas! so many that scout at life's realities and shake themselves clear of its responsibilities; is not this one of the fruits of ball-room culture? What are the causes that lead to the endless litigation in divorce courts? What is the foundation upon which pawn-shops, with opera-glasses, and other aristocratic lumber in their windows, are sustained? Whence such social deterioration? We might dogmatize without end on this question; but it is sufficient to say that to the frivolities of society is this state of things to be charged,— to the miserably vain principles and ideals which such frivolities inculcate. Now the ball-room is perhaps the main nursery of these frivolities. It is the only social institution existing that is not hedged about with proper safe-guards. The club, the theatre, and the various parlor socials, etc. all recognize a certain decorum. The ball-room is the glaring exception. Is it therefore illogical to lay at its door a large percentage of the social evils of to-day?

Games of chance are perfectly harmless, if, as said, you take away the stakes. The billiard-table, and pool-room must be judged by their associations.

Throughout this entire discussion we were often prompted to say that very frequently—indeed as a general rule,— it is not the amusements that are questionable as much as the persons engaging in them. A man with a doubtful character will engage in doubtful amusements.

"The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven."

Doubtful amusements will continue to be the vexing problems of moralists as long as the individuals of society remain unregenerated. Unholy desires and perverted tastes invariably create their own fields of exercise; and if we would not reap the

harvest we must not sow the seed.

The Windows of the Mind.

If the windows of your mind are thrown wide to the sunlight there is no place for the darkness.

If they are thrown wide to good cheer there is no room for sadness.

If they are opened to sweet thoughts there is no quarter for the bitter.

If they are bright with hope there is no lurking spot for despair; if they are bright with courage there is no harborage for fear.

If they are filled with tranquility and peace there is no room for discontent.

If they are filled with sweet temper there is no place for anger; if they are filled with tenderness and sympathy there is no shelter for "sweet revenge."

If they are filled with gratitude there is no place for benefits forgot.

If they are filled with the milk of human kindness there is no room or refuge for ill will.—Chicago Tribune.

The Cheerful Christian

Is consistent.
Scatters sunshine.
Can sing in the dark.
Sees God in every experience.
Makes his troubles teach him a new song.
Takes the lead in discouraging experiences.
Never gives up.
Looks from the temporal to the permanent.
Has the best reasons for cheerfulness.
Can be thankful for losses.
Rejoices in tribulation.
Has a courage which is contagious.
Has a faith that will not shrink.
Is not a victim of circumstances.
Thinks of his mercies.
Sees chances for service in his hard experiences.
Counts his blessings. —Selected.

The Sunday School Lesson.

Subject for December 18: REVIEW.

GOLDEN TEXT: Thou shalt worship the Lord, thy God, and him only shalt thou serve. Luke 4:8.

SUMMARY.

I. Topic: Elisha entering upon his work as a prophet. Place: Gilead, east of the Jordan. Elisha saw Elijah when he was translated, and cried, "My father, my father, the chariot of Israel and the horsemen thereof." Elisha took up Elijah's mantle; returned to the Jordan; smote the waters; the river was divided; Elisha crossed over on dry ground; the spirit of Elijah rested on Elisha; fifty sons of the prophets asked the privilege of seeking Elijah; Elisha refused; they urged until Elisha was ashamed; he permitted them to go; they sought three days, but found him not. The men of Jericho told Elisha that the water of the city was poor; Elisha cast salt into the spring of waters, and the waters were healed.

II. Topic: Elisha relieving a poor widow and her family. Place: Not known. A woman in trouble came to Elisha and said that she had been the wife of one of the prophets, but that her husband was now dead, and the creditor had come to take her sons as bondmen. Elisha said, "What shall I do for thee? tell me, what hast thou in the house?" She replied that she had nothing save a pot of oil. Elisha instructed her to borrow vessels of her neighbors, "not a few." She was then told to pour out oil into all the borrowed vessels, and set aside those which were filled. She did so and all of the vessels which she had borrowed were filled; the prophet instructed her to sell the oil and pay the debt, and to use what remained over for herself and her children.

III. Topic: Restoring the life of a dead child. Places: 1. Shunem. 2. Mount Carmel. Elisha in his work as a prophet traveled from place to place; he frequently visited the village of Shunem; was entertained by one of the leading families of the place; as a reward for this woman's kindness Elisha promised that within a year she should embrace a son; when the child was four or five years old it was in the harvest fields with its father; it was suddenly taken sick; carried to the house; died at noon; the mother went to find Elisha; the woman told Elisha about her great affliction; Elisha went with her; the child was restored to life.

IV. Topic: The healing of a leper. Places: 1. Damascus. 2. Samaria. These cities were about one hundred and ten miles apart. Naaman was a leper. The Syrians had taken captive a little maid who waited on Naaman's wife. This child told her mistress about the prophet in Samaria. It was probably Naaman who told the king of Syria what the captive girl had said. The king sent Naaman to the king of Israel. The king of Israel rent his clothes; thought the king of Syria sought a quarrel with him; Elisha sent to the king asking that Naaman be sent to him; Elisha instructed him to wash in the Jordan seven times; Naaman was healed.

V. Topic: Divine protection. Places: 1. Samaria. 2. Dothan. The king of Syria was warring against Israel, Elisha warned the king of Israel of the plans of the Syrians; Israel was thus saved from defeat by the Syrians; the king of Syria asked his servants to show which of them was informing the king of Israel; they replied that none of them were acting as traitors, but that Elisha, the prophet, was telling the king of Israel the words which he spoke in his bedchamber; the king of Syria sought Elisha; found him in Dothan; sent horses and chariots and a great host to take him; the Syrians were smitten with blindness; Elisha led them to Samaria; the king of Israel asked if he should smite them; Elisha provided for their necessities; sent them home; the Syrians came no more unto the land of Israel.

VI. Topic: Joash made king. Place: Jerusalem, the capital of the southern kingdom. Our lessons now return to the kingdom of Judah. At the death of Jehoram, Ahaziah became king; at his death Athaliah usurped the throne; she commanded that all the members of the royal family be put to death; in the midst of the general slaughter Joash was hidden in the temple where he remained concealed for six years; Jehoiada the high priest then brought him out and made him king. Athaliah heard the noise and rushed into the temple. Jehoiadah commanded that she be slain, and that any who followed her should be slain with her.

VII. Topic: God's house repaired. Place: Jerusalem. As soon as Joash became king steps were taken to inaugurate a great reformation, and a solemn covenant was made between the Lord, the king and the people; Baal worship was overthrown, and the priests and the Levites were appointed to serve in the temple; measures were taken to raise funds to repair the temple; the priests were slow about gathering the money; finally a chest was placed beside the altar in the priests' court, and the people were asked to put their offerings in the chest. In this way much money was raised, and the temple was repaired.

VIII. Topic: Isaiah warning Judah. Place: Jerusalem, the prophet's home. There was great prosperity in Judah, but in the midst of it the people were rebellious and profligate, the claims of God were forgotten, and His worship ignored. Isaiah saw that because of their wickedness the Lord would soon permit heathen nations to carry them away captive; he warns the people; tells them that they are rebellious and ungrateful; also shows that they are corrupt; their country would soon be made desolate; he calls upon them to change their ways, and says, "Wash you.... put away the evil doings..... learn to do well;" he then calls upon them to reason with the Lord.

IX. Topic: The evil effects of strong drink. Isaiah shows that the people were especially given to drunkenness. The land was filled with filthiness, and God pronounced a woe upon them because of this. To-day the liquor traffic is like a cancer eating the very life of society; it destroys the morals of the country and blights wherever it touches. The man who sanctions this iniquitous business is a partaker of all the evil connected with it.

X. Topic: The temple rededicated. Place: Jerusalem. Hezekiah was the twelfth king of Judah; he sought the Lord earnestly; under Ahaz the people had become exceedingly wicked, and the kingdom was fast going into decay, but now Hezekiah cleansed the temple; made great offerings unto the Lord; he and the people worshipped the Lord; the singers sang; the people brought sacrifices in such great numbers that it became necessary for the Levites to assist the priests in offering them.

XI. Topic: The cause of the captivity. Place: Samaria. Hezekiah was king of Judah; Hoshea was king of Israel; the kingdom of Israel had become thoroughly corrupt and the government was now overthrown, and the people were carried away captive; Shalmaneser and the Syrian army came upon them and besieged Samaria for three years; Samaria was taken; Shalmaneser was succeeded by Sargon, one of his generals. Although Israel was very wicked yet God put forth every effort possible to save them; they had been warned by the prophets and urged to repent, but Israel was rebellious and would not listen, therefore the Lord removed the ten tribes out of the holy land and none but the tribes of Judah and Benjamin were left.—Practical Commentary.

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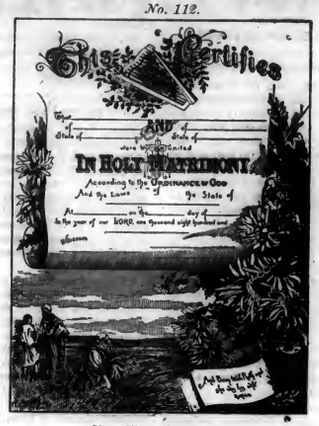

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News of the Week.

Domestic.

THE MRS. CHADWICK SWINDLE.

MRS. CHADWICK IS INDICTED.

NEW YORK, Dec. 12.—Mrs. Cassie L. Chadwick was overwhelmed by the developments of her case in Cleveland to-day and the statement was made by one close to her that she would probably give up the fight here and return to Cleveland to-morrow night in the custody of United States officers. She did not anticipate the double indictment which was found against her by the Cuyahoga grand jury after the failure of the Lorain county grand jury to find probable cause of action.

It was said at the residence of Andrew Carnegie to-night that he would be unable to go to Cleveland to testify in the Chadwick case owing to illness. Mr. Carnegie is indisposed with an attack of lumbago and his physician is of the opinion that it would not be advisable for Mr. Carnegie to take the trip. He was served without a subpoena to-day.

CLEVELAND, O., Dec. 12.—Trouble for Mrs. Cassie L. Chadwick increased at a rapid rate to-day. She was twice indicted by the grand jury of Cuyahoga county, and her old time friend, Iri Reynolds, took the stand in court and made evident his intention to shield and protect her no longer. The aged secretary of the Wade Park bank presented a pathetic picture as he answered question after question, which brought out his own implicit faith in the woman whose financial transactions have well-nigh ruined him in fortune and caused him such infinite trouble. Only one query he attempted to evade. This was when he was asked how much of his personal estate had passed into the possession of Mrs. Chadwick. His eyes filled and he requested that he be excused from answering. The question was not pushed.

The formal indictments voted against Mrs Chadwick this afternoon are based, one upon the Carnegie note for $250,000 which was made payable at the office of Andrew Carnegie in New York city, and the other upon the Carnegie note for $500,000 which was payable at the National Bank of Commerce, in New York. Under each indictment are two counts, one charging forgery, the other uttering of forged paper.

NEW YORK, Dec. 13.—Mrs. Chadwick started for Cleveland on the Buffalo limited, which left the Grand Central station over the New York Central at 8 o'clock to-night. Before leaving she made a statement in which she declared she will pay all her obligations and that her sole purpose in going is to face her creditors. She said that she could have obtained bail here if she had wished to and that one of the most prominent men in the country had offered to-day to go her bond.

CARNEGIE SERVED WITH A SUBPENA.

NEW YORK, December 12—A subpena was served on Andrew Carnegie at his home in this city to-day, calling upon him to go to Cleveland, O., on Wednesday and testify in the case of Mrs. Cassie L. Chadwick. Mr. Carnegie is requested to appear before the Federal grand jury in the United States District Court at 9 a. m., Wednesday. The summons was issued by Judge Francis J. Wing, of the United States District Court, of the northern district of Ohio, and was accepted willingly by Mr. Carnegie.

Mr. Carnegie was annoyed, however, when he discovered that the summons required him to make the trip to Cleveland.

Mr. Carnegie will receive 5 cents a mile for his trip to Cleveland and $1.50 a day for his time when actually before the grand jury.

Japanese Prince Amazed.

NEW YORK, December 12.—The great commercial activity of the United States and the immense growth of its business interests since he visited the country twenty years ago are what has most impressed Prince Fushimi during his present tour. The prince will leave to-morrow morning, stop in Chicago for a day and will then hasten to San Francisco to sail for Japan.

"You can say for the prince," said his personal representative, Mr. Sato, "that he was simply amazed to find New York city such a splendid arena of commercial forces. He would never have dreamed he had returned to the New York city of twenty years ago had he awakened here unawares. The commercial activity of the entire country astounds him. The amount of business that is going on and the wonderful way in which it is being done have impressed his highness in a way which he can not express."

Mormon Case Up Again.

WASHINGTON, December 13.— The Smoot investigation was resumed today before the Senate committee on privileges and elections with J. H. Wallis, Sr., a Mormon from Salt Lake, Utah, as the first witness. He testified that he joined the Mormon church in 1851 in London and came to the United States in 1890, settling in Utah, where he had a son, who came to this country in 1881. Mr. Wallis said he has had three wives, but not more than one at a time. He knew Apostle George Teasdale and also Marion Scoles in London. She came to this country as an unmarried woman, and according to the witness is reputed to have been married to Teasdale in Utah.

Questioned as to his belief, the witness said he never believed fully in the celestial marriages to the dead, and four times had stood in proxy for four marriages of living women to dead men. He married his present wife in the temple. Explaining the marriages in the temple, Mr. Wallis said it is necessary to take the endowment before marriage, and this way he has passed through the endowment house twenty times at least. The ceremonies, he said, were substantially the same, and each one consumes about two hours.

Mr. Wallis said he had a distinct recollection of the ceremonies within the temple. The obligations were that those who took part would not reveal anything they saw or heard, on peril of mutilation of the person, and every one who passed the temple, said the witness, was compelled to agree to the conditions laid down by the priests.

The penalties agreed to were given by Mr. Wallis as follows: "That the throat be cut from ear to ear and the tongue be torn off. That the breast be cut asunder and the heart and vitals be torn from the body. That the body be cut asunder at the middle and the bowles cut out. That if demanded we will give all we possess to the support of the church."

The next obligation was one of chastity, in which the obligator agreed not to cohabit with any person not given him or her by the priests. Another obligation was one that "we would never cease to importune high heaven to avenge the blood of the prophets upon the nations of the earth or the inhabitants of the earth," he did not remember which. The witness continued:

"This was followed by a quotation from the scriptures, I think Revelation 6: 9: 'The souls of those slain, cried aloud on the altar for vengeance.' "

Mr. Taylor, for the protestants, did not ask for a description of the ceremonies, but turned the witness over to Mr. Worthington for cross-examination. Mr. Wallis said that he had given notice to his bishop several months ago of his severance from the church. Mr. Wallis, when questioned by Mr. Worthington, told the committee that he had always considered the obligations in the light of a joke and that he thought many others had considered them in the same way. He said there never had been any solemnity in the taking of the obligations so far as he could see.

George H. Brimhall, president of the Brigham Young University, testified that he had two wives, married before 1890. Senator Smoot is a member of the university board, but was not present when the witness was elected president. Senator Smoot frequently addressed the students, and always urged them to obey the law.

Rockefeller Again Endows Chicago University.

CHICAGO, Dec. 13.—The University of Chicago is the recipient of another gift from John D. Rockefeller, according to a member of the advisory committee of the Baptist Theological union. Between $2,000,000 and $3,000,000 is said to be the amount of the endowment. The money, it is understood, is to be used for the creation of a school of engineering.

Dowie Pays up, Zion is Free.

CHICAGO, Dec. 12.—Zion City has paid the final installment on the big debt, which a year ago involved it in sensational bankruptcy proceedings and threatened to wreck the gigantic enterprise established by John Alexander Dowie. Checks were sent out to-day by Deacon C. J. Bernard, head of the financial department of Zion, in payment of the final forty per cent., approximately $140,000 of the original indebtedness of more than $400,000.

The payment brings to a conclusion one of the most remarkable cases of application for bankruptcy in the annals of the country. One year ago a number of creditors of Zion City petitioned Judge Kohlsaat for the appointment of receivers for the Zion institution. At that moment affairs had an exceedingly gloomy outlook. Mrs. Dowie was in Europe and reports had it that she had carried away with her a vast sum of money.

John Alexander Dowie was preparing for the departure on January 1 for Australia and the continent. The creditors numbered 1,100 and the aggregate amount of their claims footed up $435,000.

Judge Kohlsaat appointed receivers and they took charge of Zion. Dowie protested that he could pay the debts in a year if the receivers were removed.

Then came the appointment of a committee of the creditors. They heard the argument of the head of Zion and came to the conclusion that he was better fitted to conduct the affairs of Zion than any other person.

It was arranged that Dowie was to pay ten per cent. in three months, twenty-five per cent. in six months, another twenty-five per cent. in nine months and the balance of forty per cent. in a year. The receivers were discharged. Dowie has kept his agreement to the letter and paid one hundred cents on the dollar on every claim involved.

Great Fire in Minneapolis.

MINNEAPOLIS, Minn., Dec. 14.—Without doubt the worst fire that the city of Minneapolis has ever known is now raging here and already, at 12:30 o'clock $3,000,000 worth of property has been destroyed, with prospects that the total loss will reach at least $8,000,000.

Foreign.

RUSSIA

MAY PRECIPITATE REVOLUTION.

ST. PETERSBURG, Dec. 11.—A popular anti-government demonstration, the participants in which included large numbers of students of both sexes, began at midday in the Bevsky Prospect and lasted about two hours. Hundreds of police and mounted gendarmes who were hidden in the courtyards of the public buildings, emerged suddenly and charged the crowd at full gallop, driving the demonstrators in headlong confusion and screaming with terror upon the sidewalks and into adjacent streets. This led to serious encounters, fifty persons being more or less severely injured. Large numbers were arrested.

Pope Aids War on Divorce.

ROME, Dec. 13.—Pope Pius counsels all Catholic journals to adopt a sympathetic attitude toward the new movement in the Anglican church to restrict the obtaining of divorces. His holiness urges that the general effect of convincing mankind of the necessity for a law maintaining the indissolubility of the marriage tie would be greatly to promote the happiness of the human race.

THE RUSSO-JAPANESE WAR.

RUSSIAN BATTLESHIP SUNK. ANOTHER HILL TAKEN.

TOKIO, December 7.—It is officially announced that the Russian battleship Poltava has been sunk in the harbor of Port Arthur as a result of the Japanese bombardment; the battleship Retvizan has been seriously damaged and the cruiser Bayan is aground.

The commander of the Japanese naval guns in front of Port Arthur, telegraphing on December 6, says:

"An observation taken from 203-meter hill shows that the turretship Poltava is sunk and that the battleship Retvizan is listing heavily to port.

A later dispatch says the Japanese troops occupied Akasaka hill, fronting Port Arthur, yesterday, December 6.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XIX. BERNE, INDIANA, DECEMBER 22, 1904. No. 54.

Angels, Sing On.

Hark! hark! my soul! angelic songs are swelling,
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.

CHORUS:

Angels, sing on and tell the blessed story,
Tell of His birth, and of good-will to men:
Sing of His love and how He came from glory,
Of that new life and peace, good-will, Amen!

Onward we go, for still we hear them singing,
Come, weary souls, for Jesus bids you come;
And through the dark, its echoes sweetly ringing,
The music of the gospel leads us home.

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee.

Angels, sing on, your faithful watches keeping,
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

—FABER.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50 .....

Items of News and Comment.

A merry Christmas and a blessed Christmas season to all!

This number completes the fifty numbers of the MENNONITE for this year of grace, 1904. The next number will be that of January 5, 1905.

On Thanksgiving Day our Mennonite brethren of Ransom, Kan., held union services with the Christian church, the Lutherans and the Methodists.

Rev. Christian Kaufman, of Freeman, S. D., returned home on the 10th inst., after a Home Mission tour among the Dakota churches, in the interests of the Northern Conference.

The Junior C. E. society, which was organized in Wayland during the latter part of the summer, is showing a healthy growth and is in a flourishing condition. It will hold its regular business meeting on the first of the year.

The Marquise de Fontenoy finds that it requires from $50,000 to $70,000 for the "Church" to declare one to be a saint. The Pope was recently startled to find that there have been several candidates who had fulfilled all the qualifications for canonization, but from whom this supreme honor of the Roman Catholic Church had been withheld, in some cases over one hundred years, merely because their families could not pay the extravagant fees and expenses pertaining to the final ceremonial.

Berne will be honored by a visit from one of the vice-presidents of the Peace Conference which recently met at Boston and St. Louis. Dr. Sylvester F. Scovel, ex-president of Wooster University, Ohio, will lecture in the Mennonite church Christmas night on the subject of the Present Peace Movement, and on the next night he will give a popular free lecture on Robert Burns' "A man's a man for a' that."

The hospital question has again been opened up at Mountain Lake, Minn. The Hiebert brethren have offered the use of the Mountain Lake school-house, (which they purchased) for $1600, and if $3000 additional are subscribed the offer will be accepted. A "Mennonite Corporation" has been created to manage the enterprise.

Twenty to twenty-two years ago the brethren settled at Freeman, S. D., immigrated from Europe. Some of the party settled in Washington, Kansas and North Dakota. The latter part of October different brethren from these states visited their fellow pilgrims in South Dakota, and a reunion was enjoyed for the first time since then.

The North German Missionary Society cultivates the idea of self-support in its stations in Togoland, West Africa. Its native Christian constituency numbers 3,790 persons. Reckoning as money the value of materials or work contributed to the Church buildings, the contributions of the Togo Christians last year to Church work amounted to a little more than $5,000.

Nineteen congregations now compose the Middle District Conference, with about thirty ministers. Not including the Pandora, O., church the number of souls added during the year by baptism was 125, by other means, 64—a total of 189, bringing the total membership (deaths and withdrawals deducted) to 3195. The Sunday-schools report 232 teachers and 2386 scholars. 11 congregations have missionary societies, five prayer-meetings. $2415.56 was contributed to foreign missions.

"Zion's Herald" believes that if the churches in every city would unite to prevent crime, especially juvenile crime, it would not be many years before an impression would be made. The religious press seems to be working up to this all-important question. Will the sleeping churches respond and unite against the increase of crime which is assuming such frightful proportions is a question awaiting an answer.

Rev. A. R. Schorrmann, of Pennsburg, Pa., is expected at Berne over New Year, and according to arrangements thus far completed, will preach in the Mennonite church there in the morning. The change that came over his convictions as to military service and Christian profession while he served both as minister and soldier in Dantzig, Germany, his thrilling escape from that country as a deserter from the army, his entrance into the Mennonite church in Philadelphia and licensing as an evangelist in the Eastern Conference, and glimpses of his spiritual activity among the Pennsylvania churches since, have all been adverted to in these pages and need not be rehearsed. On January 2, he is expected to leave Berne for Pandora, O., to hold a series of meetings there for at least two weeks. We bespeak for him, under God's blessing, an awakening, a rekindling of spiritual fervor in his hearers, as God uses the brother's impressive earnestness and deep sincerity and gifts of speech.

One of the most beneficent agencies in a humanitarian point of view is the United States Life Saving Service. This was established through the earnest efforts of the late Governor William A. Newell, of New Jersey, while

member of Congress. After securing the act establishing them and the first appropriation, he was from 1861-63 superintendent of the life saving stations in New Jersey. Mr. Newell was a trustee of Rutgers College, and though in later years Governor of Washington Territory and until within a short time previous to his recent death a resident of that State, he maintained a lively interest in his native State, the college and, in particular, in the Life Saving Service which he founded. The last annual report of this Life Saving Service shows that during the last year there was a total of 697 disasters at sea and on inland lakes and on rivers, involving property valued at $9,051,150, of which the service saved $7,882,045. There were 4,337 persons on board of the distressed and endangered vessels, of whom 4,313 were saved, and only 24 lost. Besides these, 1,086 shipwrecked persons were succored at life-saving stations. The number of disasters involving total loss was 57. This work of rescue and salvage was done at a cost to the government of $1,593,619.97. There is no nobler branch of our government service than this.

Mission Gleanings About Africa.

There are in North Africa twice as many natives as in the South, and the South has twice as many missionaries as the North. So the need of North Africa is four-fold that of the southern half.

Roughly speaking, there are (from statistics) 100,000 inhabitants of Africa to each foreign Protestant missionary.

The Soudan has one Protestant missionary to 45,000,000 Mohammedans and Pagans.

Northern Africa has one Protestant missionary to 125,000 Mohammedans.

West Africa has about one Protestant missionary to 50,000 Pagans.

There are about five European missionaries to one American.

There are about two black men to every white man.—Sel.

The Week of Prayer at Berne.

Berne is looking forward to a Pentecostal shower of blessings during the Week of Prayer. As previously announced a series of union meetings will be held in the three main churches —Mennonite, Reformed and Evangelical, from New Year's evening to Friday morning. The speakers will be Mr. S. D. Gordon, of Oberlin, O., and Rev. Wm. Leich, pastor of the First Reformed church of Cleveland, O., the former to give English addresses, the latter German. In addition the noted singer and composer, C. H. Gabriel, will be present to conduct the song service. Mr. Gordon is a Y. M. C. A. worker, and has written two widely circulated books —"Quiet Talks on Power", and "Quiet Talks on Prayer." Power and Prayer will be his topics in his Berne addresses. He will give five addresses on each, afternoons in the Evangelical church and evenings in the Mennonite church, the last address to be given Thursday evening. His main topic on Prayer is "Prayer the greatest outlet of power," under which the following are grouped: Why so many prayers are not answered, Why the answer is so often delayed, The greatest outside hindrance to prayer, How to pray so as to insure the result. The topics on Power are as follows: Power in Sychar, The channel of power, The personality of power, The flood-tide of power, One great outlet of power. The five-fold purpose of these addresses is: Better living; better praying; better Bible study; better acquaintance with the Holy Ghost; better soul-winning.

Rev. Leich will give his addresses in the Reformed Church from Tuesday to Friday morning.

The business men of Berne have consented to close their places of business every evening during this season of spiritual refreshing.

The Northern District Conference.

This body held its thirteenth session at Henderson, Neb., Oct. 20-21, 1904, Rev. H. H. Regier presiding. The six congregations represented were the Bethesda, of Henderson, Neb., with 8 votes; Bethel, of Mountain Lake, Minnesota, with 8 votes; Salem, of Wisner, Nebraska, with 2 votes; Salem of, Freeman, S. D. with 12 votes; Friedensberger, of Loretta, S. D., with 3 votes; Salem, of Butterfield, Minn., with 2 votes—a total of 35 votes. The surplus of $41.11 in the treasury was granted to the use of the Home Mission Committee. Rev. H. R. Voth, the home missionary of the Conference, reported his labors in the three states covered by the Conference—Nebraska, Minnesota and South Dakota. The report gave rise to a spirited debate, and it was resolved, after the discussion of the topic, "What are the Needs of our District?" that a man was needed to labor within their territory for four months, that young men are needed who prefer spiritual work to business, that revival meetings, a more fundamental church discipline, more consecrated church members and praying members are all necessities.

In the considerations of the chief hindrances to the work of home and foreign missions the following points were brought out: Ignorance of the conditions, a false judgment of the life and work of a missionary, insufficient zeal for missions, and with many, ignorance of the crying need of mission work.

The discussion of the topic, "What is the Mission of our Home Mission Committee? prepared by Rev. Christian Müller and read in his absence by Rev. J. J. Balzer, emphasized the duty of finding and reporting families or congregations without ministers, in which evangelization work is necessary and thereupon sending a traveling evangelist thither.

In discussing the subject of the end to be sought in catechetical instruction, the answer was given, To show what God's word teaches and to urge the performance of it.

Revival meetings were discussed. They are intended to awaken the spiritually sleeping and win souls and workers for Christ.

Rev. H. A. Bachman read a paper on the interesting subject, "What Advantages would Result if all the Congregations had Uniform Church Rules?" The discussion of this subject was animated and called forth general participation and interest, and it was the general sentiment that such uniformity would promote greater unity in spirit and work. This article is to appear in the "Bundesbote", and furthermore, the matter will be referred for consideration to the General Conference.

A question of local interest—pertaining to preparatory schools —was then considered, after which the closing business was transacted.

The next session will be held somewhere in South Dakota next June.

The following officers were elected: President, H. H. Regier; secretary, H. P. Goertz; treasurer, Jacob Risser.

Program Committee: J. J. Balzer, Arthur Leisy, Christian Miller. Evangelization Committee: Jas. Waltner, P. J. Friesen, J. J. Fast.

Week of Prayer Topics.

SUNDAY, JANUARY 1. — Sermons.—"The World-wide Conditions of True Worship". "But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshipers. God is a Spirit, and they that worship him must worship him in spirit and truth". John 4: 23, 24.

MONDAY, JANUARY 2.—"The Kingdom of God on Earth." "After this manner, therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come." Matt. 6: 9, 10.

TUESDAY, JANUARY 3.—"The Visible Church of Christ." "And upon this rock I will build my church, and the gates of Hades shall not prevail against it." Matt. 16: 18.

WEDNESDAY, JANUARY 4.—"All People and Nations". "Let the peoples praise thee, O God; let all the peoples praise thee. Oh, let the nations be glad and sing for joy; for thou wilt judge the peoples with equity, and govern the nations upon earth." Ps. 67: 3, 4.

THURSDAY, JANUARY 5.—"Missions—Home and Foreign." "And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Luke 4: 17-19.

FRIDAY, JANUARY 6. — "The Family and the School." "And Abram fell on his face, and God talked with him, saying, I will establish my covenant between me and thee, and thy seed after thee, throughout their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." Gen. 17: 3, 7.

SATURDAY, JANUARY 7.—"Our Own Country". "He hath not dealt so with any nation". Ps. 147: 20.

SUNDAY, JANUARY 8. —Sermons, "The Reign of the Prince of Peace." "And he shall speak peace unto the nations: And his dominion shall be from sea to sea, and from the river to the ends of the earth." Zech. 9: 10.

The American Standard Revised Bible.

The Anglo-American version was begun in 1870 and completed in 1885, the ablest British and American scholars of many religious denominations and educational institutions having engaged in its preparation. The version itself was a vast improvement on all preceding English versions. Unfortunately however, the full worth of the work done by American scholars was not recognized, since the British revisers did not incorporate the result of these labors into the text, but an appendix, rather hastily prepared with the preferences of the American committee, was printed with the version.

When their work was completed, the British revisers disbanded, while the American committee kept up their organization and continued revising the appendix, and indeed the whole of

the Bible. They agreed, however, not to issue any American version until after fourteen years had elapsed, and further pledged themselves to use their influence in securing a wide circulation, in America, for the Anglo-American version. Both of these pledges were faithfully kept.

During these fourteen years and more British and American scholars gradually came to the conclusion that the American revisers were nearer the meaning of the original languages than their British co-laborers.. It was determined, therefore to issue an American Revised Version.

Nearly every other version was marred by mistakes. The American revisers sought to make the Bible—a book for learned and unlearned people—intelligible. Accordingly they ommitted archaic and unintelligible words. The following are examples:

Chiel, grissled, lien, marish, minish, sith, strake, strowed, collops, chapiter, hozen, feller, clouts, hough, reins, seethe, holpen, bewray, astonied, usury, prevent.

Words misunderstood are replaced by others newer and better, so that the meaning of the scriptures is more clearly brought out.

"Daysman" becomes in the American version "umpire"; "couches" "sittings"; "chargers" "platters"; occupiers" "tradesmen"; "seethe" "boil"; "chapters" "capitals"; "fan" "winnow"; "wist" "know"; "demons" "deyils"; "hungered" "hungry"; "quick" "living".

To continue with illustrations, in the American Revised Version, "trod" is used for "trode"; "two" for "twain"; "knew" for "wist"; "know" for "wot"; "covenant" for "testament"; "teacher" for "master"; "grain" for "corn"; "grain fields" for "corn fields"; "poured out" for "shed"; "provisions" for "victuals"; "reasonsonings" for "questionings" "try" for "tempt"; "drove"; for "drave"; "drag" for "hale"; "load" for "lade"; "show" for "shew;" "guard" for "ward"; "self-control" for "temperance"; "food" for "meat"; "factious" for "heretical"; "bodies" for "carcasses"; "gift" for "boon".

Not only have the American revisers done good work by modernizing words which make the Bible a more intelligible book, but expressions as well are changed for the better. One important word "Jehovah" is used for "Lord" and "God" wherever the word occurs in the original. It is a well-known fact that it was a superstitious veneration for the memorial name that kept the Hebrews from pronouncing this word.

"Sheol" is used for hell, pit and grave when the abode of the dead is intended. In this the English revisers were inconsistent, since they began to introduce the term, but used it only twenty-nine out of sixty-five times. The American committee makes use of the word throughout.

In the American Revised Version "Holy Spirit" is always used for "Holy Ghost"; a vast improvement.

This version is in closer conformity to the original languages. It removes words that puzzle the ordinary reader and even the scholar—such as "dragon," "arrowsnake" of the British version. The American version has received words of warmest praise from ministers, teachers, Bible scholars, reviews, and the religious and secular press on both sides of the Atlantic.—"Boston Transcript."

A Child Shall Lead Them.

A touching incident is told by Eben E. Rexford in the New York Observer: There was a quarrel in the household. The father and mother had spoken bitter words to each other. The sun of home was under a cloud. Little Ruth went about with a sad look on her face. It grieved her to see the angry scowl on her father's face and to hear the hard sound in her mother's voice. By and by she went out. She went into the arbor and knelt down and prayed.

"Dear God," she said, "we've got trouble. Papa and mamma are angry. There's something wrong in their hearts. Won't you please make it right? It hurts me so to hear them say such bad things, because I love them. I know they love each other, but I guess they forget it, sometimes. Dear God, please make them remember all the time."

The little girl's father overheard her prayer. He went to his wife, and said:

"Forgive me! I was to blame for what happened this morning."

"No John," she cried, the hard look going out of her face. "I was wrong. I knew it, but I wouldn't own it. Forgive me!"

"Both of us were to blame, perhaps," he said, and they kissed each other, just as Ruth came into the room.

"O papa, O mamma! you've made up," she cried, with a radiant face. "I'm so glad—so glad! I prayed you would, and I think my prayer must have been heard."

"Yes, dear," said the father, "your prayer was heard and answered."

Your renewal to "The Mennonite" and one new subscriber from now until January 1906 for only $2.50.

Our C. E. Topic.

Topic for December 25: THE LIGHT OF THE WORLD. Isa. 9: 2-7.

MEDITATIONS.

The poet Tennyson, in his "In Memoriam" speaks for the race in these pathetic lines:

.....
"but what am I?
An infant crying in the night;
An infant crying for the light:
And with no language but a cry."

"Infant"; "crying in the night"—these words vividly and picturesquely set forth the mental, moral and spiritual state of man before Christ came. Mentally, he did not know whence he came and whither he was going. He was beset by sickness and sorrow, by trials and crosses, and the best philosophy this world could offer him was the gloomy resignation of Stoicism. The greatest bug-bear was that "grim reaper", Death, and Lord Bacon realized this when he wrote, "Men fear death as children fear the dark." Now Jesus Christ came to bring life and immortality to light through the gospel. He directed the lime-light of His teaching and example on human life and revealed its weakness and hopelessness. "Ye must be born again", He told Nicodemus and the whole world. "Whosoever believeth on the Son hath life". "He that believeth not the Son shall not see life." Christ's teaching in these and other passages is that outside of Him there is no life worthy of the name, but on the contrary, only death as the wages of sin, death in the sense of alienation from God. With this new life was bound up the question of immortality, and both questions were solved simultaneously. Do you have this new life; then you are immortal, for this new life is everlasting life. Paul joyfully says, "Christ is my life and death my gain"—"The gift of God is eternal life through Jesus Christ our Lord". No fear of death in Paul, but a glad waiting to "be present with the Lord" to a degree not possible in his earthly life. Thus Christ came to throw light on the problem of existence, and the light that dispels all the darkness and mistiness of human inexperience is faith in and oneness with Him. "I am the resurrection and the life; whosoever believeth in me, though he were dead, yet shall he live."

Men were in the dark morally before Christ came. If they had any light at all it was the feeble glimmer of the "light of nature". But it is distinctly said that they "loved darkness rather than light"; and when darkness is once loved, then, indeed men's deeds must be evil. John 3: 19. "No one is so blind as the one who will not see." "They became vain in their imaginations, and their foolish hearts were darkened", says Paul. "Dead in trespasses and sins" was the Divine verdict passed upon a morally blind race. We can form some idea of the lax, grossly immoral life of sensual indulgence which the heathen lived in Paul's day when we note the lists of sins with which he charges them here and there in the Epistles—fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity; and as to the sinners, there were whisperers, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, covenant breakers, without natural affection, implacable, unmerciful; again adultery, uncleanness, lasciviousness, idolatry, witchcraft, wrath, strife, seditions, heresies, drunkenness, revellings, and the like. These were all the moral fruits of the life in the flesh which Christ came to crucify and supplant by the holy life from above, the fruits of which would be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. All those who have put on Christ and walk in the Spirit live in the full radiance of the Divine light shining forth from Jesus, whom they follow.

Men were in the dark spiritually before Christ. They knew not God, or in Paul's words, "When they knew God, they glorified Him not as God, neither were thankful", and by falling into idolatry, "changed the truth of God into a lie, and worshipped and served the creature more than the Creator". Any one who has read Roman and Grecian history and mythology, for instance, knows what a multiplicity of gods the ancients had, and what a low standard of morality and decency these gods often maintained among each other. And the reader has had to exclaim, "How different from the God whom Jesus reveals!" Christ hath declared or revealed the true God. God is Love, He is the Father, He is morally perfect, He is a Spirit, whose likeness can not even be imagined, the Author of all good. And Christ came to embody this new and infinitely higher idea of the Godhead and make it tangible and practical. He was the express image of His Father's person. "He that hath seen me hath seen the Father also." When we have seen the vision of Christ's God as declared by Him, we shall likewise be changed into His image, and become like our God.

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Editorial.

The Christmas season will not witness much merriment in Japanese and Russian homes. Doubtless many families bereft of fathers or sons by the inexorable demands of ruthless war, feel more than ever like praying for the coming of the Prince of Peace into their countries and capitals.

The "little babe of Bethlehem", although He "grew in wisdom and in stature" never outgrew His childlike simplicity, trustfulness in the Father's love, and obedience to the Father's will. And to His followers He still says, "Except ye be converted, and become like little children, ye shall not enter into the kingdom of heaven."

Wagner's "Simple Life."

Some kind friend, who has chosen not to disclose his identity, having read our editorial of several issues since on the probable message of Charles Wagner's "The Simple Life", which we confessed not to have read, has mailed us a copy of that book, with a request for our opinion. Thank you, anonymous friend, for the courtesy! We have not yet read it through, but possibly we can safely venture an opinion anyway. Many sentences in the book cannot be mastered in one reading, but must be reread and studied. It is to be regretted that the translator often uses sloyenly and barbarous English. That is the trouble with any translation, and especially this wretched translation—we are deprived of the full force of the author's style as a Frenchmen who reads the original could not miss it. I honestly confess that I do not like to read a book whose workmanship as a translation is clumsy and bungled, though this case shall be an exception.

Like every book, this one contains truth and error, wheat and chaff. The idea of simplicity is a timely one in these days of hustle and business unrest, and we doubt not that the book will accomplish some good by a large circulation among restless and artificial classes. It administers a deserved rebuke to those mercenary spirits, who measure everything by dollars and cents, and it makes a brave stand against a life of sensuality and excess. It gives some good advice in pithy phrase, like the following: "A man is simple when his highest desire consists in wishing to be that which he should be; that is to say, a true and honest man." Also, "The human ideal will be the desire to transform life into something better and grander than itself." But as I was reading I could not help thinking that we have an apostle of simplicity over here among us, dead indeed as to the body, but very much alive as to the spirit when you read him—and this is an incomparably greater man than Charles Wagner —it is the grand old philosopher, Ralph Waldo Emerson. He has said the very same things in still more compact and memorable sentences but it is to be feared that too many of Emerson's countrymen have forgotten him—such is fame!—and are reading Wagner just because he is the passing fad. Next year you will not hear of "The Simple Life." As for myself, I prefer Emerson. If an American takes his gospel to heart he does not need to import a Frenchman to tell him what a simple life is and that it is essential to happiness. One of the best Essays the "Sage of Concord" ever wrote is the one on Self-Reliance. Listen to these clarion tones: "My life is not an apology, but a life. It is for itself and not for the spectacle. I much prefer that it should be of lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding." Notice how near the following approaches to Wagner's gospel, while expressed in a far more masterly manner than Wagner is capable of saying it. "Man is timid and apologetic; he is no longer upright; he dares not say 'I think', 'I am', but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose." The Essay on Spiritual Laws is full of meaty phrases which ring through the mind like a gong. The underlying thought always is, "Be yourself", "Be true to the laws of your nature," and this is the burden of Wagner's appeal though the latter makes it in a more systematic and popular, and a less philosophic manner.

But this is a religious paper, and Christ is to be held up rather than Emerson and Wagner. These wrote, but Christ lived. Grander than all the finest sentences of the wisest modern sounds the invitation of Jesus down the intervening centuries: "Come unto me all ye that are weary and heavy laden and I will give you rest." This is a call to the Simple Life, which brings rest.

Christmas Reflections.

The birth of a child into a home is always the theme of rejoicing. The joy even extends to the neighbors, and congratulations are given or sent, some of the mothers and daughters come to take a peep at the tiny newcomer, and there is no end of endearing epithets and eulogies of eyes and hair, size and weight, looks and resemblances. As to the family to whom the baby belongs, its thoughts are all concentrated upon the wee bit of humanity that has come to bless it. All ideas of family felicity are bound up in the child. Home were not home without it. It is the invariable theme of conversation, the object of constantly reiterated comment; the sense of its presence in the home sends a thrill of indefinable rapture down to the depths of the parent heart, and both feel themselves richer than Crœsus with all his gold. All the treasures of the Indies are as nothing compared to the treasure stowed away in yonder cradle. They could not feel more honored if the President of the United States made his home with them.

When the Christ-child was born into the world, there was rejoicing in heaven and earth. A choir of angels sang a chorus of praise; and we can imagine the entire angelic population of heaven breaking out into psalms of celestial joy unmatched by anything ever experienced on earth; we can imagine the Father of His "only begotten Son", in whom later on He was "well-pleased," touched at the Divine Father-heart with the feeling of exalted complacence. Earth had to be partaker of the heavenly joy, and why not, for the birth took place on earth to signify peace on earth. The virgin-mother, gazing in mute ecstasy upon her first born, the shepherds who had been directed by a heavenly messenger to the side of the manger, subsequently the Magi, the aged Simeon and Anna, and all the other privileged visitants, all signified their joy in some form or other, which joy became the more mysterious and intense because it was the joy of faith, and contained elements that were from heaven. It was a joy that shaded off into speechless awe and wonder, or perhaps, if speech was possible, could only repeat, "Unto us a child is born, unto us a son is given."

There are two things all of us who love Christ, have doubtless often longed for: first, a taste of the joy experienced on the first Christmas day that ever dawned, by those whose eyes were Divinely permitted to gaze upon a newborn child which was to be the world's Saviour; secondly, a vivid sense of the incarnateness of this little Jewish babe that to all appearances looked and acted like the thousands of Hebrew babes that had preceded it. These longings were shared notably by the aged Simeon, and the blessedness of their fulfilment vouchsafed to him. O could we but have Simeon's experience! He held the babe in his emaciated arms, trembling with age, and in a voice broken both by the weight of years and the overpowering magnitude of the joy, exclaimed, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Now that he had seen the most awe-inspiring sight possible to him in his earthly life, he was ready to leave it. And so we think we would feel. He had, for but one brief moment perhaps, caught a glimpse of the incarnation mystery unveiled; he had seen something in the third heaven which it was unlawful for him to utter in any but the most general terms: and now he is ready to die. Could we but enjoy his vision, we would feel that for once in our lives we were taking in the glories of a real Christmas. For I believe that a real Christmas, in the deepest sense of the word, a Christmas according to God's idea, is the Christmas that Simeon celebrated. It is the heavenly Christmas.

Both sense and faith saw the Christ in Simeon's experience. His eyes feasted on the beautiful little baby form and features, his faith on the no less beautiful character— more than that, on the Divinity—of the child. It can never be given us to realize the sensuous bliss of the venerable saint, and there is no use in longing for the impossible. And just to that extent our realization of the incarnation, as far as a visual glimpse would affect the imagination and the conceptions, is inadequate. But let us not forget what faith will do; let us not forget what it has done. Let us console ourselves with the words spoken to Thomas: "Blessed are they that have not seen and yet have believed." Let us bear in mind a glorious

promise—that we shall see Him as He is. Then sight shall indeed not take the place of faith but deepen and glorify it. In the meantime let us "rejoice in hope of the glory of God", and Christmas Day will be full of blessed suggestions.

Correspondence.

CUCAMONGA, CALIF., Dec. 14, 1904.—It seems as though your humble correspondent from across the Rocky Mountains can hardly muster up courage to write, after waiting days and weeks in terrible suspense for news of hope for the recovery of a dear brother who is laid low with terrible suffering in the hospital at Cleveland. But God is our help, our stronghold and our refuge, and through His love, His help and mercy, a loving sister is able although, deprived of the privilege of standing at the bedside of the suffering brother and administering to his needs in loving kindness, to commit him trustingly and hopefully into the loving Father's care, who doeth all things well.

Again, through the love of God, we are privileged to report days of rich spiritual blessings here. At the close of the Pacific conference at Paso Robles our traveling minister, Rev. P. R. Aeschliman, from Colfax, Washington, accompanied our minister, Rev. M. Horsch, home and remained with us from Dec. 1st to 4th. In that time he preached five sermons for us, full of zeal and Christian energy. It proved a spiritual feast for us all and we continue to pray that God may richly and abundantly bless the brother's work as he continues his journey through the different churches.

On Sunday evening, the 11th inst., our Mission Sewing Society, which was organized a year ago, celebrated the first anniversary of its existence. A well-prepared program was rendered and a large crowd was in attendance. An interesting letter from Brother and Sister Linscheid, missionaries in Montana, written for the occasion, was read and enjoyed by the audience. Every one present seemed to enjoy the blessing, and the society certainly has reasons to be thankful and encouraged over the first year's work and experience. The report of the secretary showed an increase during the year of ten members; the society now has 24 members. We certainly have reasons for great gratitude towards our heavenly Father.

On the above mentioned date, in the morning five new members were received by letter into the church. May God bless them in the church and cause them to be a blessing to us all!

At present the Sunday-school is busy preparing a program for Christmas. Our choir meets twice a week for practice. Also the male quartette is busy preparing for Christmas. Undoubtedly our eastern friends who are sojourners here cannot realize how near Christmas is when the oranges are being gathered in, the flowers in beautiful bloom, and no fire for heating purposes in the house.

Wishing you all God's richest blessings for the coming holidays!

SARA C. SPRUNGER.

The Mercenary Spirit.

(FROM "THE SIMPLE LIFE".)

The mercenary spirit brings us to one single question: "How much will that bring me?" He includes it all in an axiom: "With money one can procure anything." With those two principles of conduct a society can descend to degrees of infamy that are impossible to picture or to imagine.

How much will it bring me? That question, so legitimate when it regards the precautions that each one should take to assure his subsistence by his work, becomes terrible as soon as it overflows its limits and dominates all one's life. That is so true that it destroys even the labor which is our breadwinner. I furnish paid labor, nothing better, but if I have no other inspiration during this labor than to get my pay, nothing is worse. A man who has for motive of action his salary only, does poor work. What interests him is not his work but the money. If he can shirk his work without cutting his pay be sure he will do it. Mason, laborer, mechanic, he who does not love his labor and does not put interest or dignity into it, is a bad workman.

The physician who thinks only of his fee is a man to whom it would not be well to confide one's life, for what actuates him is the desire to garnish his purse at the expense of yours. If it is to his interest that you should suffer a long time, he is capable of cultivating your ailment instead of restoring your health. He who cares only for the profit in the instruction of children is a poor professor, for the profit is mediocre, but his teaching even poorer. What does mercenary journalism value? The day when you write only for the penny, your prose ceases to be worth even that penny. The nearer human labor touches objects of an elevated nature, the more the mercenary spirit, if it intervenes, sterilizes and corrupts it. They are a thousand times right who say that all work merits a compensation, that all men who consecrate their efforts to entertain life should have their place in the sunshine; and whosoever does nothing useful does not earn his living—in a word, is but a parasite. But there is no graver social error than to reach a point where to reap a gain becomes the sole motive of action. The best of us which we put into our work, let it be force of arms, warmth of heart, or the tension of intelligence, is precisely what no can pay us for. Nothing proves more clearly that man is not a machine than this fact: two men at work with the same strength, the same gestures, produce results entirely different. Where is the cause of this phenomenon? In the divergence of their intentions. One has a mercenary spirit, and the other a simple soul. Both receive their pay; but the work of one is sterile, the other has put his soul in his work. The work of the first is like the grain of sand which remains to all eternity a grain of sand out of which nothing can come; while the other is like the living seed thrown to the earth: it germinates and brings harvest. There is no other way to explain why so many persons have not succeeded, while employing the same external means as the others. Automatons do not reproduce and the labor of a mercenary person brings forth no fruit.

The Pawned Testament.

A poor student of the university of Leipsic, having occasion to undertake a journey to his distant friends, was in want of money needful for the purpose, and was compelled to go to a Jew to pawn his Hebrew Bible and Greek Testament.

The latter contained the Greek and German text in opposite columns. The Jew, little as he valued this book, was prevailed on to loan the student half a rix dollar for it. During the absence of the student he determined to read it through, with a view of confirming his enmity against Jesus, and to be the better prepared to testify his zeal for the Jewish faith.

He concealed it from his family, and commenced its perusal, which, as the young man was absent seven weeks, he had time to do. As he read, he was surprised and impressed, and at times was ready to exclaim, "Oh, that Jesus was my Saviour!" When he had gone through the book, he was greatly perplexed and astonished that he had been able to find nothing to increase his hatred to Jesus, but had rather discovered much that was sublime and heavenly. He now charged himself with folly, and resolved to open the book no more.

He adhered to this resolution for several days, but was soon compelled to peruse it a second time, with the determination to be more careful in ascertaining that Jesus and His apostles had deserved the hatred of Jews in all ages. Still he was unable to find what he wished; while he was impressed with the consolation it imparted to the afflicted, and the immortality of glory it revealed, which seemed to remove the anxiety he had long felt on this subject.

He was compelled a third time to read the book; and now the history, the doctrines and the promises of Jesus destroyed his opposition, and melted his soul. He was overcome to tears, and resolved on embracing the doctrines of the Gospel. He announced his change to a Christian minister, purchased the New Testament of the student, to whom he became a warmly attached friend, and continued to give evidences of being a consistent Christian.—Sel.

The Sunday School Lesson.

Subject for December 25: THE PRINCE OF PEACE. Isa. 9:1–7.

GOLDEN TEXT: His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Isa. 9: 6.

LESSON TEACHINGS.

Introduction. This prophecy was written by the prophet Isaiah, of whom we have heard before. He prophesied in the reigns of Uzziah, Jotham, Ahaz and Hezekiah. He lived in Jerusalem and was King Hezekiah's spiritual and political adviser. His wife was a prophetess.

The kingdom of Judah was in a state of distress when this prophecy was written. Because Judah, under Isaiah's influence over King Ahaz (see Isa. 7:2–9) refused to join the alliance between Syria and Israel, these two nations attacked her. The whole story is written in Isa. 16: 5 and 2 Chron. 28: 5-15. The besieging nations captured a great many people and shut them up in Damascus. The king of Israel slew in Judah 120,000 in one day. No wonder they needed comfort. At the same time these judgments were permitted to fall upon Israel because of their sins, especially the sins of the king, who made molten images, burnt incense to the heathen gods, burnt his children in the fire after the abominations of the heathen, and in every way proved a wicked and ungodly king. "Wherefore the Lord God delivered him into the hand of the king of Syria," is

the moral drawn in 2 Chron. 28: 5.

But instead of crying to the Lord in his distress, Ahaz sought human help. He made an alliance with Tiglath-Pileser of Assyria, and to buy his help he rifled the sacred temple of its treasures, of its silver and gold; but, though the Assyrian king took Damascus and slew Rezin, Syria's king, in the end he only "distressed Ahaz and strengthened him not." Fair Palestine was devastated by invading armies, including the Philistines and the Edomites, until at length Isaiah could write of it (1:7): "Your country is desolate, your cities are burned with fire, your land, strangers devour it in your presence, and it is desolate as overthrown by strangers."

1. Light to Those in Darkness (1–5). The land of Zebulun and Naphtali, Galilee of the nations, the country on which Nazareth bordered and which lay around the sea of Galilee, suffered most from the horrors of war. It was in darkness and the light was Christ. Christ called Himself "the light of the world" (John 8:12), and in Galilee especially was His light manifest. The whole world lay in darkness until Jesus came, but it shall finally throughout its length and breadth see the light. So dark was the world without Christ that it dwelt "in the land of the shadow of death." But now the Light hath shined, the Light that lighteth every man that cometh into the world, so that none is without excuse. To a certain extent the light hath shined even into the hearts of the heathen (Rom. 1: 19, 20); but in Christ the light became incarnate and His atonement and gospel are to be preached in all the world. And the time will come when "every knee shall bow and every tongue confess" Him.

But besides light, joy and increase shall also become the portion of God's people. They belong together. Christ's religion is one of joy (see Acts 8: 8; 1 Pet. 1: 8), joy even in suffering. Historians tell us of the new light that seemed to beam from the faces of the Romans as they accepted the faith. The time of Israel's chief joy has not yet come, for she has not yet accepted the Light. But God hath not cast away His people whom He foreknew, and when the fulness of the Gentiles shall have come in, and the church interval has come to an end, then shall all Israel be saved. See Rom. 11: 1–2, 25–26. At present she is scattered over the world, without a home, the foot-ball of the nations. Then she will dwell again in the land marked out for her, and all nations shall go up to Jerusalem. See Isa. 2: 5. Increase and joy will then be hers (Isa. 49: 10–22; Isa. 35: 10; 55:12).

Besides giving light, increase and joy Christ also gives deliverance (v. 4). This will be fulfilled for Israel when He shall deliver her from all oppressors (Zech. 12: 1–21; 9: 12–17). He is the deliverer to-day from sin's yoke of bondage. All that come to Him find rest to their souls. See John 8: 36.

2. Jesus Predicted and Described (6, 7). Seven centuries before the Christ came the Holy Spirit here delineated His human and Divine features and outlined His work. Let us outline v. 6. "A child is born"—human helplessness. "A son is given"—Divine origin. Compare Luke 2:11 with John 3: 16. See how the Gospel stories correspond to this picture here given. "The government shall be upon his shoulder"—His glorious reign. He is finally to be at the head of all earthly governments. Psa. 2: 6–11; Jer. 23: 5, 6; Zech. 6: 12, 13; 1 Cor. 15: 25. "Wonderful"—Because Divine and human in one person, a permanent mystery. His character is wonderful, and men have not ceased to wonder over it. His love is wonderful, and passeth knowledge. His work is wonderful, effecting by his own obedience the salvation of the world. "Counsellor"—Christ is the true wisdom of the world (1 Cor. 1: 30). He being their Guide the most foolish of men can claim to be wise on the greatest question that confronts humanity. See Col. 2: 3. "Mighty God"—He was not only "with God" but "was God" (John 1: 1). "Everlasting Father"—"I and the Father are one." Christ existed from all eternity. "Prince of Peace"—By His removing sin He removed strife and struggle in the hearts of men and introduced the peace of God which passeth understanding. By His reconciling us to the Father, He made peace between man and God, so that believers can say, "Being justified by faith we have peace with God through our Lord Jesus Christ." He ensures peace between man and man. And finally He will usher in that reign of righteousness and peace of whose dominion there will be no end. See Isa. 11: 6; Luke 2: 14; Psa. 72; 8–11; Luke 1: 32, 33. The zeal of the Lord of hosts will perform this. "God's faithfulness, love and power are pledged to make it all sure."

All who renew their subscription before January 1905 will receive the Year Book free as premium.

Ministers' Meeting.

BALLY, Pa., Tuesday, Jan. 24, 1905.
10 a. m.

1. Half Hour of Prayer and Praise.
2. Topic: The value of newspaper reading from a Minister's Standpoint.
   Der Wert der Tagesblätter vom Standpunkt des Predigers betrachtet.
   A. M. FRETZ.
3. Halfhour of questions and answers on Bible teaching. Each one to hand in one question written out and signed. The leader will refer them to those present for answer. Out of this may come some matter for future meetings.
   1:15 p. m.
4. Topic: Mennonite doctrine—Arminian or Calvinistic?
   Mennonitische Lehre — Arminisch oder Calvinistisch? S. M. GRUBB.
5. Modern heresies—What have we to do with them?
   Moderne Irrlehren—Was haben wir damit zu schaffen?
   W. S. GOTTSHALL
6. Helps and hindrances to the promotion of spiritual life in the church. Hülfsmittel und Hindernisse in der Förderung des geistlichen Lebens in den Gemeinden.
   A. R. SCHOEMANN.
7. A Round-table Talk. Subject:—
   a) Why am I a Christian?
   Warum bin ich ein Christ?
   b. Why a Mennonite?
   Warum ein Mennonit?
   Each one be ready to participate in this. Avoid generalities. Be personal and practical.

Marriages.

ORENDORFF—HUFFMAN.—On Nov. 23, 1904, by Rev. S M. Musselman, at Noble, Ia., John Orendorff, of Wayland and Avis Huffman of Noble, Ia.

BOSHART—EICHER.—On Nov. 27, by Rev. S. M. Musselman, near Wayland, William Boshart and Anna Eicher, both of Wayland, Ia.

RITTLER—WITTRIG.—On Dec. 7, by Rev. S. M. Musselman, at Crawfordsville, Ia., Dr. Elmer Rittler of Wayland, and Lydia Wittrig, of Crawfordsville.

MAGDEFRAU—BOSHART.—On Dec. 7, by Rev. S. M. Musselman, at Wayland, Ia., Frank Magdefrau and Laura Boshart, both of Wayland.

WITTRIG—HERZOG.—On Dec. 20, by Rev. S. M. Musselman, at the home of the bride, John Wittrig and Margaret Herzog, both of Noble, Ia.

Deaths.

GEHMAN.—On December 8, 1904, Florence, daughter of Ella and the late Warren Gehman, age 12 years, 7 months and 17 days. Services were held at the home of her step father, Chas. Stauffer, on 227 S. 5th st., Allentown, on Sunday eve., December 11, conducted by Rev. W. H. Gruhb, and on Monday at the New Goschenhoppen church, where Rev. C. M. DeLong assisted. Interment in adjoining cemetery.

Contributions.

For Foreign Missions.

During the month of November the following gifts were received:—

GENERAL FUND.—From Berne congregation, Thanksgiving Day offerings, $1066 18; ditto, proceeds of the S. S. children's produce sold at auction, $196 43; private thank-offerings, of members of the Emmaus congregation, Kan., $60; additional thank offerings of the Emmaus congregation, $5; First Mennonite church, Newton, Kan., $50 80; additional from individuals of the same church, $10; Alexander wohl church, $47.44; Summerfield, Ill., $27.25; Deep Run church, Pa., $13.78; Souderton, Pa., $17.75; Junior C. E. Souderton, $5; church at San Marcus, Cal., $20; Benjamin Ratzlaff, Shelby, Okla., $85 79; West Zion church, Moundridge, Kan., $18; Beatrice, Neb. S. S. collection, $38.25; Springfield church, Pa. $10.50; Deer Creek church, Okla., $28.95; Hereford church, Pa., $54; anonymous, Deer Creek, Okla., $50; Salem church, Dalton, O., $10.85; Sister Sarah Baumgartner, Dalton, O., $2; Trenton O., church, for third quarter, $13.85; Sister A. R. Augspurger, $2; Sister Lisetta Kinsinger, $5; Rev. H. J. Krehbiel, $10; Bethel church, Mo., $11; Thanksgiving offering, Medford, Okla., $14.75; Hoffnungsfeld Eden church, Kan., $10; Thanksgiving offering Karolswald church, S. D. $131.50; Eigenheim S. S., $2; Halstead, Kan., Y. P. S., $10.05; Thanksgiving offerings, Loretta church, S. D., $24; Hoffnungsfeld church, Kan., $20.45.

FOR MONTANA MISSIONS.—From church at Pretty Prarie, Kan., $25.20; Ladies' Mission Society, Wadsworth, O., $10.

FOR INDIA MISSIONS.—From church at Pretty Prairie, Kan., $25.20; John C. Eberle, Moundridge, Kan., $5; Bethel church, Inman, Kan., $45; Thanksgiving Collection, Springfield church, Okla., $18 20.

FOR INDIA ORPHANS.—From Jacob Wiens, Winkler, Man., $20; Carrie Warren, Hammon, Okla., the tenth of her earnings, $1; Rev. H. J. Krehbiel, Trenton, O., $5; Blumenfeld church, Thanksgiving collection, $9.50; from friends of missions for support of an orphan, per Annie Funk, Paterson, N. J., $20.

FOR INDIA LEPERS.—From anonymous, per Jacob Hoeppner, Man., $5; Rev. H. J. Krehbiel, Trenton, O., $5; P. J. Schmidt, Moundridge, Kan., $5; Mrs. Valentine C. Birney, Ill., $4 17; Salem church, Cordell, Okla., $8 30.

FOR AN ORGAN FOR THE MONTANA STATION.—From Rev. H. J. Krehbiel, Trenton, O., $3; Mrs. P. J. Schmidt, Moundridge, Kan., $5; Girls' Society of West Zion church, Kan., $3.50; Beatrice S. S., Neb., $6; Girl's Society, Garden Township church, $3; Helena Harder, Whitewater, Kan., $1.

FOR A SEWING MACHINE FOR MONTANA STATION.—From Rev. H. J. Krehbiel, Trenton, O., $2; anonymous, Pasadena, Cal., $1; Children of Beatrice S. S., Neb., $6.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

For Publication Fund.

From I. A. Sommer, a Christmas present, $15.

John Braun, Altona, Man., $0.50; S. P. Lehman, Fortuna, Mo., $1.

Gratefully acknowledged,
MENNONITE BOOK CONCERN.

For India Missions.

From Eva Becker, $21 for lepers; from Christian Miller, $20 for general purposes.

Gratefully acknowledged,
P. A. PENNER.

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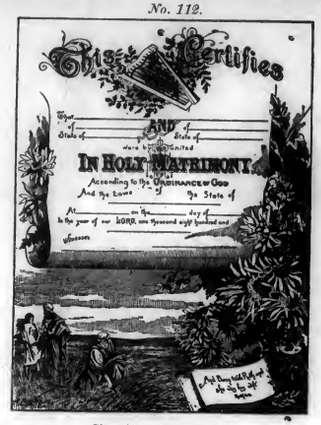

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News of the Week.

Domestic.

Mrs. Chadwick Pleads Not Guilty in Court.

CLEVELAND, December 17.—Mrs. Chadwick pleaded not guilty to all the indictments found against her by the special grand jury to-day. She will not give bail and was again locked up in the county jail. Mrs. Chadwick fainted in jail this morning but she was soon restored to consciousness. The sheriff's order barring visitors from the jail, excepting during regular visiting hours was rigidly enforced to-day.

President Beckwith and cashier Spear, of the Citizens' National Bank, of Oberlin, O., were arraigned with Mrs. Chadwick, also, and pleaded not guilty to the charges brought against them. United States District Attorney Sullivan asked that the bail be fixed in each case, and J. P. Dawley, attorney for Mrs. Chadwick, declared that his client had no desire to offer bail and would remain in custody for the present at least Beckwith and Spear were ordered by Judge Wing to increase their bonds to $25,000, they having been held previously under bonds of $10,000. They furnished the bond and were allowed to depart.

Steamer Burns; Nine Lives Lost.

NEW YORK, December 17.—By the burning of the Starin line steamer Glen Island, in Long Island sound today, nine lives were lost and property roughly estimated at a quarter of a million dollars was destroyed. That more lives were not sacrificed undoubtedly was due to the personal courage of the officers and the crew, and the excellent discipline maintained when a horrible death for all seemed almost a certainty.

Falling Wall Kills Eight at Minneapolis.

MINNEAPOLIS, December 20.—A few minutes after 1 o'clock this morning the side wall of the O. H. Peck building in Fifth street south, which was left standing by the great fire of last Tuesday night, toppled over in a high gale, falling on the Croocker hotel, a three-story structure adjoining. Tons of brick and mortar crashed completely down through the building, carrying floors and all, into a mass of debris in the basement. There was no warning of the disaster and thirteen persons who were sleeping were caught in the crushed structure.

Blizzard Raging on the Coast.

NEW YORK, Dec. 18.—The snowstorm and gale which struck the coast yesterday afternoon and continued until the early hours of this morning was the most violent that has occurred for several years. Reports from the New Jersey and New England coast and from incoming steamers tell of furious gales and many disasters.

Boys Play William Tell and One is Shot Dead.

LINCOLN, Neb., December 15.—Ernest Linn, a boy of sixteen, trying to imitate William Tell, near Belmont yesterday afternoon, killed a playfellow, little Sylvan Belote. The boy's body was brought to Lincoln, and Coroner Graham has taken charge of the case.

Sylvan Belote, the victim, who was eight years old, with his brother and three other boys was returning home from school and met the Linn boy, who had a gun and who had been hunting. One of the party placed a tin can on the head of Sylvan and invited Linn to shoot it off. The Belote boy turned his back to the shooter and Linn stepped back twenty feet and fired, missing the can and striking the boy.

Mormons Have Their Own Way Out in Idaho.

WASHINGTON, December 17.—When the Senator Smoot investigation was resumed to-day, Charles H. Jackson, chairman of the Democratic State committee of Idaho, said the influence of the Mormons was shown in fact that the Democrats and independents were unable to get chairmen of political meetings held in Mormon counties without the aid of the Mormons.

Jackson said that Apostles Matthias Cowley and John Henry Smith were among those who went into Idaho and told the people that there had been a revelation that they should vote the Republican ticket. It had always been taken for granted, witness said, that there had been a revelation when a Mormon apostle appeared in Idaho to direct political affairs Cross-examination drew from the witness that he knew only from general hearsay of these affairs.

Foreign.

THE RUSSO. JAPANESE WAR.

LATEST NEWS.

TOKIO, Dec. 19.—The Japanese have lost two torpedo boats during all the operations against the battleship Sevastopol, which was reported yesterday in advices from Port Arthur to be completely disabled.

Official reports state that the Russians at Port Arthur have abandoned the battleships Pereviet, Poltava, Pobieda and Retvizan, and the cruisers Pallada and Bayan.

LIBAU, Dec. 19.—Work is being hurried upon the vessels of the prospective third Pacific squadron. All of the ships are being stripped and their machinery overhauled in preparation for a long voyage.

LONDON, Dec. 19.—A report from Che Foo that a portion of the Japanese fleet has left for Singapore and that a number of Japanese merchantmen have been lightly armed to maintain the blockade off Port Arthur is published to day in a Che Foo dispatch to the Daily Telegraph.

HOPE FOR THE FORTRESS.

CHE-FOO, December 17.—The seven Russians who arrived here from Port Arthur yesterday in a sailboat carried dispatches from Generals Stoessel and Fock, which have been transmitted to St. Petersburg, where, it is understood, they will be handed to the Czar before they are made public.

While none of the men would discuss the import of the tidings they bore, it was evident, from the gist of their brief conversations, that they believe that the beleagured fortress will be able to hold out for some time yet. They seem to think that the forts on Tiger's Tail and Liaoti promontory are capable of resisting any advances made by the Japanese until the arrival of the Baltic fleet. It is thought that this is the gist of the dispatches which these men risked their lives to carry here.

STOESSEL SENDS MAPS TO NOGI.

TOKIO, December 17.—General Stoessel has opened negotiations with the Japanese forces surrounding Port Arthur, providing for the protection of the hospitals of the city. He has furnished General Nogi with a map showing the positions of different hospitals.

JAPANESE STORM A RUSSIAN FORT.

TOKIO, December 19.—Confirmation has been received here of a report that the Japanese army, besieging Port Arthur, has stormed and captured the fort on East Keekwan mountain, after exploding a mine under the fortifications.

OUTBREAK AT MOSCOW.

MOSCOW, December 19.—A revolutionary demonstration took place in this city yesterday, from noon till nearly evening. Probably 5,000 persons actually participated. Fortunately the agitators did not succeed in drawing the workingmen from the factories into the disturbance, and after many collisions, the police firing blank volleys and charging with their sabers, the crowds were finally dispersed.

Many were wounded and more were arrested. One policeman is reported to have been fatally injured. Many on both sides were roughly handled.

The police had orders to exclude demonstrators from the precinct of the palace of Grand Duke Sergius, but the demonstrators ignored all warning and pushed along Tverskaia street, shouting "Down with the war!" and singing revolutionary songs. They stopped in front of the palace and refused to disperse. After a few blank cartridges had been fired from the revolvers of the police, the latter drew their swords, and with the assistance of gendarmes and Cossacks drove the demonstrators, students of both sexes, into the neighboring streets, including the Boulevard Pushkin, where the struggle was continued around Pushkin's statue.

SLAUGHTER ON THE HILL.

CHE-FOO, December 19.—"General Stoessel deliberately sacrificed the Russian fleet in Port Arthur, despite the opposition of Rear-Admiral Wirenius."

This statement was made here by a Russian officer who was one of the party who arrived here in a sailboat Friday morning. He said:

"Our ships did'nt make a dash when they were threatened by the Japanese shell fire because their big guns had been removed to the forts by General Stoessel's order. He long determined to sacrifice the fleet, despite the opposition of Rear-Admiral Wirenius, the naval commander at Port Arthur.

"Our losses have been remarkably small compared with those of the Japanese. The wounds caused by the Japanese bullets quickly heal. It is usual to see emaciated men fresh from the hospital still wearing bandages manning the guns.

"The Japanese deserve the respect of the world for their wonderful bravery. I saw them swarming up the slopes of Erhiungshan two weeks ago like innumerable blue ants, when our quick firers seemed to annihilate whole regiments. Still they came on, shouting their battle cry. Several of our eastern positions which they had taken were immediately afterward evacuated on account of their being commanded by the shell fire from Liaotishan and other forts. At present the Japanese do not occupy any of the main forts.

"The assaults thus far had cost the Japanese easily 12,000 men, while our own were under 2,000. The sides of the hill were literally covered with dead and wounded. The trenches were rivulets of blood, and every visible spot was dyed crimson.

"Following the third assault, an armistice of five hours was agreed upon to bury the dead.

"In this task great speed was necessary. The Japanese undoubtedly made many awful mistakes, and beyond doubt heaps of bodies containing helpless wounded were shoveled in masses into the pits and trenches. The Japanese could not, owing to the darkness and their feverish haste, distinguish between the dead and the wounded.

"Scarcely an officer participating in the battle of High hill escaped unhurt, and the proportion of young officers killed was high.

TOKIO, December 20.—All Japan is to-day ringing with praise of General Samejima as the hero of the assault on Keekwan mountain fort. It is conceded that his heroism inspired his men and turned a threatened disaster into a splendid victory. General Samjima is an old Samural veteran of war of the Restoration and Satsuma rebellion. He is gray-haired and bent, but is wiry and active. He is an engineer and was formerly a garrison commander. He is Japan's specialist in fortifications and was called to Port Arthur to superintend the siege works. He was not assigned to an active command, and it is supposed here that General Samejima replaced General Tsuchiya as division commander.

For weeks the Japanese had been tunneling two shafts forty feet in length with four branches. They laid seven mines, which were exploded on the 18th. The two attacking parties were composed of head hunters, and those participating in the first attempt vowed to capture the hill.

The soldiers of the first force were distinguished by a red badge. They charged prematurely, and many were killed by the explosion. The second body of assaulters, distinguished by white badges, was in the saps during the explosion, and was prevented from charging immediately, the mouths of the saps having been filled with debris. The explosion made two huge rents on the north walls, through which the assaulters charged the enemy, winning the trenches in front of the wall and killing the remainder of the garrison in the rear of the fort.

Madam Patti's Farewell.

ST. PETERSBURG, December 15.—Mme. Adelini Patti gave a concert here last night, for the benefit of the Red Cross Society under the auspices of the Grand Duchess Marie Pavlovna. The concert was a brilliant success, netting $37,000. Seats sold at fabulous prices. Emperor Nicholas, members of the imperial family and all the wealth and rank of the Russian capital were present.

Mme. Patti received a wonderful ovation and at the conclusion of the concert announced that this was her final farewell to the concert stage, adding that as her first success was achieved in St. Petersburg it was fitting that she should close her public career here.

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